**“Insights into Isaiah”—Chapters 5-7**

**Isaiah is writing about 722 B.C.**

We can divide the first main section of Isaiah into 4 smaller sections. That will help us to understand it.

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| --- | --- | --- | --- |
| Isaiah 1:2-9  | Isaiah 1:10-20Isaiah 2:6-21 | Isaiah 1:21-31Isaiah 2:22-4:1 | Isaiah 5:1-30 |
| The problems in their nation | The problems in their religion | The problems in their society | Punishment from God |

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| --- | --- | --- | --- | --- |
|  Name of King | **Date in David Rohl’s book called ‘A Test of Time’.** | **Date in ‘The Oxford Bible Atlas’** | **Date in Victor Buksbazen’s book called ‘The \*Prophet Isaiah’.** | **Date in Alec Motyer’s book called ‘The Prophecy of Isaiah’.** |
| Uzziah | 767-739  | 773-736 | 791-740 | Died 740 |
| Jotham | 739-731 | 736 | 750-735 | 740-732 |
| Ahaz | 731-715 | 736-721 | 731-715 | 732-715 |
| Hezekiah | 715-686 | 721-694 | 715-686 | 715-686 |
| Manasseh | 686-642 | 694-640 | 686-642 | Started 686 |

Isaiah was born when Uzziah was the king. In 2 Kings 15:1, the writer spells Uzziah’s name ‘Azariah’. Isaiah probably died when Manasseh was the king. Uzziah was ill at the end of his life. So his son Jotham was king together with him. And after that, Uzziah’s grandson Ahaz was king together with Jotham. ‘Isaiah’ is an English form of the \*Hebrew word ‘Jeshaejahu’. That means ‘the \*LORD makes people safe’. ‘\*LORD’ is a special name for God. It is not a direct translation of the \*Hebrew word. It refers to the \*Hebrew word YHWH. Probably died about 740 B.C.

Notice that the name ‘Jesus’ starts with the same letters as the \*Hebrew name for Isaiah does. The \*Hebrew word for Isaiah is ‘Jeshaejahu’ or ‘Yeshaeyahu’. In fact, we could translate both names as ‘The \*LORD saves [his people].’ Both ‘Jesus’ and ‘Isaiah’ have the same meaning.

Isaiah’s father was Amoz. We know nothing about Amoz. He was not the same man as the \*prophet Amos.. The capital of Israel was Samaria city and the capital of Judah was Jerusalem city. Assyria’s armies destroyed Israel in 722 B.C. But Judah continued to exist as a nation until 586 B.C.. Isaiah ‘saw’ all these things while 4 different kings ruled over Judah. Those kings were Uzziah, then Jotham, then Ahaz and finally Hezekiah. Bible students are not sure exactly when Isaiah ‘saw’ the things in chapters 1-5. It may have been when Uzziah was alive

