

## Isaiah Lesson 6 Articles

**7:14** — “Immanuel” means “God with us” and functions more as a title than a proper name. The angel told Mary to call her Son “Jesus,” which means “God saves.” So Jesus is the God among us who saves (Matt. 1:21, 23).<sup>1</sup>

Ahaz rudely refuses this gracious offer, and (which is not mannerly towards any superior) kicks at the courtesy, and puts a slight upon it (v. 12): *I will not ask*. The true reason why he would not ask for a sign was because, having a dependence upon the Assyrians, their forces, and their gods, for help, he would not thus far be beholden to the God of Israel, or lay himself under obligations to him. He would not ask a sign for the confirming of his faith because he resolved to persist in his unbelief, and would indulge his doubts and distrusts; yet he pretends a pious reason: *I will not tempt the Lord*; as if it would be a tempting of God to do that which God himself invited and directed him to do. Note, A secret disaffection to God is often disguised with the specious colours of respect to him; and those who are resolved that they will not trust God yet pretend that they will not tempt him.<sup>2</sup>

During the 60-year ministry of Isaiah he served God under both godly and ungodly rulers. One of the wicked rulers was Ahaz, who even sacrificed to the pagan gods of surrounding nations.

Yet it was during the rule of Ahaz that one of the most powerful of Isaiah’s great promise-prophecies was uttered. It was to this king who had turned away from the Lord, and who in this represents all humankind, that Isaiah was sent with a clear promise that one day God Himself would take on human form. One day a virgin would have a Child, and He would be the Son of God.

Against the background of Judah’s sin, and despite the dark warnings of judgment Isaiah was commissioned to bear, the promise of Immanuel shone through the ages as a bright, eternal hope.<sup>3</sup>

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<sup>1</sup> Stanley, C. F. (2005). *The Charles F. Stanley life principles Bible: New King James Version (Is 7:14)*. Nashville, TN: Nelson Bibles.

<sup>2</sup> Henry, M. (1994). *Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume* (p. 1092). Peabody: Hendrickson.

<sup>3</sup> Richards, L., & Richards, L. O. (1987). *The teacher’s commentary* (p. 371). Wheaton, IL: Victor Books.