

The Book of Isaiah, Teacher's Guide

Lesson 5: Immanuel: A Sign in the Days of Ahaz

Isaiah 7:1–8:22

Teaching Aim (Teacher Orientation)

Your aim is to lead the class through one searching contrast: the faithless king and the faithful word. Ahaz is offered everything (reassurance, a free sign, the very presence of God) and he turns it all down to trust Assyria, because he has already decided that politics is safer than faith. Help the class feel how reasonable his unbelief looked and how religious it sounded, so they can recognize the same pattern in themselves. The thread tying these chapters together is the question every frightened heart must answer: whom will you trust when the trees of the forest are shaking?

The doctrinally sensitive and most weighty portion is the Immanuel prophecy of 7:14, and you should give it the heaviest treatment (it is placed at Question 9). Affirm clearly that this prophecy is fulfilled in the virgin birth of Jesus Christ, exactly as Matthew 1:22–23 declares. You may acknowledge that the sign carried meaning in Ahaz's own day, but do not let that near-horizon discussion drain the weight from the Messianic fulfillment. Keep the emphasis squarely on Christ, "God with us." Also draw out the LORD as sanctuary and stumbling stone (fulfilled in Christ, 1 Peter 2:8; Romans 9:33) and the authority of God's word ("to the teaching and to the testimony," 8:20).

Question 1

Student Question:

In Isaiah 7:1–9 the LORD reassures the terrified Ahaz that the two enemy kings are only "smoldering stumps" who will not succeed, and concludes, "If you are not firm in faith, you will not be firm at all" (7:9). What does this teach us about the relationship between faith and stability, and what does it mean to be "firm" in faith? Support your answer from the text.

Commentary and Teaching Notes

The crisis is real and immediate. Around 735 BC, Rezin king of Syria and Pekah king of Israel form an alliance and march south to attack Jerusalem, intending to depose Ahaz and install a puppet king of their own (the "son of Tabeel," 7:6). This is the Syro-Ephraimite war. Their goal is to force Judah into their coalition against the rising power of Assyria.

The effect on Judah is terror: "the heart of Ahaz and the heart of his people shook as the trees of the forest shake before the wind" (7:2). It is a vivid image. A whole forest bending and thrashing in a gale, every tree trembling. That is the state of the nation, and especially of its king.

Into this God sends Isaiah with his son Shear-jashub, whose name means "a remnant shall return," a walking sermon of hope. They go to meet Ahaz at the conduit of the upper pool, the

very place a king would inspect to secure the city's water supply for a siege. God meets Ahaz right where his fear is most practical and most acute.

Set the scene for the class. The threat is not imaginary; two armies really are coming. But God's first word to the trembling king is not a battle plan. It is a call to faith. The question of these chapters is never whether the danger is real. It is whether God can be trusted in the danger.

Doctrinal / Christian Living Issues

- The Syro-Ephraimite threat against Ahaz was real and immediate; faith is not the denial of real danger.
- Judah's terror is pictured as a whole forest shaking in the wind (7:2).
- God sends Isaiah's son Shear-jashub ("a remnant shall return") as a living sign of hope.
- God meets Ahaz at the water conduit, the place of his most practical fear, showing He engages our real anxieties.
- God's first word to fear is a call to faith, not a strategy; the issue is whether God can be trusted in danger.

Discussion Prompts

- The danger to Ahaz was genuine. How does that help us see that faith is not pretending nothing is wrong?
- Why might God's first word to a frightened person be 'do not fear' rather than a step-by-step plan?
- Where is your own 'water conduit,' the place where fear gets most practical, and how might God meet you there?

Question 2

Student Question:

Ahaz and his people trembled "as the trees of the forest shake before the wind" (7:2). When a real threat enters your life, does your heart shake like that, or rest? What is one situation right now where God is inviting you to be "firm in faith" instead of fearful?

Commentary and Teaching Notes

God's message through Isaiah is bracing. "Be careful, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands" (7:4). The two terrifying kings are downgraded to "smoldering stumps," burnt-out torches with no fire left in them. God sees what fear cannot: these threats are already dying.

He promises plainly that their plan "shall not stand, and shall not come to pass" (7:7), and even sets a time limit on the northern kingdom: "within sixty-five years Ephraim will be shattered" (7:8). God is not bluffing. History confirmed every word.

