

## ISAIAH 7

Verse 1-6 Prose  
Verses 7-9 Poetry  
Verse 10-25 Prose

(While parts of this chapter are prose, one can often find parallel ideas in the sentences – I tried to show these as well as the parallel structures with poetry)

Verse 1

**And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, King of Judah:**

That **Rezin**, the **King of Syria**,  
(and ) That **Pekah**, the Son of Remaliah, **King of Israel**,

Went up towards **Jerusalem** to war against it (the Kingdom of Judah),  
but could not prevail against it.

Verse 2

**And it was told the House of David, saying:**

“Syria is confederate with Ephraim (Kingdom of Israel).”

And his (the King’s) heart was moved (shaken),  
And the heart(s) of his people (were shaken), as the trees of the  
wood are moved (shaken) with the wind (a gale).

Verse 3

**Then said the Lord unto Isaiah:**

Go forth now to meet Ahaz,  
Thou, and Shera-Jashub, thy son,

(Isaiah’s son was named as a prophecy – His name means “A Remnant Shall Return”)

At the end of the conduit of the Upper Pool,  
In the highway of the Fuller’s Field (Laundry Plaza),

(By the Gihon Spring – Davidic King was anointed there)

Verse 4 (And)

**Say unto him:**

Take heed,  
(and) Be quiet.

Fear not,  
Neither be fainthearted.

(Because of) the two tails of these smoking firebrands,  
(Because of) the fierce anger of Rezin with Syria, and of the son of Remaliah.

Verse 5 **Because Syria, Ephraim, and the Son of Remaliah, have taken evil counsel against thee, saying:**

Verse 6 (and) “Let us go up against Judah,”  
“Let us vex it.”

(and) “Let us make a breach therein for us,”  
(and) “Let us set a king in the midst of it, even the son of Tabeal.”

Verse 7 **Thus saith the Lord God:**

A It shall not stand; neither shall it come to pass.

Verse 8 (For) B (As surely as) the head (capital) of Syria is Damascus,  
B The head of Damascus is Rezin (King of Syria).

(and) A Within threescore and five (65) years shall Ephraim be broken, that it be not a people!

Verse 9 (And -(But)) B (As surely as) the head (capital) of Ephraim is Samaria,  
B The head of Samaria is Remaliah’s Son (King Pekah).

A If ye will not believe, surely ye shall not be established.  
(You will not believe it, because you are not loyal.)

(When someone is not loyal they can’t believe prophecy - 2 Kings 16 - Per Bro. Gileadi)

Verse 10 **Moreover the Lord spake again unto Ahaz, saying:**

Verse 11 Ask thee a sign of the Lord thy God,  
Ask thee a sign in the Depth or in the Height Above.

Verse 12 **But Ahaz, said:**

“I will not ask,”  
“Neither will I tempt the Lord”

(This is pious hypocrisy on the part of Ahaz, he does not want to be humble and do what the Lord is asking of him. He wants to go ahead with his political plans.)

Verse 13 (And) **He (Isaiah) said:**

Hear ye now, O House of David!

(This is to King Ahaz and his court - It is a reference also to draw attention to God’s choice of David and his descendants as an Eternal Dynasty – Covenant Blessing)

(But) Is it a small thing (Is it not enough) for you to weary men?  
Will ye weary my God also!

Verse 14 **Therefore the Lord himself shall give you a sign; behold! A virgin shall conceive, and bear a son, and shall call his name Immanuel:**

(The young woman with child shall give birth to a son and name him Immanuel.)

(Name Immanuel means, "God Is With Us" implying "Divine Protection". This son could be a son of Isaiah, born to have a prophetic name, or it could be Hezekiah, himself, son of Ahaz, he would become a "Righteous Davidic King" like unto the Messiah – The traditional Jewish understanding is that the child is Hezekiah: "A loyal vessel to the Messiah". But, most assuredly this prophecy is about the future Christ child of the lineage of David who will bring salvation to all Israel - See Isaiah 9: 2-7, Matt. 1:23)

Verse 15 Butter and honey shall he eat that he may know to refuse the evil and choose the good.

Verse 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

(Probably age 12 or 13, when he would be accountable to the law;  
The destruction of the Kingdom of Israel would occur in twelve or thirteen years: 722 B.C.)

Verse 17 **The Lord shall bring upon thee, and upon thy people and upon thy father's house:**

Days that have not come from the day that Ephraim departed from Judah,

(The day called the day of) the King of Assyria.

(A day unlike any since Ephraim (Kingdom of Israel) broke away from Judah (Kingdom of Judah) – the day (called the day) of the King of Assyria)

Verse 18 **And it shall come to pass in that day:**

(and) That the Lord shall hiss (will signal) for the fly that is in the uttermost part of the rivers of Egypt,  
(The Lord shall hiss) for the bee that is in the land of Assyria.

Verse 19 **And they shall rest; all of them:**

(and) In the desolate valleys,  
In the holes of the rocks.

(and) Upon all thorns,  
(and) Upon all bushes.

Verse 20

**In the same day shall the Lord shave, with a razor, (he) that is hired, namely, by them beyond the river, by the King of Assyria:**

(“Razor” – The Lord’s Tool)

(and)

The head and the hair of the feet,  
It shall also consume the beard.

(Shaving of the head, a shameful thing - loss of power -  
Shaving of the beard embarrassing the elderly/leaders)

Verse 21 &22

**And it shall come to pass in that day,** that a man shall  
nourish a young cow, and two sheep,  
**And it shall come to pass,** for the abundance of milk that they  
shall give, he shall eat butter; for butter and honey shall  
everyone eat, that is left in the land.

(Those who are left or remain will eat a nomadic type of food – living in tents and eating from  
their cows and the bees – Not the type of food eaten in times of plenty, in the city – Per Bro.  
Gileadi)

Verse 23, 24, & 25

**And it shall come to pass in that day that every place shall  
be:**

**A** Where there were a thousand vines at a thousand silverlings,  
(A thousand vines, worth a thousand pieces of currency - *Shekles*)

**B** It shall even be for briers and thorns.

**A** With arrows and with bows shall men come thither,

**B** All the land shall become briers and thorns.

(Men will go there with bows and arrows, for the whole land shall revert to wilderness.)

**A** And on all hills that shall be digged with the mattock,

**B** There shall not come thither, for fear of briers and thorns.

(And on all hillsides cultivated by the hoe, you will no longer go, for fear of the briers and  
thorns.)

But it shall be for the sending forth of oxen,  
And (it shall be) for the treading of lesser cattle.

(A wilderness – Not a pasture)