**Chapter 5—God Punishes**

1. **Read Isaiah 5:1-7. Comment on the overview of this section. Is this an example of an Old Testament parable?** Isaiah chapters 1 to 4 are about the problems that the people in Jerusalem and Judah had. However, God makes promises to his people if they obey him. So there is also some good news in Isaiah chapters 1 to 4. **But now, in chapter 5, there is no good news.** Instead, God promises to punish the people in Jerusalem and Judah. We can divide the chapter into three groups of verses. Verses 1-7 are often called ‘the song about the \*vineyard’. Or they are called ‘the story about the \*vineyard’. They are also called ‘the parable (special story) about the \*vineyard’. The writer has hidden inside the story what he really means. The song itself may only be in verses 1 and 2. But it may be all of verses 1b-7.
	1. **Some commentators call Verse 1-2 a song. Explain**
	2. **Why is this section often called, “God’s disappointing vineyard?” The vineyard denotes the spiritual church, the vine, spiritual good.**
	3. **Discuss the idiom of the “vineyard.”** Symbol of House of Israel—vineyard; symbol of House of Judah—fig tree. **Examine this same parable/idiom it in three gospels. ‘Parable of the Vineyard’ is in three gospels. See Matthew 21:33-41, Mark 12:1-9 (says beloved son), Luke 20:9-19.** (See Romans 11:1-26 also)....Psalm 80: 17 anger of God....vineyard and vine....since this parable is in three gospels, it is very important!
		1. **What does Jesus say about a vineyard? Look at John 15:1-8.** Isaiah wrote about God’s \*vineyard in Isaiah 5:1-7. \*Vines grow in \*vineyards. Study also what Jesus said about \*vines (John 15:1-8). There, Jesus gave a special description of himself and of his people. He said that he is the true \*vine. And his people are the branches. Compare those two parables.
	4. **What does the tower represent? it is the interior things of truth, see Matthew 21:33. See also Micah 4:7-8, Matthew 21:33, and Mark 12:1.**
	5. **Who is the “beloved” in verse 1? See also Song of Solomon 2:6, 6:3.**
	6. **Hebrews 2:16 also refers to this covenant with Israel....”beloved.”**
2. **What or who is the vineyard in verse 7? ‘\*vineyard’ means ‘the people in Judah and Israel’**.
	1. **Who is the pleasant plant?**
	2. **See Matthew 21:33 and Mark 12:1, vineyard parables in the N. T.**
	3. **Refer to Isaiah 65:20-22, and parallel this section from the Millennium to 5:1-7.**
	4. **Is there a correlation with Noah planting a vineyard in Genesis 9:20 and a great sin happening?**
	5. **What is Jeremiah’s ‘take’ on this imagery? Read Jeremiah 32:15.**
3. **Use God’s words in verse 2 to explain God’s care for the vineyard. Could He have done more?**
	1. **See “choice vine” also in Jeremiah 2:21.**
4. **Between verses 4-5, there seems to be a pause in Isaiah’s writing? Is it implied here for emphasis? Why?**
5. **In verses 5-6, describe what will happen to the wayward Israeli nation because of unrighteousness?**
	1. **Compare this ominous warning with the words in 2 Chronicles 15:16.**
	2. **See the similarity of “briers and thorns,” verse 6 with the tares in Rev. 14:15-20, where the saved are gathered first and Matthew 13:30, 40, where the unsaved are gathered first.**
		1. **See a reference to “thorns” in Genesis 3:18.**
6. **Discuss the six woes (judgments) that the prophet pronounced in verses 8-21**. Isaiah 5:8-25 is often called the ‘Book of Woes’. ‘Woes’ are sad feelings. We have those feelings when trouble comes. Also Jesus said that it would be very sad for some people. You will find what he said in Matthew 23:13-33.
	1. **Woe one—verses 8-10. This was against real estate owners because of greedy materialism**.....ten acres to produce 6 gallons, or ½ bushel would be produced from 6 bushels of seed.....famine conditions.
	2. **Woe two--verses 11-12. This was against drunkards, devoted to self-pleasure, who neglected God’s work, dismissing work and judgment.**
		1. **Is there a hint in 12a that God’s feasts were defiled?**
	3. **List the results enumerated by Israel’s disobedience in verse 13-17. Discuss also the use of the term “therefore.”**
		1. **Gone into captivity, vs. 13**
		2. **Sheol enlarged, vs. 14**
		3. **People brought down, vs. 15**
		4. **The Lord exalted in judgment, vs. 16**
		5. **Lambs feed in their pasture, vs. 17**
			1. **Discuss the comparison with Israel in the Millennium**
	4. **Woe three—verses 18-19. This was against those who defied the Lord and ridiculed His prophet.**
		1. **Ridiculing Isaiah, brought judgment. See Isaiah 8:1, Isaiah’s son’s name, “Speed the spoil, Hasten the Booty,” or bring God’s judgment quickly.**
		2. **“The Holy One of Israel”—one of the twenty-five times Isaiah uses this. Verse 19. Comment**
	5. **Woe four—verse 20. This woe condemned the flaunting of immorality, call good evil and evil good, blurring the directives of God’s mandates. All moral distinctions were confused.**
	6. **Woe five—verse 21. Pride and arrogance cause defiance of God.**
		1. **See Proverbs 16:18, “pride goes before a fall.”**
		2. **See I Corinthians 1:19-20; comment on the foolishness of God.**
			1. **That all the earth will be judged by a wooden cross. I Cor. 1:18**
	7. **Woe six—verse 22-23, this woe is emphasize twice. This woe highlights the injustice by bribing drunken judges. See** Genesis 3:18.
7. **Read verses 24-30. Why is this section called, “The Announcement of Judgment by God?”**
	1. **Comment on the use of the word, “therefore,” in verse 24.**
	2. **Compare Matthew 3:12 with the “fire devours the stubble, and the flame consumes the chaff” in verse 24.**
		1. **See also Isaiah 27:4, 30:24 and Jeremiah 7:20.**
	3. **Discuss God’s anger in verse 25.**
		1. **See Romans 1:18, John 3:36, Rev. 20:15, Isaiah 26:21**
		2. **Earthquakes—examine** Amos 1:1 and Zechariah 14:5.
	4. **Verses 26-30 describe the coming of Assyria and Babylon to take captive Israel and Judah. Discuss.**
		1. **Assyria conquered the northern kingdom in 722 B.C.**
		2. **Babylon invaded Jerusalem in 586 B.C., destroying the temple**
		3. **Read Revelation chapter 9 and compare it with Isaiah 5:26-30.** In Isaiah, God used armies from Assyria. And later he used armies from Babylon. What kind of armies does he use in Revelation chapter 9?
	5. **The illusion to “lions” that will conquer in verse 29-30, reminds one of I Peter 5:8-9’s description of Satan. Elaborate.**
8. **Summarize Chapter 5, the disappointing vineyard, the woes to come, and God’s righteous judgment. God will judge His people.**

