

We Are Fellowship Bible Study



Book: Isaiah

The previous chapter was written in 740/739 BC "The year that King Uzziah died. Chapter 7 begins with the reign of his grandson King Azah (732-716 BC). We continue to look into God dealing with Judah and Jerusalem who have forgotten about Him and chose to worship "eastern gods" and sacrifice to Baals. We left off with Isaiah being instructed by God to give warning to the people of Jerusalem and Judah.

Chapter 7: Isaiah Sent to King Ahaz

v:1 Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to make war against it, but could not prevail against it. (Reference to 2 Chr 28; 2 Kin 16:5,9)

The years of Ahaz's Reign were 732-716 BC (Co ruler with Jotham 736/735 BC. He was the 12th King of Judah and was 20 years old when he became king of Judah for 16 years.

Rezin, King of Syria, died in 732 BC. Ironically, while Rezin tried to instigate the war between Judah and Syria with Ephraim, it backfired and he was killed in Damascas when his own kingdom was overthrown by the King of Assyria, King Tiglath-pileser III (see 2 Kings 16:9).

Pekah was the 18th King of Israel.

Ahaz was a 12th Generation descendant of King David.

v:2 And it was told to the house of David, saying, "Syria's forces are deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.

When you look at the location of the map (bottom of the document), you can see that Syria's army was on their northern doorstep. This was a metaphor to show the strength of the Syrian Army, a wind strong enough to make trees tremble, and also showed the weakness of the people of Judah, weak enough to be

tossed by the wind. Their hearts are mentioned here in reference to the guilt they felt for a lack of faith they had in the Lord. Keep in mind that God says, "when you are weak, I am strong". (2 Chr 12:10)

v:3 Then the Lord said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field,

(Reference to Is 8:1,18) The name of Isaiah's son, Shear-Jashub, means "a remnant shall return. Clear directions were given to Isaiah, where to go, who to meet, who to take with him. I find this so telling that God instructs Isaiah to bring "a remnant shall return" to comfort King Ahaz with the news of war that will not overcome. The location increases the meaning. This was the upper pool on the highway to the Fuller's Field.

A Fuller's job was to cleanse and whiten cloth. In Jerusalem, the wool cleansing process took place in a fullers' field outside the city because of the smell. Dirt and oils were removed from the wool so that it would be pure white and ready to be dyed if desired. (<https://www.churchofjesuschrist.org>)

If we go back to a previous chapter in Isaiah, we reflected on how Jesus had to carry his cross outside of the city because of the process of crucifixion and how it was considered a defiling act to touch blood or the dead (and yet, it was his blood that cleansed us and removed our own polluted blood full of sin). Yet the fuller's field, the cleansing of the lamb's wool..., was an undesirable place because of the odors. God told them to meet in on a highway to where a lamb's wool is made pure. We talked about the refining

process in the last chapter. They were literally on the way to removing their previous sin and being redeemed.

This location, the upper pool, was the north side of the city. The north side was the usual side of attack. And looking at the map, you can see that the large army that had camped in Ephraim could be seen from where he was taken, right on the border.

v:4 and say to him: 'Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.

(Reference to Ex 14:13; Is 30:15; Lam 3:26; 2 Kin 16:5,6)

Isaiah was given a word from the Lord to give to Ahaz telling him to be calm. Referring to Israel and Syria as two stubs of smoking firebrands. Another words, their fire has gone out and they are no longer of any threat to Judah.

Lamentations 3:26 says **"it is good to wait quietly for the salvation of the Lord.**

v:5 Because Syria, Ephraim, and the son of Remaliah have plotted against you, saying,

This emphasis or Jerusalem's enemies coming against them is given here.

v:6 "Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel"

So God told King Ahaz his enemy's plan. There was no question in it. There wasn't a maybe or a might. This wasn't even an "if you do

this, this will occur". The warning was already given in the last 6 chapters. It was already in full swing.

v:7 -thus says the Lord God: "It shall not stand, nor shall it come to pass. (Reference to 2 Kin 16:5; Is 8:10; Acts 4:25,26)

God saved Judah and Jerusalem from this attack as promised, by giving foreknowledge to King Ahaz through Isaiah. When you research King Ahaz, you might initially wonder why God would do that. King Ahaz sacrificed his own children by fire to Baals. He did not follow in the ways of his forefather King David. Ahaz was given a chance to repent and do nothing as God was going to handle it. Because Ahaz chose to not remain still, he bought a greater trouble onto Judah and Jerusalem than what was currently at his doorstep.