Then the hinge of the whole passage: "If you are not firm in faith, you will not be firm at all" (7:9). The Hebrew has a memorable wordplay, roughly, "if you will not believe, you will not be

established.” Faith and firmness come from the same root. The promise is breathtaking in its simplicity. Stability is not found in armies or alliances but in trusting the God who speaks.

This is the principle the whole lesson turns on. To be “firm in faith” is to take God at His word and rest there, even when two armies are on the road. Ahaz is being offered the only real security there is. Whether he takes it is the drama of the next verses.

Doctrinal / Christian Living Issues

- God downgrades the fearsome kings to “smoldering stumps,” seeing what fear cannot: they are already dying.
- God’s promise is specific and verifiable (“it shall not stand”); history confirmed His word.
- “If you are not firm in faith, you will not be firm at all” (7:9) is the hinge: faith and stability share the same root.
- Real security is found in trusting the God who speaks, not in armies or alliances.
- To be ‘firm in faith’ is to take God at His word and rest there even amid real danger.

Discussion Prompts

- How does it help to know that God sees our most frightening threats as ‘smoldering stumps’?
- What does it mean, practically, to be ‘firm in faith’ when you are afraid?
- Where do you currently look for stability, and how does 7:9 challenge that?

Question 3

Student Question:

God offered Ahaz any sign he wanted, but Ahaz refused with the pious-sounding excuse, “I will not put the LORD to the test” (7:10–12). What does this teach us about how unbelief can disguise itself as humility or reverence, and how God responds to a heart that has already decided not to trust Him? Use the text in your answer.

Commentary and Teaching Notes

God goes further than mere words. He offers Ahaz a sign: “Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven” (7:11). This is astonishing grace. God invites the doubting king to name any confirmation he wants, from the depths to the heights, and promises to give it. Faith is not left without help; God is eager to strengthen it.

But Ahaz refuses: “I will not ask, and I will not put the LORD to the test” (7:12). On the surface it sounds devout, even humble. It quotes the spirit of Deuteronomy 6:16. But it is a counterfeit. Ahaz is not protecting God’s honor; he is protecting his own plan. He has already secretly decided to send tribute to Assyria and trust its armies (2 Kings 16:7–8). His piety is a mask.

This is one of the most useful warnings in the chapter. Unbelief rarely announces itself. It dresses up in religious language, sounds reverent, and quotes Scripture, all to avoid the one

thing it refuses to do: actually trust God. Ahaz's polished refusal is more dangerous than open rebellion because it hides from the man himself.

Isaiah sees through it instantly: "Is it too little for you to weary men, that you weary my God also?" (7:13). The refusal of grace is not neutral. It wearies the heart of God. Help the class see that a heart already set against trust will turn even God's kindest offers into excuses.

Doctrinal / Christian Living Issues

- God graciously offered Ahaz any sign, from the depths to the heights; God is eager to strengthen weak faith.
- Ahaz's refusal sounded pious ("I will not test the LORD") but masked a heart already set on trusting Assyria (2 Kings 16:7-8).
- Unbelief often disguises itself in religious, even Scripture-quoting, language to avoid actually trusting God.
- A polished, devout-sounding refusal can be more dangerous than open rebellion because it deceives the person himself.
- Refusing God's gracious offers is not neutral; it wearies God (7:13).

Discussion Prompts

- Ahaz's refusal sounded humble but hid unbelief. How can we tell true reverence from unbelief dressed as piety?
- Why might a 'religious' refusal to trust God be more dangerous than open rebellion?
- Where might you be using spiritual language to avoid actually obeying or trusting God?

Question 4

Student Question:

Ahaz had already made up his mind to trust Assyria before he ever spoke his religious-sounding refusal. Where are you most tempted to use spiritual language to cover a decision you have already made on other grounds? Name it honestly.

Commentary and Teaching Notes

Though Ahaz refuses to ask, God gives a sign anyway, and He addresses it not merely to Ahaz but to the whole "house of David" (7:13): "Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel" (7:14). The sign Ahaz would not seek is given to the dynasty and to the ages.