**Chapter 6—God Chooses Isaiah as His Prophet**

(This could have happened earlier....Isaiah is not necessarily in chronological order. King Uzziah intruded on the priest’s office, got leprosy, and died because of his sin. Rome was founded in this exact same year Verse 1 starts. )

1. **Who was King Uzziah? Was he related to Isaiah?** He died between 740-736 B. C.
	1. **See 2 Chronicles 26:6-21. Understand why Uzziah was a strong king.** But, he became proud and tried to do the work of a priest, which did not please God. God punished Uzziah with leprosy, and his son, Jotham, had to do his work. Later, Ahaz, Uzziah’s grandson helps his father in the work.
2. **Discuss what the implications of Uzziah’s death are.** **In the year that King Uzziah died**: King Uzziah of Judah had a long and distinguished reign, described in **2 Chronicles 26 and in 2 Kings 15:1-7** (**Uzziah** is called *Azariah* in 2 Kings 15).Uzziah began his reign when he was only 16 years old, and he reigned 52 years. Overall, he was a good king, and 2 Kings 15:3 says, *he did what was right in the sight of the Lord, according to all that his father Amaziah had done*. 2 Chronicles 28:5 says, *He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him prosper*. Uzziah also led Israel in military victories over the Philistines and other neighboring nations, and he was a strong king. Uzziah was a energetic builder, planner, and general. **2 Chronicles 26:8** says, *His fame spread as far as the entrance of Egypt, for he strengthened himself exceedingly*. But Uzziah’s life ended tragically. **2 Chronicles 26:16** says, *But when he was strong his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense.* In response, God struck Uzziah with leprosy, and he was an isolated leper until his death. So, to say **in the year King Uzziah died** is to say a lot. It is to say, “In the year a great and wise king died.” But it is also to say, “In the year a great and wise king who had a tragic end died.” Isaiah had great reason to be discouraged and disillusioned at the death of King Uzziah, because a great king had passed away, and because his life ended tragically.
3. **What happened in the year when King Uzziah died in verse 1? Discover Isaiah’s vision in verses 1-4.**
	1. **Describe the Lord’s throne.** But *sovereign kings* sit on thrones. *Judges* sit on thrones. Those with proper *authority and sovereignty* sit on thrones.
	2. **Who else in the Bible saw God’s throne?**
		1. Isaiah was not alone in seeing God’s throne. Almost everyone in the Bible who had a vision of heaven, was taken to heaven, or wrote about heaven spoke of God’s throne. **The prophet Michaiah saw God’s throne (1 Kings 22:19).**
		2. **Job saw God’s throne (Job 26:9).**
		3. **David saw God’s throne (Psalm 9:4 and 7, 11:4).**
		4. **the Sons of Korah saw God’s throne (Psalm 45:6, 47:8).**
		5. **Ethan the Ezrahite saw God’s throne (Psalm 89:14).**
		6. **Jeremiah saw God’s throne (Lamentations 5:19).**
		7. **Ezekiel saw God’s throne (Ezekiel 1:26, 10:1).**
		8. **Daniel saw God’s throne (Daniel 7:9).**
		9. **The Apostle John saw God’s throne (Revelation 4:1-11).**
		10. **Why is Revelation called “the book of God’s throne?”** because God’s throne is specifically mentioned more than 35 times in that book!
	3. **How is it that Isaiah saw God and lived? Read Exodus 33:20, “No man shall see me (God) and live.” Consider Isaiah’s sighting and explain this “seeming” disparity. Refer to John 12:41.** “*You cannot see My face; for no man shall see Me, and live*” (Exodus 33:20). **When Isaiah *saw the Lord*, who did he see? He saw God in the Second Person of the Trinity, he saw Jesus before He added humanity to His deity. We know this because the Apostle John quotes Isaiah 6:10, and under inspiration of the Holy Spirit, adds: *These things Isaiah said when he saw His glory and spoke of Him* (John 12:41).**
		1. **What is Isaiah’s reaction to seeing the vision?**