But then I'm reminded of a promise that was lightly referenced in Jeremiah 2:21 that says **"Yet I had planted you a noble vine, a seed of highest quality. How then have you turned before Me into the degenerate plant of an alien vine?"** Remember that King Ahaz was in the line of David that was also in the line of Judah. This means that Jesus, through his mother, and his step-father Joseph, came from this lineage. Jesus is the noble seed of highest quality. God promised that the line of Judah would bring deliverance.

Genesis 49:8 begins the blessing of Israel on Judah that says,

**⁸"Judah, you *are* he whom your brothers shall praise;
Your hand *shall* be on the neck of your enemies;**

Your father's children shall bow down before you.

⁹ **Judah *is* a lion's whelp;**

From the prey, my son, you have gone up.

He bows down, he lies down as a lion;

And as a lion, who shall rouse him?

¹⁰ **The scepter shall not depart from Judah,**

Nor a lawgiver from between his feet,

Until Shiloh comes; (Shiloh being reference to the Messiah)

And to Him *shall be* the obedience of the people.

¹¹ **Binding his donkey to the vine,**

And his donkey's colt to the choice vine,

He washed his garments in wine,

And his clothes in the blood of grapes.

¹² **His eyes *are* darker than wine,**

And his teeth whiter than milk.

Binding his donkey (servant) to the vine, and his donkey's colt, (his servant's children) to the choice vine. Also interesting to note that when it speaks of "his garments" this word translates in Hebrew with two meanings, the first being "wife" and the next being apparel. This I find interesting because Jesus washed his bride (meaning, the church) clean with His blood. The wine, being that which was brought forth from the crushing. His teeth whiter than

milk speaks to the richness that the descendants of Judah will experience.

v:8 For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years Ephraim will be broken, so that it will not be a people. (Reference to 2 Sam 8:6; 2 Kin 17:6)

The reference to 2 Sam 8:6 talks about how the line of Judah destroyed Damascus, and Syria falling under them. This prophesy was fulfilled by David. David struck down the Philistines, the Moabites, the Arameans (from Damascus), and the remaining Arameans became subject to David. In the same way, King Rezin of Syria died in Damascus.

The reference to 2 Kings 17 retells the capture of the Israelites that tried to overthrow Judah and Jerusalem, and how the King of Assyria sieged their land for 3 years and deported the Israelites to Assyria. Multiple references and accounts are given to verify these historic events. God provided a timeline for how long this will take. Within 65 years Ephraim will be broken.

v:9 The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established." (Reference to 2 Chr 20:20; Is 5:24; 1 Kin 16:23, 24)

2 Chronicles 20:20-22 references Jehoshaphat and gives us a timeline of 873 BC, about 140 years prior to this meeting with Isaiah and King Ahaz. As Isaiah provides this reminder from God to Ahaz, you can see the meaning in 2 Chronicles, "**So they rose**

early in the morning and went out into the Wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem: Believe in the Lord your God, and you shall be established; believe His prophets, and you shall prosper." ²¹ And when he had consulted with the people he appointed those who should sing to the Lord, and who should praise the beauty of holiness, as they went out before the army and were saying: "Praise the Lord, for His mercy endures forever." ²² Now when they began to sing and to praise, the Lord set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated."