We will treat the full weight of this verse at Question 9, but introduce it here. The name is the heart of the gift: Immanuel, "God with us." Whatever the near-term significance in Ahaz's day, the New Testament tells us exactly where this prophecy lands: "All this took place to fulfill what the Lord had spoken by the prophet: Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us)" (Matthew 1:22-23).

The contrast is pointed. Ahaz refuses the presence and help of God in favor of the help of Assyria. God responds by promising the ultimate presence: a day when God Himself would come to be with His people in the flesh. The faithless king cannot stop the faithful God from keeping His promise to David's house.

Set this up for the class as the high point of the lesson, to be opened fully at Question 9. The frightened, faithless moment in Ahaz's reign becomes the occasion for one of the clearest Messianic promises in the Old Testament. God's grace runs right past human unbelief.

Doctrinal / Christian Living Issues

- Though Ahaz refused, God gave the Immanuel sign to the whole house of David and to the ages (7:13-14).
- The name Immanuel means "God with us," the heart of the promise.
- Matthew 1:22-23 declares this fulfilled in the virgin birth of Jesus Christ.
- The faithless king could not stop the faithful God from keeping His promise to David's house.
- God's grace runs past human unbelief to deliver one of the clearest Messianic promises in the Old Testament.

Discussion Prompts

- Ahaz refused God's help, yet God promised His own presence anyway. What does that reveal about God's grace?
- Why is the meaning of the name (God with us) the heart of this sign?
- How does it encourage you that God kept His promise to David's house despite a faithless king?

Question 5

Student Question:

Isaiah 8:11-15 tells God's people not to fear what the nation fears but to "honor as holy" the LORD of hosts, who will be "a sanctuary" to some and "a stone of offense and a rock of stumbling" to others. Peter and Paul apply this to Christ (1 Peter 2:7-8; Romans 9:32-33). What does it mean that the very same Lord is a refuge to some and a stumbling stone to others, and what determines which He is to a person? Support your answer from these texts.

Commentary and Teaching Notes

The sign carries a second part, tied to Isaiah's own day: before the child knows how to refuse evil and choose good (a span of just a few years), the two kings Ahaz dreads will be laid waste (7:15-16). The near-term timetable assures Ahaz that the immediate threat is short-lived. God's word about the present is as reliable as His word about the future.

But the relief is shadowed by warning. Because Ahaz chose Assyria over the LORD, the very ally he trusted becomes the rod of judgment. "The LORD will bring upon you... the king of Assyria" (7:17). The river Ahaz invited to protect him will overflow its banks and sweep up to Judah's neck (8:7-8). What you trust instead of God will master you.

This is a sobering law of the spiritual life, and it plays out across Scripture. Israel wanted a king like the nations and got the burdens of kingship. Ahaz wanted Assyria's protection and got Assyria's domination. The false rescuer always demands more than it gives, and the security we grasp apart from God becomes the chain that binds us.

Help the class name their own 'Assyrias': the things we run to for safety that end up enslaving us. Debt taken on for security, relationships clung to out of fear, control gripped tightly, reputation guarded above conscience. Whatever we trust in place of God will, in the end, rule us as Assyria ruled Ahaz.

Doctrinal / Christian Living Issues

- The near-term sign assured Ahaz the immediate threat was short-lived; God's word about the present is as sure as His word about the future.
- Because Ahaz trusted Assyria over the LORD, Assyria became the rod of his judgment (7:17; 8:7-8).
- What we trust instead of God will master us; the false rescuer always demands more than it gives.
- This pattern recurs in Scripture: misplaced trust becomes the chain that binds us.
- Modern 'Assyrias' (debt, control, reputation, fearful relationships) enslave those who run to them for safety.

Discussion Prompts

- Ahaz's chosen ally became his oppressor. Where have you seen a 'rescuer' become a master in someone's life?
- What is one 'Assyria' you are tempted to trust instead of God, and what might it cost you?
- Why does the thing we trust in place of God always end up ruling us?

Question 6

Student Question:

Isaiah was told, "Do not fear what they fear," but instead to fear (honor as holy) the LORD Himself. How would rightly fearing God actually free you from being controlled by the things and people you currently fear? Give a concrete example from your own life.

