



Prophecies, Promises, Warnings

Isaiah 7:1-25

Verse-by-verse

Verse 1 –

- Israel and Syria prepare to attack Jerusalem.
- Throughout history it has been a mistake to attack the place where God said He would put His name forever. It will be the world's capital (Jeremiah 3:17; Joel 3:16-17; Zechariah 8:2-3).
- The city has been attacked at least 118 times, and those who try to conquer Jerusalem always lose.

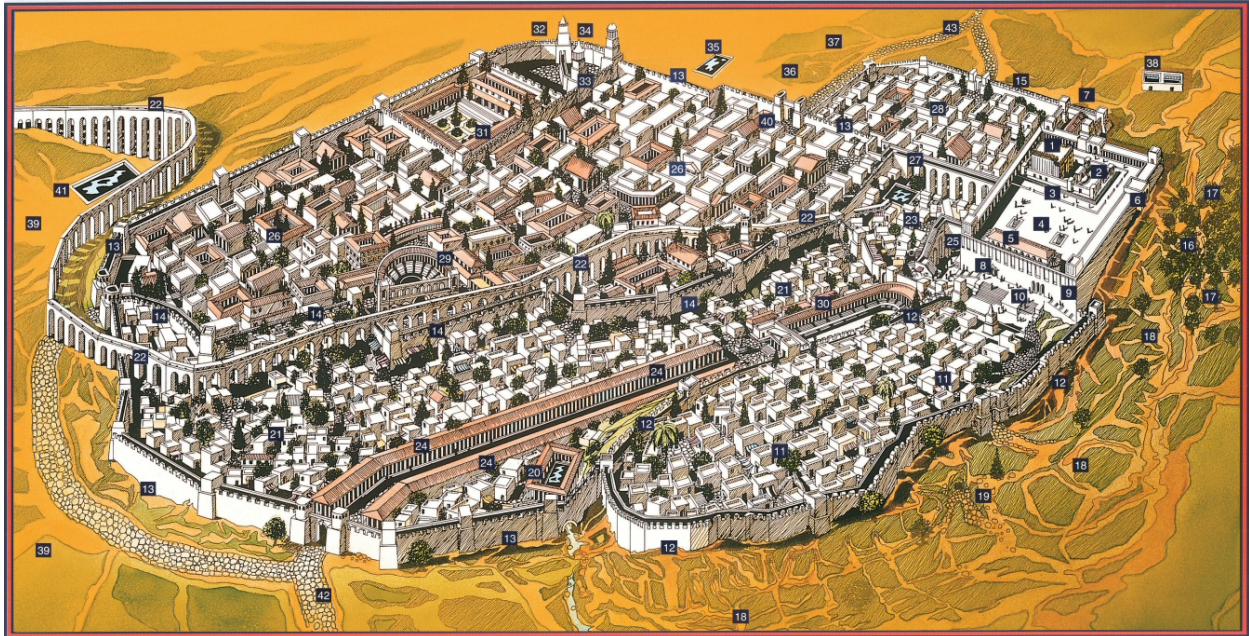
Verse 2 –

- The house of David is thrown into panic.
- Syria has joined forces with Ephraim (Israel's northern 10 tribes) and are staging an attack.
- The King, Ahaz and the people need reassurance.

Verse 3 –

- God calls Isaiah to the scene.
- His son goes with him, Shear-Jashub. Name means "A remnant shall return." The name should bring some comfort that all is not lost.
- God always has a remnant (Elijah: 1 Kings 19:14, 18; Jesus's followers: John 6: 53-59, 66-68).
- Perhaps Ahaz was inspecting the city's water supply? Jerusalem was vulnerable to an attack on water. Later Hezekiah built a tunnel for water to run underground into the city.





Example of an aqueduct

Verse 4 –

- Isaiah's message should have been comforting. "Do not fear." (2 Timothy 1:7-12).

Verses 5,6 –

- The plot against Judah.
 - Literally tear it apart, and break through the wall.
- Tabei means "good for nothing". They wanted to put a puppet king on the throne in Jerusalem.