This should remind all of us that even in the midst of our sin and judgment coming to settle its debt, we are given the chance to turn our ear to God (instead of being insensitive to His warnings) and to bring praise unto Him. 2 Chronicles 7:14 says, **"If My people who are called by My name will humble themselves and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."**

The Immanuel Prophecy

v:10 Moreover the Lord spoke again to Ahaz, saying,

A continuation of God's message to Ahaz.

v:11 “Ask a sign for yourself from the Lord your God; ask it either in the depth or in the height above.” (Reference to Matt 12:38)

Matthew 12:38 depicts the Pharisees and Scribes asking Jesus for a sign. This conversation happens approximately 760 years prior to the Pharisees and scribes making this request and was prophetic to that event, because the result of the sign is Jesus.

v:12 But Ahaz said, “I will not ask, nor will I test the Lord!”

This was an attempt to look holy in front of Isaiah. Remember that Ahaz had been sacrificing to false gods. Now being face to face with the prophet Isaiah and the approaching war, his response would seem as an act of humility, but the next verse shows Isaiah’s impatience with the young king. He believed in false gods and tested them enough to sacrifice his own children, but where was his faith in the Lord? He was also quoting scripture, as in, to almost to sneer at Isaiah.

v:13 Then he said, “Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also?

Isaiah’s response reminds Ahaz of who he is. Specifically referencing David, his ancestor, instead of Judah his tribe. David was known for his love for God. Isaiah was tired of Ahaz and asked if he was also going to play games with God. Then he proceeded to give him the sign that God had prepared for Ahaz to hear, and for it to be recorded. He also says, “will you weary ‘my God’ instead of ‘thy God’.

v:14 Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (Reference to Is 9:6; Is 8:8,10) (Literally God With Us)

This was a sign that only God was capable of giving. Not man-maid like cloning or by surgical procedure. Only God can make the virgin conceive. A Son, (being significant to the first Adam), bears a bloodline and carries a name, and the continuation of the promise and prophesy given to Adam and Eve. How fitting that his name 'Immanuel' means "God With Us" because His seed had been carried from the first Man, even to the conversation with Ahaz. Important to note that Ahaz was the forefather of Joseph, through which Jesus was able to call Himself a Jew. You take on the identity of the man in the house. This was also to fulfil the prophesy. God gave this sign to the house of David, not to Ahaz. This Child wasn't born during Ahaz's timespan, but to the timespan of the house of David, so it is fitting the sign was addressed to the 'greater' instead of the 'lesser'.

Also, the virgin shall call his name Immanuel. Mary had the right to identify (to call, is to be) her Son "God With Us" because he had no earthly biological father to give him a name after themselves.

v:15 Curds and honey He shall eat, that He may know to refuse the evil and choose the good.

In researching the meaning behind curds (butter) and honey, I found two meanings. The land was always in an abundance of butter and honey and was considered a favorite of this culture,

but it also referenced a lack of meat and minimum food items. This was to signify the life His earthly parents had as they continued to flee from place to place during His childhood.

v:16 For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings. (Reference to 8:4; 2 Kin 15:30)

This was a further warning to Ahaz that although he was about to align with Assyria, the King of Assyria would overtake the lands of Ephraim and Syria before the birth of Immanuel. -But it doesn't stop there. Notice Isaiah hasn't fully identified the name of the King there yet, but clearly knows what Ahaz desired to do in his heart.

v:17 The Lord will bring the king of Assyria upon you and your people and your father's house -days that have not come since the day that Ephraim departed from Judah."

(Reference to 2 Chr 28:19, 20; Is 8:7,8; 10:5,6; 1 Kin 12:16; 2 Kin 16:7-9)

Finally, Isaiah lets him know that the King of Assyria will eventually do to Jerusalem, Judah, and the house of David, what had been previously done to Ephraim. What Ahaz did after this was detestable. He went to the house of the Lord and took the silver and gold and offered it as a present to the King of Assyria, Tiglath-Pilser, requesting to be saved from the Syrian army (2 King 16:7-9).