Commentary and Teaching Notes

Chapter 8 turns from the king to the faithful. God warns Isaiah not to be swept along by the nation's panic or its conspiracy theories: "Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread" (8:12). The crowd is consumed with the wrong fears. God's servant is to be different.

The cure for fearing the wrong things is to fear the right One: "But the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread" (8:13). This is the great exchange of the believing life. When we hold God in His proper holiness and reverence, the

lesser fears lose their grip. A heart filled with the fear of the Lord has no room left to be ruled by the fear of men.

This is why the fear of God is liberating rather than crushing. The person who fears God rightly is freed from being controlled by what others fear, by what others think, by the threats that paralyze everyone else. Ahaz feared Syria and Israel and so was driven into Assyria's arms. The believer who fears God instead can stand still and trust.

Bring this home. Ask the class to identify what they actually fear (failure, rejection, loss, the future) and to see how rightly fearing God reorders all of it. The same God who is to be feared is also, as the next verse shows, a sanctuary, a safe place, for those who trust Him.

Doctrinal / Christian Living Issues

- God's people are not to be swept along by the nation's panic and conspiracy thinking (8:12).
- The cure for wrong fears is to honor the LORD of hosts as holy and let Him be our fear (8:13).
- Rightly fearing God dethrones the lesser fears (of men, loss, the future) that otherwise control us.
- The fear of God is liberating: it frees us from being ruled by what everyone else fears.
- Ahaz feared the kings and ran to Assyria; the believer who fears God can stand still and trust.

Discussion Prompts

- How can fearing God actually free you from fearing people and circumstances?
- What are you most afraid of right now, and how would honoring God as holy reorder that fear?
- Why is the crowd's fear so contagious, and how do we resist being swept along by it?

Question 7

Student Question:

In Isaiah 8:16–20 the people are tempted to consult mediums and spiritists (“the dead on behalf of the living”), but Isaiah calls them back: “To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn” (8:20). What does this teach us about the authority and sufficiency of God’s revealed word over every other source of guidance? Support your answer from the text.

Commentary and Teaching Notes

The same LORD who is to be feared becomes two very different things to two very different kinds of people. “He will become a sanctuary, and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare” (8:14). To those who trust Him, He is a sanctuary, a refuge, a hiding place. To those who reject Him, the very same Lord becomes a stone they trip over and a rock that breaks them.

This is one of the most important truths in the chapter, and the New Testament tells us it is fulfilled in Christ. Peter writes that to believers Christ is “precious,” the chosen cornerstone, but to the disobedient He is “a stone of stumbling, and a rock of offense. They stumble because they disobey the word” (1 Peter 2:7–8). Paul says the same: Israel “stumbled over the stumbling stone” (Romans 9:32–33). The stone does not change. The response to it does.

What determines whether Christ is sanctuary or stumbling stone? Not God’s arbitrary choice, but the person’s response of faith or unbelief. Peter says they stumble “because they disobey the word.” The same gospel that is the refuge of the believer is the rock of offense to the one who will not trust and obey. The difference lies in the hearer, not in any defect in the stone.

Help the class feel the seriousness. There is no neutral ground before Christ. He is either your sanctuary or your stumbling stone. The very cross that saves the believing is foolishness and offense to the perishing (1 Corinthians 1:18, 23). The question is not whether you will encounter the stone, but what He will be to you when you do.

Doctrinal / Christian Living Issues

- The same LORD is a sanctuary to those who trust Him and a stumbling stone to those who reject Him (8:14).
- The New Testament applies this to Christ: precious to believers, a rock of offense to the disobedient (1 Peter 2:7–8; Romans 9:32–33).
- What determines which He is to a person is the response of faith and obedience, not arbitrary divine choice; they stumble ‘because they disobey the word.’
- There is no neutral ground before Christ; He is either sanctuary or stumbling stone.
- The same gospel that saves the believing is an offense to the perishing (1 Corinthians 1:18, 23).

Discussion Prompts

- How can the very same Lord be a refuge to one person and a stumbling stone to another?
- Peter says people stumble ‘because they disobey the word.’ What does that tell us about what makes the difference?
- If there is no neutral ground before Christ, what is He to you right now, and how do you know?