Verses 7, 8, 9 –

- The plan will not come about.
- Instead of the wall being torn apart, Israel to the north would be shattered.
- "If you will not believe" Judah would fall too!

Verse 11 –

- God makes it easy for Ahaz to believe, "Ask a sign" to prove the plan of attack will not come about.
 - Signs are given by God throughout the Bible.
 - Sign of the seasons in Genesis 1:14: Sun and the moon for reference points.

- Sign of the rainbow (God's covenant with the earth) for Noah and all mankind in Genesis 9:12-13,17 (see also Genesis 8:22).
- Sign of the Sabbath for the Jewish people in Exodus 31:13, 17 that they may know the Lord sanctifies them.
- The Hebrew word "sign" either signals an unusual event, or in some way points to that unusual event.
- God says to Ahaz ask for any sign, no matter how high or low. God did not limit Ahaz in the sign that the invasion would not occur, he could have asked for anything to prove it. He is without excuse.

Verse 12 –

- Ahaz refused to ask. "I will not ask, nor will I test the LORD." He sounds pretty holy! But he's a fake, a phony. (2 Chronicles 28:22-23).

Verse 13 –

- Isaiah speaks to Ahaz: In Ahaz's hypocrisy he didn't want to test the Lord, but in not wanting to test the Lord, he was testing the Lord!

Verse 14 –

- Problem with the English word "virgin" in Isaiah is that he uses the Hebrew word Almah, which mean "maiden" or "young woman". The Hebrew word for "virgin" is Bethulah, Genesis 24:16.
- Whatever is meant by this verse in Isaiah, Matthew quotes it and it is fulfilled in Mary in Matthew 1:23. Matthew uses the Greek word Parthenos, which is, virgin.

Verse 15 –16 –

- Did Jesus eat "curds (butter) and honey"? We don't know, the Bible doesn't say.
- Dr. Arnold Fruchtenbaum explains the dilemma this way: ""Isaiah 7:14 just either refer to a child in Ahaz's day or to the birth of the Messiah. It cannot refer to both...Verses 13-14 refers to the virgin birth of the Messiah only. These verses are addressed to the "house of David" in general...Verses 15-17 refer to a child in Ahaz's day because the address is to Ahaz alone, as

can be seen in the shift to singular pronouns in the Hebrew text. This child is probably Shear-Jasub of verse three.”¹

Verses 17 – 19 –

- Fulfilled in 2 Kings 16:7 and 2 Chronicles 28:16-21.
- From Ahaz’s day on, Judah was troubled by the Assyrian Empire, to which it had to pay a large tribute. We saw that Ahaz called on Tiglath-Pileser III (745 - 727 BC) to rescue him from Aram (Syria) and Israel, which the Assyrian king gladly did. But, Tiglath-Pileser III gave Ahaz trouble, not help (2 Chronicles 28:20-21).

Verses 20-25 –

- “Shave with a hired razor”. Humiliation. Assyria like a razor, would shave Judah’s hair.
- Shaving one’s hair or beard was a sign of humiliation or deep distress. Job 1:20; Isaiah 15:2; Jeremiah 47:5; 48:37; Ezekiel 7:18; Amos 8:10; Micah 1:16.
- “abundance of milk” The people would only have dairy products to eat.
- “a thousand vines” The rich farmland would become a wasteland.
- “arrows and bows” The men would have to hunt for their food.
- This is a great time of humiliation for a once great nation. The suffering could have been avoided had the leaders trusted the Lord.

“Where a company of God’s people departs from the right ways of the Lord, fruitless and noxious products are sure to develop, and there will be spiritual barrenness instead of the fertility that glorifies God.”² ~W.E. Vine

¹ Fruchtenbaum, Arnold G. The Footsteps of the Messiah : A Study of the Sequence of Prophetic Events. Rev. ed. Tustin, CA: Ariel Ministries, 2003. Print.

² W.E. Vine. Isaiah. Grand Rapids, MI. Zondervan Publishing House. 1971.