1 King 12:16 says, **"For the Lord brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in**

Judah and had been continually unfaithful to the Lord.” This was the judgement for Ahaz’s actions.

v:18 And it shall come to pass in that day that the Lord will whistle for the fly that is in the farthest part of the rivers of Egypt, and for the bee that is in the land of Assyria. (Reference to Is 5:26)

The flies were a reference to the legions of Egypt represented by the swarms of flies of the Egyptian waters of the Nile. The bees were the Assyrians noted for their swarms in the mountains and forests. All this warning because Isaiah knew that King Ahaz would not wait on the Lord as he was instructed to.

v:19 They will come, and all of them will rest in the desolate valleys and in the clefts of the rocks, and on all thorns and in all pastures. (Reference to Is 2:19; Jer 16:16)

This will be like an infestation on Judah and Jerusalem from the two swarms and this will be an easy victory for the Egyptians and the Assyrians. They will rest in the empty places after their attack. No place was safe, not the valleys, the mountains, and their clefts, not even the fields and places with thorns and bushes.

Jeremiah 16:16-18 says, **“Behold, I will send for many fishermen,” says the Lord, “and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks.** ¹⁷ **For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes.** ¹⁸ **And first I will repay double for their iniquity and**

their sin, because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols.”

Jeremiah is another prophet that extended this warning from the Lord. He is known as the ‘weeping prophet’ (because his heart was so tender).

v:20 In the same day the Lord will shave with a hired razor, with those from beyond the River, with the king of Assyria, the head and the hair of the legs, and will also remove the beard. (Reference to Is 10:5,15; 2 Kin 16:7; 2 Chr 28:20) (That is, the Euphrates)

The reference to the hired razor is a blow back to Ahaz who hires Assyria’s army for the war against the Syrians and it comes back to bite them and leave them completely naked and exposed. Hair was a sign of strength and honor. This reference to the hair being removed speaks to how weak and vulnerable the people will be as a result of Ahaz’s (and the people of Judah’s) actions.

v:21 It shall be in that day that a man will keep alive a young cow and two sheep;

The people remaining from this war will not have oil, corn, wine, or any of their normal provisions from when they were well off. This is survival mode. They will ‘keep alive’. These are rations. They used to have fields of grapes and an abundance of food, but now, barely a cow and two sheep.

v:22 So it shall be, from the abundance of milk they give, that he will eat curds; for curds and honey everyone will eat who is left in the land.

The irony in the abundance of milk from two sheep and a cow speaks to how much the people will be reduced. Instead of hundreds of sheep needed to supply the people, the people will be reduced so much that the 1 cow and 2 sheep shall be more than enough. Again, the slight reference to no meat for eating.

v:23 It shall happen in that day, that wherever there could be a thousand vines worth a thousand shekels of silver, it will be for briers and thorns. (Reference to Is 5:6)

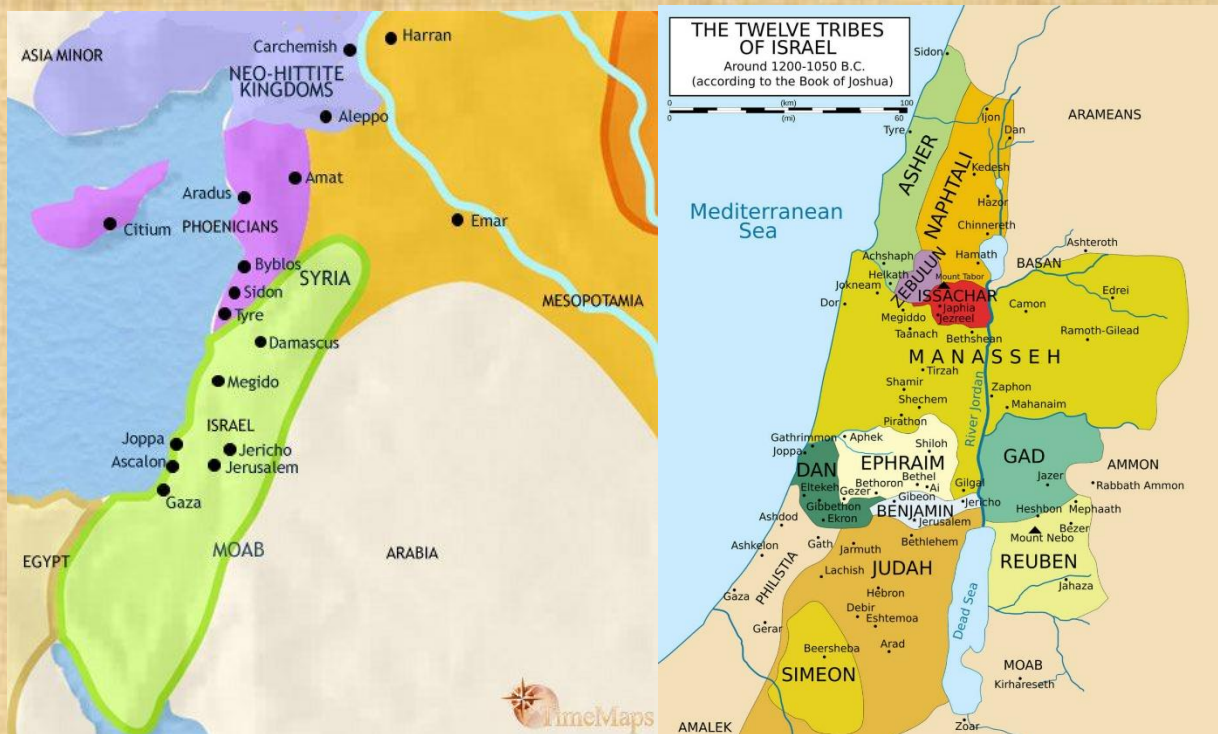
In Isaiah 5 we discussed just how much wine would be brought forth from an acre of land. They will go from a rich land to one overgrown with thorns instead of vineyards.