		2. **Name other Old Testament patriarchs that “saw God” and lived. Use John 12:41 to explain. Isaiah saw Jesus, who is also God.**
			1. **Abraham in Genesis 18:1-3.**
			2. **Jacob in Genesis 32: 24-30.**
			3. **Moses in Exodus 3:4.**
	4. **Describe the setting.**
	5. **Describe the Lord.**
	6. **Describe God’s “train.” The Hebrew word, train is** shul: skirt (of a robe) **and means “hem.” To cut off the hem meant to strip one of his authority; a husband could divorce a wife by cutting off the hem, could sign a document by imprinting the hem; noblemen imprinted their hems on important documents.**
		1. **David cut off the hem of Saul to cut off his inheritance in I Samuel 24, symbol of kingship, this is why David later repented of this—cut off his genealogy**
		2. **Other places we see “hem” or “train”—God’s covenant with Israel, “I will spread my mantle,” Ezek. 16, Ex. 39...authority over Israel...Joseph’s coat......special hem.....Jesus’ robe was not torn, curtains was torn.**
			1. **Elisha took up the “mantle” of Elijah in** [**2 Kings 2:13**](http://www.kingjamesbibleonline.org/2-Kings-2-13/)**.** He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;
			2. **On His way to save Jairus’s daughter, Matthew 9:18-23,** Jewish girl was twelve years old, but woman with issue of blood, Gentile, sick 12 years, touched the hem, a symbol of His authority or inheritance.
			3. **In Ruth 3:8-9, Ruth asked Boaz to put his hem over her. “**And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.´ KJV
		3. **Also see Numbers 15, Deut. 22, ex. 28 covering of Levitical garments—signature or seal**
	7. **Describe the seraphim. Only place “seraphim” appear.**
		1. **Discuss the words that they are chorusing. Where else do we see “holy, holy, holy?”**
		2. **Why six wings?**
		3. **Compare with the cherubim in Ezekiel 1:5-14. Are these the same creatures as the seraphim? See also Ezekiel 10:3-4, Psalm 80:1; Isaiah 37:16; or as the *living creatures* of Revelation 4:6-11.** This is the only place in the Bible that these creatures are named seraphim.
	8. **Describe the temple. The house was filled with smoke**
		1. **Why was it filled with smoke? Revelation 15:8 explains this....”**The temple was filled with smoke from the glory of God, and from His power.”:
			1. **The pillar of cloud that represented the presence of God (Exodus 13:21-22),**
			2. **The smoke on Mount Sinai (Exodus 19:18),**
			3. **The cloud of God’s Shekinah glory that filled the temple (1 Kings 8:10-12).** A cloud of glory often marks the presence of the Lord.
4. **In verse 3, talk about the song that the seraphim are singing.**
	1. **Why is “holy” repeated three times?**
5. **Elaborate on the title, “Holy God of Israel,” which Isaiah uses 25 times in his book.**
	1. **What about the title, “LORD of Everything?” See Isaiah 1:5, 9, 24.**
6. **In Verse 4, describe the “shaking” of the doorsteps. See Exodus 19:18, Psalm 18: 7-8, and Habakkuk 3:3-10.**
7. **Name other patriarchs who felt inadequate in the sight of God?** Isaiah’s deep sense of depravity is consistent with the experience of other godly men in the presence of the Lord. Each had similar experiences.
	1. **Job (Job 42:5-6).**
	2. **Daniel (Daniel 10:15-17).**
	3. **Peter (Luke 5:8).**
	4. **John (Revelation 1:7).**
8. **Verse 6-7 has interesting picture of a seraphim burning Isaiah’s lips with a hot coal from the altar. How is this a picture of “the fire of God?” Why did, in Verse 7, God sent the seraph to touch Isaiah’s lips with a piece of very hot coal?** When the seraph did that, God was showing two things to Isaiah.
	1. **God had taken away Isaiah’s feeling that he was responsible for his \*sins**. Isaiah had felt bad because he had done wrong things. And he had expected punishment for those wrong things.
	2. **God had covered Isaiah’s \*sin, so that God could not see it**. The \*Hebrew word for ‘cover’ is the same word that \*Jews still use in the name Yom Kippur. ‘Yom’ means ‘day’, and ‘kippur’ means ‘cover’. Yom Kippur is a special day for \*Jews each year. On that day, they remember that God covers \*sin. Actually, a more exact translation of ‘cover’ here is ‘pay the cost’.
