

**Study 49: Isaiah, Part 5 Isaiah 7:1-18**

**Isaiah 6** We looked at this chapter when this section on Isaiah began. It tells us about Isaiah's call to be a prophet.

**Isaiah 7** When Ahaz son of Jotham, the son of Uzziah, was king of Judah, King Rezin of Aram [Syria] and Pekah son of Remaliah king of Israel marched up to fight against Jerusalem, but they could not overpower it.

2 Now the house of David was told, "Aram has allied itself with Ephraim"; so the hearts of Ahaz and his people were shaken, as the trees of the forest are shaken by the wind.

3 Then the Lord said to Isaiah, "Go out, you and your son Shear-Jashub [means *a remnant will return*], to meet Ahaz at the end of the aqueduct of the Upper Pool, on the road to the Launderer's Field. 4 Say to him, 'Be careful, keep calm and don't be afraid. Do not lose heart because of these two smoldering stubs of firewood—because of the fierce anger of Rezin and Aram and of the son of Remaliah. 5 Aram, Ephraim and Remaliah's son have plotted your ruin, saying, 6 "Let us invade Judah; let us tear it apart and divide it among ourselves, and make the son of Tabeel king over it." 7 Yet this is what the Sovereign Lord says:

"It will not take place,  
it will not happen,

8 for the head of Aram is Damascus,  
and the head of Damascus is only Rezin.

Within sixty-five years

Ephraim will be too shattered to be a people.

9 The head of Ephraim is Samaria,  
and the head of Samaria is only Remaliah's son.

If you do not stand firm in your faith,  
you will not stand at all."

10 Again the Lord spoke to Ahaz, 11 "Ask the Lord your God for a sign, whether in the deepest depths or in the highest heights."

12 But Ahaz said, "I will not ask; I will not put the Lord to the test."

It seems that king Ahaz is pretending to honor the Lord here, but actually despising the condescension of the Lord. Under the pretense of not wanting to "test the Lord," he demonstrates his unwillingness to be dependent on Him. It is apparent that he placed more trust in the king of Assyria than in the Lord.

13 Then Isaiah said, "Hear now, you house of David! Is it not enough to try the patience of humans? Will you try the patience of my God also? 14 Therefore the Lord himself will give you a sign: The virgin<sup>1</sup> will conceive and give birth to a son, and will call him Immanuel [which means *God with us*]. 15 He will be eating curds and honey when he knows enough to reject the wrong and choose the right, 16 for before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste. [This was fulfilled within 3 years of Isaiah prophesying this]. 17 The Lord will bring on you and on your people and on the house of your father a time unlike any since Ephraim broke away from Judah—he will bring the king of Assyria."

18 In that day the Lord will whistle for flies from the Nile delta in Egypt and for bees from the land of Assyria. 19 They will all come and settle in the steep ravines and in the crevices in the rocks, on all the thornbushes and at all the water holes.

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<sup>1</sup> The NIV has a footnote saying, "Or *young woman*" here. Some have made a big deal about this, claiming that this is not a prophecy of the virgin birth of Jesus, but merely saying that a young woman of marriageable age will have a child. They forget the fact that in Israel, if a young woman was unmarried, she was, necessarily, a *virgin*. It was a violation of the Law, punishable by death, to have sex before marriage. These skeptics also ignore the quotation of this same verse in the New Testament: "The virgin will conceive and give birth to a son, and they will call him Immanuel (which means 'God with us')" (Matt 1:23). Matthew is quoting here from the LXX (Septuagint). Whereas the Hebrew word used in Isa 7:14 is צלמה (almah), and might possibly mean simply "a young woman," the Greek text uses a word (παρθένος - parthenos) that can only be translated as "virgin." This makes it clear what the translators understood about the meaning of the Hebrew word.