

Isaiah

Ahaz's Choice
Isaiah 7

1



Introduction

This morning we are going to look at Isaiah 7. In this chapter we will read some of the more famous and controversial verses in the book.

We understand these verses speak of Jesus' miraculous entrance into the world.

However, let's study these verses in their context.

2


 Isaiah

Isaiah 7:10-14

Moreover the Lord spoke again to Ahaz, saying, ¹¹ “Ask a sign for yourself from the Lord your God; ask it either in the depth or in the height above.”

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

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? 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.

3


 Isaiah

Isaiah 7:1

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.

This event took place **in the days of Ahaz the son of Jotham. Ahaz** was a wicked king of Judah, worshipping other gods and even sacrificing his son to Molech (2 Kings 16:1-4). The only good thing Ahaz seemed to do was father Hezekiah, who became a good king of Judah.

4



Isaiah 7:1

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The Northern Kingdom has made an alliance with Syria to attack Judea. Ahaz enters into an ungodly alliance with Assyria. Ahaz gave Assyria silver and gold taken from the Temple as a present to win his favor and protection (2 Kings 16:7-9). The riches of Judah will bring Assyria back during the reign of Hezekiah.

5



Isaiah 7:5-6

Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying, 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 Tabeel”.

Isaiah tells Ahaz Syria and Ephraim's evil plot. They wanted to attack Jerusalem, defeat the capital of Judah (**make a gap in its wall**), then depose Ahaz and set up their own king. But God was not worried about their plans. This was most likely Satan's attempt to crush the Line of David to cut off Messiah.

6



Isaiah 7:9b

If you will not believe,
Surely you shall not be established.

Here is the challenge to Ahaz. God has promised to deliver Judah, now the king must make a choice to believe. If he **will not believe**, it will not affect the outcome of the attack against Jerusalem. God has already decreed that their attack would not succeed. But it would affect the course of Ahaz's life and reign as king (**surely you shall not be established**).

7



Isaiah 7:10-11

Moreover the Lord spoke again to Ahaz, saying, ¹¹“Ask a sign for yourself from the Lord your God; ask it either in the depth or in the height above.”

Through the prophet Isaiah, God invites Ahaz to ask for a sign. God has just challenged Ahaz to believe and be blessed, and now God offers to give Ahaz a basis for belief – **a sign for yourself**.

8



Isaiah 7:12-13

But Ahaz said, "I will not ask, nor will I test the Lord!" 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?"

Ahaz states that he will not "test the Lord!"
Ahaz refused to ask for a sign, because when God fulfilled the sign, he would be "obligated" to believe.

It is never testing God to do as God says.
Isaiah rebukes Ahaz for his disrespect to God.

9



Isaiah 7:14

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

This is one of the most famous prophecies regarding the birth of Jesus the Messiah in the Bible. It also illustrates a principle of prophecy, that prophecy may have both a near fulfillment and a far fulfillment.

10



Isaiah 7:15-16

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

The *near fulfillment* of this prophecy centered around Ahaz, Jerusalem, and the attack from Israel and Syria. For Ahaz, the sign centered on this time span. Simply put, God would give Ahaz a sign that within a few years, both Israel and Syria would be crushed. This was a sign of deliverance to Ahaz. The name “Immanuel” was a rebuke to Ahaz. If “God is with us,” then why should he have feared the enemy?

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Isaiah 7:15-16

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

The *far or ultimate fulfillment* of this prophecy goes far beyond Ahaz, to announce the miraculous virgin birth of Jesus Christ.

We know this passage speaks of Jesus because the Holy Spirit says so through Matthew: “*Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,*” which is translated, “*God with us.*” (Matthew 1:23)

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Isaiah 7:13

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?*”

We know this passage speaks of Jesus because the prophecy is addressed not only to Ahaz, but also to David’s entire house (**O house of David!**). We know this passage speaks of Jesus because it says **the virgin shall conceive**, and that conception would be a **sign** to David’s entire house.

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Isaiah 7:13

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?*”

Those who deny the virgin birth of Jesus like to point out that the Hebrew word translated **virgin** (*almah*) can also be translated as “young woman.” While the *near fulfillment* may have reference to a young woman giving birth, the *far or ultimate fulfillment* clearly points to a woman miraculously conceiving and giving birth. This is especially clear because the Old Testament never uses the word in a context other than **virgin**. The Septuagint also translates it categorically **virgin** (*parthenos*).

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Isaiah 7:14

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

We know this passage speaks of Jesus because it says He will be known as **Immanuel**, meaning “God with Us.” This was true of Jesus. **Immanuel** speaks both of the deity of Jesus (God with us) and His identification and nearness to man (God with us).

15



So What ...

Ahaz made a choice to trust Assyria rather than trust in God. Things seemed to work out. Jerusalem was saved, but there are always long-term consequences. Assyria will return but this time they will be the aggressor.

Like Ahaz, you also have a choice with lasting consequences. Will you choose Jesus or the world?

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