		1. **How does God cover our sin**? See i2 Corinthians 5:21. ‘God caused Jesus to become sin for us. Jesus never sinned himself. [God did that] so that we, in [Jesus], might be like God. [God is] very, very good. [He has never sinned.]’ **The *throne* is for God; that is where He rules and reigns. The altar is for us; that is where we find cleansing and purging from sin. We should never confuse the two!**
	3. **Where else in the Bible do “lips” have significance? See** By nature, our lips are full of flattery and false intent: *With flattering lips and a double heart they speak* --**Psalm 12:2,** By nature, our lips lie and are proud: *Let the lying lips be put to silence, which speak insolent things proudly and contemptuously against the righteous* --**Psalm 31:18,** By nature, our lips deceive: *Keep your tongue from evil, and your lips from speaking deceit* **Psalm 34:13,** By nature, our lips are violent: *Swords are in their lips* **Psalm 59:7,**  By nature, our lips bring death to others: *The poison of asps is under their lips* –**and Psalm 140:3.**
9. **What does Isaiah volunteer to do in verse 8? Read also Acts 28:25.**
	1. **Why did he volunteer? Compare to Jeremiah’s commission and Moses.**
10. **Is there a message of hope in Isaiah’s words for Israel? Re-read Isaiah 2:1-5 and 4:2-6.**
11. **Explain the “seeming disparity” in verse 9. Why would God tell Isaiah to go to a people that would refuse to listen to him? Examine also Isaiah 28:9-19.**
12. **Consider the strange consequences in Verse 10. Review Matthew 13:10.** Jesus describes seven Kingdom parables...the 4 soils, the tares and the wheat, the Lord begins speaking in parables. Matthew 12, the Pharisees attribute His ministry to Satan
	1. **“Make the heart dull/fat”--**’ The \*Jews believed that people thought in their hearts. A fat heart means a mind that cannot think. So one English translation has ‘Make this people thick in the head’ (J.B. Phillips). ‘Thick in the head’ is an English way to say ‘stupid’.
	2. **“Ears heavy”--**The \*Hebrew words for ‘close their ears’ really mean ‘make their ears heavy’. It means that they cannot hear anything.
	3. **“Shut their eyes”--**‘Shut their eyes’ means that they cannot see anything.These three descriptions all mean the same thing. People will not understand Isaiah’s words!. They would become healthy. That means that they would obey God again. .’
	4. **Also consider Hosea’s words in Hosea 6:1.** ‘Come, and let us go back to the \*LORD. After he has hurt us, he will cure us.**”** The message there is the same as it is here in Isaiah.
	5. **Examine Look at Matthew 13:14-15; Mark 4:12; Luke 8:10; John 12:39-41; and Acts 28:26-27.**
	6. **Compare Isaiah’s words to Matthew 13:10-13, 34---because Jesus doesn’t want to tell the truth to unbelievers. Does Jesus mention Isaiah specifically? Ephesians 3.....hidden from the O. T.**
		1. **Compare John 12:39-41,** demonstrates that there are not two Isaiahs.
		2. **See also Acts 28:25-27, 15: 13-18, Amos 9:11-12**
13. **In verses 11-12, Isaiah is asking God how long he should take his message to Judah. Elaborate on God’s answer to him. What dire consequences are coming on this wayward people?**
14. **Finally, in verse 13, discuss the promise of the remnant returning to God. How does God use the parallel between the stump of a tree to a “few good men” staying faithful?** the tree will grow again from its roots. In the same way, a remnant will grow again
	1. **Who is the “holy seed” likened unto? Stump, root of Jesse, of it, out comes a branch, Jesus; God does not disown this people Ex. 32:9-15, Acts 15.**
	2. **Why the reference to a terebinth tree or an oak tree?**
		1. **Before the destruction in Sodom and Gomorrah, Genesis 18:1-33.**
		2. **Also Hosea 4:13, 2 Samuel 18:9-10, Judges 6:19, Deut. 11:30.**

