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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.