

**Lesson 6**  
**Isaiah 7**  
**Trusting God**

**Memory verse:** "Some trust in chariots and some in horses, but we trust in the name of the Lord our God." (Psalm 20:7 NIV).

King 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.

King Ahaz, the grandson of King Uzziah (6:1), reigned in Judah from 735 to 715 B.C. Early in his reign King Rezin of Syria (Aram) and King Pekah of Israel allied against him (see 2 Kings 15:37; 16:5, 10-18; 2 Chron. 28:22-24). The fact that Isaiah referred to Pekah as the "son of Remaliah," rather than as the "king of Israel," may indicate disdain for him, since to call someone "the son of" someone was a way of denigrating him.

Rezin and Pekah attacked Jerusalem, at this time, in order to force Ahaz to ally with them against Assyria, which was growing stronger farther to the northeast, and threatening to annihilate them all (2 Kings 15:37). But God protected Jerusalem, and this dual enemy could not force Judah into a treaty.

The attack on Jerusalem was ultimately unsuccessful (Isaiah 7:1 "could not over power it"), but the war against Judah took a great toll against the southern kingdom. 2 Chronicles 28:6 documents the damage: For Pekah, the son of Remaliah killed one hundred and twenty thousand in Judah in one day, all valiant men, because they had forsaken the LORD God of their fathers. 2 Chronicles 28:5 says that the Syrian army carried away a great multitude of them as captives. The king of Israel also captured 200,000 men, women and children as captives, but sent them back to Judah at the command of the prophet Oded (2 Chronicles 28:8-15).

All in all, when the events of this chapter unfold, the nation of Judah had faced terrible calamity, and was devastated. As the combined armies of Israel and Syria approached Jerusalem, it looked like everything would be lost. Ahaz was challenged to trust God when things were bad, and it looked like soon, all would be lost.

It is important to understand that the events of this chapter happened before Ahaz made his final decision to put his trust in Tiglath-Pileser, king of Assyria. Isaiah is telling us the end result before he describes his prophecy to Ahaz. This disregard for chronological order may be frustrating to us, but is completely natural to the ancient Hebrew mind.

In his previous messages, Isaiah focused on the spiritual needs of his people, but in this section he deals with the political situation and the failure of the leaders to trust the Lord.

In chapter 6, Isaiah made the right decision to trust and obey God. In chapter 7, Ahaz made the wrong decision to distrust and disobey God. But with the bad news of Ahaz's apostasy comes the assurance that God would raise up a faithful Anointed One in the future.

**Scripture reading:** Isaiah 7: 4 - 9

Things to learn: 1) Believing God's promises 2) The Sign of Immanuel 3) Results of misplaced trusts.

**Discussion Questions:**

1). Review verses 1 to 9. King Ahaz was under tremendous stress yet he had God's promises to preserve the nation. Why did he respond in the way contrary to God's promise? What can we learn from his actions?

2). Why did Ahaz refused a sign from God and was rebuked by Isaiah (refer verses 10 to 13) and what is the significance of the "sign" as promised by God in verses 14 – 16?

3). King Ahaz did not heed God's instructions but trusted his "ally" Assyria for deliverance from his enemies. What will happen to the nation in the end (refer verses 17 to 25)?