# *Word List*

**Daughter of Zion** ~ in Isaiah, ‘people who live in Jerusalem or Judah’.

**Jews** ~ the people that lived in Judah (which sounds like ‘**Jew-**dah’) and Israel.

**LORD** ~ a special name for God that only his servants should use. It is not a translation. It represents the \*Hebrew word YHWH. It probably means that God is always alive.

**lord** ~ master. When it has a capital L (that is, ‘Lord’) it is a name for God.

**LORD of Everything** ~ a name for God. Some people translate it ‘\*LORD of \*Angel Armies’.

**Chapter 7—The Foolishness of King Ahaz**

**Missler, 3, 11 v1** Ahaz became the king of Judah. He was the son of (King) Jotham. (Jotham was) the son of (King) Uzziah. (When Ahaz was king), Rezin, the king of Syria, and Pekah, the king of Israel, both attacked Jerusalem. But they did not win the fight. (Pekah was the) son of Remaliah. **v2** (People that were in the government) told (this to Ahaz. He was from) the family of David. (They said,) ‘Syria and Ephraim have agreed (to attack you).’ Ahaz and his people (were afraid). Their hearts moved, as trees in the forest move in the wind.

**v3** Then the \*LORD said to Isaiah, ‘Go out and meet Ahaz. You and \*Shear Jashub, your son, will meet him at the end of the water stream. That (stream) pours from the higher pool down to where people wash clothes.’ **v4** (The \*LORD said,) ‘Say (to Ahaz), “Be careful. And be very quiet. Do not be afraid. Do not be afraid because Rezin and the people from Syria and Pekah, the son of Remaliah, are angry. They are trying to ‘start a fire’, but their ‘fire’ will soon finish. **v5** (Do not be afraid) because (the king of) Syria and the son of Remaliah have made bad \*plans against you. They have said, **v6** ‘We must attack Judah. We will frighten (the people). We will destroy (their country) and it will become ours. We will make the son of Tabeal king there.’ **v7** The \*LORD, who is \*Lord, says this. ‘It will not happen, it will never happen! **v8** (It will not happen,) because the capital (city) of Syria is Damascus. Now the king of Damascus is Rezin. And 65 years from now Ephraim will not be (a country)! There will be no people (of Ephraim) there. **v9** And the capital (city) of Ephraim is Samaria. And the king of Samaria is the son of Remaliah. And if you do not believe this, you will not be alive (either).’ ” ’

**v10** And the \*LORD spoke again (to Isaiah. ‘Say this) to Ahaz.(’) **v11** He said, ‘Ask the \*LORD your God for a message. Ask for it deep (in the earth) or high (in the sky).’ **v12** But Ahaz said, ‘I will never ask (for a message) or ask the \*LORD to do something.’ **v13** And he (Isaiah) said, ‘Now listen, (Ahaz. You belong to the) family of David! You are making (your) people angry (with you). And you are making God angry with you too. **v14** So the \*Lord himself will give you a message. Look, the \*virgin will become \*pregnant. She will have a son and she will call his name \*Immanu El. **v15** (One day) he will know (the difference between) right things and wrong things. Then he will (be old enough) to eat butter and sugar. **v16** But even before the child knows (the difference between) right things and wrong things, (Assyria) will destroy (Ephraim and Syria). The two kings that you are afraid of will be (in other countries themselves).

**v17** The \*LORD will bring the king of Assyria to you and to your people. (He will come) to the house of your father. It will be a special time. There have been no days like it since Ephraim became separate from Judah.’ **v18** On that day the \*LORD will tell the flies at the higher end of the river in Egypt that they must come. And he will tell the \*bees in the country called Assyria that they must come. **v19** And they will all come and they will land on (these places):

the valleys with high sides

the holes in the rocks

all the \*thorn bushes

all the places where there is water.

**v20** On that day the \*Lord will use the king of Assyria. He will come from beyond the river. He will cut off the hair from your head, your legs and your beard.

**v21** On that day a man will keep alive a young cow and two goats. **v22** They will give a lot of milk, so he will have butter to eat. Everyone that remains in the country will eat butter and sugar. **v23** On that day, in every place where there were 1000 \*vines, there will be weeds and \*thorns. (1000 \*vines) are worth 1000 pieces of \*silver. **v24** A man will go there with a bow and \*arrows. (He will do this) because there will be \*brambles and \*thorns on all the land. **v25** Nobody will go to the hills because they are afraid of the \*brambles and \*thorns. (These are the hills where) people would dig to grow plants. Now cows go there and sheep run about

**Word List**

**altar** ~ a table where people burn \*sacrifices.

**Apocalypse** ~ another name for the last book in the Bible, called Revelation. The Little Apocalypse (Isaiah chapters 24-27) is like Revelation. It is about the end of time.