v:24 With arrows and bows men will come there, because all the land will become briers and thorns.

This speaks of trying to hunt for food since nothing will grow in these lands. Briers and thorns are places where beasts of prey use to hide as they stalked their prey, also referencing how they need bows and arrows to protect themselves as they moved about the land.

v:25 And to any hill which could be dug with the hoe, you will not go there for fear of briers and thorns; but it will become a range for oxen and a place for sheep to roam.

At the end of this chapter, Isaiah completes the image land will be so destroyed that any place previously used to bring them nourishment and wealth will be barely inhabitable. What once was a vineyard is empty land for their two sheep and one cow to roam about.



Judah, south of Ephraim, where the enemies of Judah and Jerusalem camped prior to the war.

GENEALOGY of JESUS

[FROM ADAM TO CHRIST]

ADAM
(4004 BC - 3074 BC)



Seth
Enosh
Kenan
Mahalalel
Jared
Enoch
Methuselah
Lamech



NOAH
(2948 BC - 1998 BC)



ABRAHAM
(1996 BC - 1821 BC)

Terah
Nahor
Serug
Reu
Peleg
Eber
Shelah
Arphaxad
Shem

Isaac
Jacob
Judah
Perez
Hezron
Ram
Amminadab
Nahshon
Salmon
Boaz
Obed
Jesse

LINE OF JOSEPH (LUKE 3:23-38)



KING DAVID
(1085 BC - 1015 BC)

LINE OF MARY (MATT. 1)

Nathan (he gave)
Mattatha
Menna
Melea
Eliakim
Jonam
Joseph
Judah
Simeon

Addi
Cosam
Elmadam
Er
Joshua
Eliezer
Jorim
Matthat
Levi

Melchi
Neri
Shealtiel
Zerubbabel
Rhesa
Joanan
Joda
Josech
Semein

Jannai
Joseph
Mattathias
Amos
Nahum
Hesli
Naggai
Maath
Mattathias

Melchi
Levi
Matthat
Eli
Mary



JESUS CHRIST
(5 BC - 33 AD)

Joram
Jehoshaphat
Asa
Abijah
Rehoboam
Solomon (peace)

Ahaziah
Joash
Amaziah
Uzziah
Jotham
Ahaz

Jechoniah
Jehoiakim
Josiah
Amon
Manasseh
Hezekiah

Shealtiel
Zerubbabel
Abiud
Eliakim
Azor
Sadoc

Joseph
Jacob
Matthan
Eleazar
Eliud
Achim