Question 8

Student Question:

Isaiah 8:19–20 confronts the temptation to seek answers from spiritual sources other than God’s word. Where do you tend to look for guidance and security when you are anxious (horoscopes, the opinions of the crowd, your own reasoning, anything other than Scripture)? How can you train yourself to go first “to the teaching and to the testimony”?

Commentary and Teaching Notes

As the darkness deepens, the people are tempted to seek answers from the wrong sources: “And when they say to you, Inquire of the mediums and the necromancers who chirp and mutter, should not a people inquire of their God? Should they inquire of the dead on behalf of the living?” (8:19). When God seems silent, frightened people turn to the occult, to the dead, to anything that promises a word.

Isaiah’s answer is one of the great statements on the authority of God’s word: “To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn” (8:20). The ‘teaching’ (the law) and the ‘testimony’ are the standard. Any source of guidance that does not align with God’s revealed word is darkness with no dawn in it.

The principle is timeless and vital. God’s word is the measure of all claims to truth and all sources of guidance. The mediums chirped and muttered; the believer goes to the clear word of God. This is the very sufficiency of Scripture: God has spoken, and His word is enough to guide His people without recourse to the occult, to superstition, or to the latest fashionable substitute.

Apply it to the present. The ‘mediums and necromancers’ of our day wear new clothes (horoscopes, fortune-telling, the endless voices of culture and self), but the temptation is the same: to seek light anywhere but in God’s word. Isaiah’s verdict still stands. If a message does not square with the teaching and the testimony, there is no dawn in it, however confidently it speaks.

Doctrinal / Christian Living Issues

- When God seems silent, frightened people are tempted to consult mediums and the dead instead of God (8:19).
- Isaiah’s answer affirms the authority and sufficiency of God’s word: ‘To the teaching and to the testimony!’ (8:20).
- God’s revealed word is the measure of every claim to truth and every source of guidance.
- Any message that does not align with God’s word is darkness with ‘no dawn’ in it, however confident it sounds.
- Modern substitutes (horoscopes, occult, the voices of culture) are the same old temptation in new clothes; the law forbids them (Deuteronomy 18:9–15).

Discussion Prompts

- Why do anxious people so often turn to occult or superstitious sources when God seems silent?
- What does ‘to the teaching and to the testimony’ tell us about how to test every voice claiming to guide us?
- What are the ‘mediums and necromancers’ of our day, and how do we go first to God’s word instead?

Question 9

Student Question:

Isaiah 7:14 declares, "Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel." Matthew 1:22-23 tells us this was fulfilled in the virgin birth of Jesus, "God with us." While the sign had meaning in Ahaz's own day, explain why its full weight rests on the Messianic fulfillment in Christ, what it means that God is now truly "with us" in Jesus, and how this anchors a Christian's confidence when the world is shaking. Support your answer from Isaiah 7:14, Matthew 1:22-23, and the meaning of the name Immanuel.

Commentary and Teaching Notes

Here is the doctrinal summit of the lesson, and it deserves the heaviest treatment. "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel" (7:14). Matthew lifts this verse directly out of Isaiah and plants it over the manger: "All this took place to fulfill what the Lord had spoken by the prophet... Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us)" (Matthew 1:22-23). The inspired New Testament tells us plainly where this prophecy lands: in the virgin birth of Jesus Christ.

It is true that the sign had meaning in Ahaz's own time. A child would be born, and before that child was old enough to know right from wrong, the two kings Ahaz feared would be gone (7:16). The near horizon assured Ahaz that the immediate crisis was brief. But we must not let that near-term significance drain the weight from the prophecy. The Hebrew word points to a young woman of marriageable age, a virgin, and the full and final fulfillment, as Matthew insists, is the miraculous conception of Jesus by the Holy Spirit, born of the virgin Mary. The weight rests on Christ.

The name is the gospel in a single word: Immanuel, 'God with us.' In Jesus, God did not merely send help from a distance or speak from a far-off throne. He came. "The Word became flesh and dwelt among us" (John 1:14). The God before whom the seraphim veil their faces took on our flesh, was born in a stable, walked our roads, bore our sin, and is now with His people always, "to the end of the age" (Matthew 28:20). The whole counterfeit of Ahaz, who refused God's presence to grasp at Assyria, is answered by the God who insists on being with us.