**arrows** ~ sticks with sharp points. Bows shoot them.

**bat** ~ an animal like a small \*rat but it can fly.

**bear** ~ dangerous wild animal.

**bees** ~ insects that can make something like sugar.

**bitter** ~ the opposite of sweet.

**boast** ~ say how very good you are.

**boundaries** ~ the edges of a country.

**brambles** ~ plants with \*thorns on them.

**briars** ~ bushes with \*thorns. (Some people spell this word briers.)

**bricks** ~ stones that people make to build houses with.

**cart** ~ a box with \*wheels that animals pull along; a thing to carry people in – horses usually pull a cart.

**cedar** ~ a good tree to build things with, better than the sycamore tree.

**chariots** ~ \*carts that soldiers rode in; horses pulled the carts.

**charms** ~ something that people use in \*magic.

**coal** ~ material that people get from the ground. They use it to make fires.

**darkness** ~ when there is no light.

**Daughter of Zion** ~ the people that live in the city called Jerusalem. (Zion is the name of the hill in Jerusalem.)

**disciples** ~ students that learn from a great teacher.

**exile** ~ people that an enemy takes to another country are ‘in exile’. They are away from home. We also call these people ‘exiles’.

**flute** ~ a flute makes music.

**glory** ~ something that makes people very great. They seem to shine with it!

**grape** ~ a fruit; people make \*wine from grapes.

**guilt** ~ a person has guilt when they have done wrong things.

**guilty** ~ people may say that a person has done something; guilty means that he really has done it.

**harp** ~ you use your fingers to make music with a harp.

**harvest** ~ a time to pick fruits.

**Hebrew** ~ the language that the \*Jews spoke.

**holy** ~ very, very good; only God is really holy; this makes him separate from people; or, something that is used in \*religion.

**Holy One** ~ a name for God.

**humble** ~ humble people do not think that they are important.

**idol** ~ a false god that people made.

**Immanu El** ~ God (is) with us.

**incense** ~ something that burns with a special, nice smell.

**Jacob** ~ perhaps another name for Israel, or the \*Jews.

**Jew** ~ a person who is born from Abraham, Isaac and Jacob and their children.

**Jewish** ~ a word that describes a \*Jew or anything that is a \*Jew’s.

**judge** ~ to say whether something is right or wrong or fair; or the person who does that.

**justice** ~ what is right and fair.

**left (side)** ~ the opposite of the right (side).

**leopard** ~ dangerous wild animal.

**lion** ~ a large and dangerous wild animal.

**LORD** ~ LORD is a special name of God. In the \*Hebrew language it is YAHWEH. It may mean ‘always alive’. So LORD is a sign that the \*Hebrew word is YAHWEH.

**LORD of Everything** ~ a special name for God that Isaiah often used. Some Bibles translate it as ‘LORD of Angel Armies’. An angel is a servant of God that we usually cannot see.

**Lord** ~ lord means master; Lord is a name for God. It is not the same as \*LORD.

**lyre** ~ a lyre makes music.

**magic** ~ when bad \*spirits give you help.

**Maher-shalal-hash-baz** ~ the name of one of Isaiah’s sons. It means ‘What (people) catch is coming quickly; what they will kill is hurrying’.

**medium** ~ someone that says that they can talk to dead people.

**messiah** ~ a messiah has oil ‘poured on’ them. Messiah is the \*Hebrew word for ‘poured on’. It happened to \*Jewish kings and \*priests when they started their work. The \*Jews hoped for a special messiah. Christians believe that Jesus is that special Messiah.

**nation** ~ people who live together in the same country.

**oak** ~ a tree; its leaves fall off in winter.

**palm** ~ a tree that grows in hot countries.

**peace** ~ when there is no war.

**perfume** ~ something that has a beautiful smell.

**plans** ~ ideas about what to do.

**power** ~ what someone is able to do.

**praise** ~ say how good and great that somebody is.

**pregnant** ~ a woman with a baby inside her.

**pride** ~ when you think that you are better than other people; then you have pride.

**priest** ~ a special servant of God in his house (the \*temple) in Jerusalem.

**prophet** ~ a prophet did two things. He told people what God had said to him. He told people what would happen in future years.

