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The Sign For Ahaz

7: 10-17

Faced with the threats of **Syria** and **the northern kingdom of Isra'el**, **Ahaz** had an opportunity to trust **ADONAI** for deliverance. Instead **he** trusted **Assyria**, **his** worst enemy. The result was, as **Isaiah** predicted, that **Assyria herself** overran **the Land**, almost conquering **Jerusalem**. But that would not alter **God's** ultimate plan. **Assyria** was but a tool in **His** hand, and out of the destruction that **she** would precipitate in would emerge a larger opportunity for **the LORD** to demonstrate **Himself** trustworthy; that would be **Judah's** restoration from captivity.

If ever **Y'hudah** is to become the servant nation, through whom **ADONAI** chose to manifest **Himself** to the world (**2:2-5; 12:4-6; 43:8-21; 60:1-3**), then the most basic truth **she** must learn is that **ADONAI** can be trusted, whereas the nations cannot. If **she** continued to refuse dependence upon **God**, while attempting to depend on the nations, then **she** would have neither message nor hope. But if **she** really encountered a **God** who is greater than all the nations combined, and who can in fact be depended upon in every situation, then **she** would have something to declare. This is the issue introduced in **Chapter 7** and carried on through **Chapter 39**. Would **Judah** recognize that to depend upon the nations is to lose **her** distinct mission to them, whereas refusal to depend upon them is to become a blessing to them? Until a person, or a nation, is convinced of **ADONAI's** complete trustworthiness, they cannot lay aside the lust for their own security and become **God's** servant.



In these verses **Isaiah** gives two specific signs: one sign was for **Ahaz**, and the other sign

was for **the house of David**. Thus, it is important that we see the interplay between **the house of David** as a whole, and the individual **Ahaz** in particular. In Hebrew, there is a difference between a plural **you** and a singular **you**. For instance, if I use the word **you** in English, it could mean only the individual **you** or all of **you** because we do not distinguish the difference. But the Hebrew language does; there is one form for a singular and another for a plural. In **7:10-12**, every **you** is singular and applies to **Ahaz**. In **7:13-14**, every **you** is plural and applies to **the house of David**, with **the virgin** being the sign to them. In **7:15-17**, every **you** reverts back to the singular and applies to **Ahaz**, with **the boy** being the sign to **him**.

Again, one of the emphases which ties The Book of **Immanuel** together is the use of children, with **Shear-Jashub** in **7:3**, **Immanuel** in **7:14** and **8:9**, **Maher-Shalal-Hash-Baz** in **8:3**, **Isaiah's** children in **8:18**, and **the royal Child** in **9:5**. The point is that if **God's** people would change and see **His** light then **the child Immanuel** could deliver **them** from **their** enemies.

Lastly, when interpreting prophecy, it is important to understand the difference between *double fulfillment* and *double reference*. Double fulfillment says that one verse applies to both **the near historical** event and **the far eschatological** (or end times) event. But double reference refers to one person or event in one verse, followed by a second person or event in another verse blended together in such a way that they form one picture. This is true of the prophecies concerning the First and Second Coming of **Yeshua the Messiah** such as **Zechariah 9:9** and **10**. While **Zechariah 9:9** talks about **Messiah's** First Coming (see the commentary on **The Life of Christ, to see link click [Aq - The Birth of Jesus](#)**), **Zechariah 9:10** talks about **His** Second Coming (see **[Kg - The Second Coming of Jesus Christ to Bozrah](#)**). Sometimes people do not see the 2,000-year parenthesis between the two verses.