Guard the doctrine carefully. This is not a vague symbol of God's general kindness, nor merely a child in Ahaz's household with no further meaning. Matthew settles the question: it is fulfilled in the Christ. And it is not pointing toward some future earthly political program; it is fulfilled, already, in the birth of the Savior, whose presence with His people is the abiding reality of the gospel age.

Now bring it home to the trembling heart. Ahaz shook like a forest in the wind because he had no one with him but Assyria. The Christian has Immanuel. When the world shakes, our confidence is not in alliances or armies or our own cleverness, but in the God who is with us in Christ, who will never leave us nor forsake us (Hebrews 13:5-6). The faithless king grasped at a rescuer who enslaved him. We have been given a Savior who is God Himself, with us, for us, forever.

Doctrinal / Christian Living Issues

- Matthew 1:22–23 declares Isaiah 7:14 fulfilled in the virgin birth of Jesus Christ; this is the inspired interpretation.
- The sign had a near-term meaning in Ahaz's day, but the full weight rests on the Messianic fulfillment in Christ.
- The name Immanuel, 'God with us,' is the heart of the gospel: in Jesus God came in the flesh (John 1:14).
- This is not a vague symbol of kindness nor merely a child in Ahaz's household with no further meaning.
- It is fulfilled already in Christ and the gospel age, not pointing to a future earthly political program.
- Immanuel is the believer's confidence when the world shakes: God is with us and will never forsake us (Matthew 28:20; Hebrews 13:5–6).

Discussion Prompts

- Matthew tells us Isaiah 7:14 was fulfilled in Jesus' virgin birth. Why is it important to let the New Testament settle the meaning of this prophecy?
- What does it change for you, day to day, that the name of the promised child is 'God with us'?
- Ahaz shook because he had only Assyria with him. How does having Immanuel steady you when your own world shakes?

Question 10

Student Question:

Isaiah 8:17 says, "I will wait for the LORD... and I will hope in him." Having seen Ahaz's failure and the promise of Immanuel, name one specific way you will let Jesus, "God with us," reshape how you handle fear and where you turn for security this week.

Commentary and Teaching Notes

We close by turning the contrast into a choice. Isaiah, surrounded by the same darkness as everyone else, makes a different decision: "I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him" (8:17). When God seems hidden and the times are dark, the believer waits and hopes rather than running to false rescuers.

Set Isaiah beside Ahaz one last time. Both faced real danger. Ahaz trembled and trusted Assyria; Isaiah waited and trusted the LORD. The difference was not the size of the threat but the object of their trust. And the chapter ends, for those who refuse the light, in unrelieved gloom: "they will be thrust into thick darkness" (8:22). But for those who wait on the LORD, the very next chapter will announce that a great light is dawning.

Make this concrete and personal, because that is the aim of the capstone. Having seen Ahaz's failure and the promise of Immanuel, each person must answer where they will turn the next

time the world shakes. Will it be to control, to money, to the crowd's opinions, to the occult substitutes of our day, or to the God who is with us in Christ?

Press for one specific change. Perhaps it is replacing an anxious habit (refreshing the news, rehearsing worst cases) with going first 'to the teaching and to the testimony.' Perhaps it is naming an 'Assyria' and renouncing it. Perhaps it is simply learning, the next time the heart starts to shake like a forest, to whisper the name Immanuel and rest. The God who was with Isaiah in the dark is with us in Christ, and He is enough.

Doctrinal / Christian Living Issues

- Isaiah models the believer's response: 'I will wait for the LORD... and I will hope in him' (8:17).
- Ahaz and Isaiah faced the same danger; the difference was the object of their trust, not the size of the threat.
- Those who refuse the light end in thick darkness (8:22); those who wait on the LORD see the dawn (chapter 9).
- The capstone calls each person to decide where they will turn when the world shakes.
- True change is specific: replacing an anxious habit with God's word, renouncing an 'Assyria,' or resting in Immanuel.

Discussion Prompts

- Ahaz and Isaiah faced the same danger but trusted different things. What made the difference, and which are you more like?
- What is one anxious habit you could replace this week with going first 'to the teaching and to the testimony'?
- The next time your heart starts to shake, what would it look like to rest in the name Immanuel?