**prophetess** ~ either (1) the wife of a \*prophet, or (2) a woman-prophet, or (3) both.

**prostitute** ~ a woman who has sex with men for money.

**proud** ~ the opposite of \*humble. People can be proud in a good or a bad way.

**prune** ~ cut parts of a plant off, to cause it to grow better.

**psalm** ~ a special song that \*praises God.

**punish** ~ hurt somebody because they have done something wrong.

**rat** ~ a small animal with a long tail; there are usually very many of them and they eat people’s food.

**reed** ~ a plant that grows near water.

**religion** ~ Judaism, Christianity and Islam are three examples of religion. Read also the note between verses 9 and 10 of Isaiah 1.

**remnant** ~ a small piece of something bigger.

**roar** ~ a noise that an angry animal makes.

**rod** ~ another word for stick.

**rope** ~ very thick line.

**sabbath** ~ the seventh day of the week, our Saturday.

**sacrifice** ~ something that people kill and burn for God.

**saw** ~ in places in Isaiah’s book it means ‘understood’. He may also have ‘seen’ something that God showed to him.

**scroll** ~ a very long piece of paper.

**seraph** ~ a special servant of God. People cannot usually see them.

**shame** ~ something that you are not \*proud of.

**Shear Jashub** ~ the name of Isaiah’s older son. It means ‘a few people will return’.

**Sheol** ~ a place under the ground. \*Jews believed that you went there when you died.

**Shiloah** ~ a quiet river that moved slowly.

**silver** ~ a valuable metal.

**sin** ~ what we do when we do not obey God; or, we sin when we do not obey God.

**spirit** ~ the part of a person that is alive, which we cannot see; it can speak to other spirits; there are spirits that we cannot see; they can be good or bad.

**sword** ~ a long knife that soldiers used to kill people.

**sycamore** ~ a tree.

**tambourine** ~ a tambourine makes music when you hit it.

**temple** ~ like a large church. The Temple in Jerusalem was the House of God.

**thorn** ~ a bush with sharp points on its branches.

**vine** ~ a plant which climbs. Its fruits are called grapes. People use grapes to make \*wine.

**vineyard** ~ a field where people grow vines. \*Grapes grow on vines. People make \*wine from grapes. In Isaiah’s book, the vineyard often means Judah and Israel.

**virgin** ~ a woman that has not had sex.

**wheels** ~ round things that help things like cars to move.

**whip** ~ a stick with a line on it to hit people with.

**whistle** ~ a pipe that makes a loud noise when you blow into it.

**wine** ~ a drink that people make from \*grapes. It contains alcohol.

**wing** ~ what a bird uses to fly with.

**wizard** ~ a man who uses \*magic.

**wolf** ~ dangerous wild animal.

**wonderful** ~ something so beautiful that you think, ‘That is great!’

**wool** ~ the soft hair of the sheep. The best wool is very white. This is what Isaiah means in 1:18.

**worship** ~ tell someone that they are very great; and tell them that you love them.

**yoke** ~ something that holds two animals together; it goes on their shoulders.

# Isaiah chapters 7 to 40: God’s king rules God’s people

We can put this main section of the Book of Isaiah into 6 smaller sections. This makes it easier for us to understand it.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Isaiahchapters7 to 12 | Isaiahchapters 13 to 23 | Isaiah chapters24 to 27 | Isaiahchapters28 to 33 | Isaiahchapters34 to 35 | Isaiahchapters36 to 40 |
|   |   |   |   |   |   |
|   |   | The little \*apocalypse | The sad people |   |   |
|   | Countries near Judah |   |   | The centre of the book |   |
| King Ahaz |   |   |   |   | King Hezekiah |

So, Isaiah chapters 7 to 12 are about King Ahaz. Chapters 13 to 23 are about countries near Judah; and so on.

# Section 1 (Isaiah chapters 7 to 12): King Ahaz

## Chapters 7 and 8: Three sons

# Chapter 7

**v1** Ahaz became the king of Judah. He was the son of [King] Jotham. [Jotham was] the son of [King] Uzziah. [When Ahaz was king], Syria’s King Rezin and Israel’s King Pekah attacked Jerusalem. But they did not win the battle. [Pekah was the] son of Remaliah.

**v2** [Ahaz was from] David’s family. [People that advised Ahaz] told [this to him. They said], ‘Syria and Ephraim have agreed [to attack you].’ Ahaz and his people [were afraid]. Their hearts shook [with fear], as trees in the forest shake. [Their hearts were like trees that shake] in the wind.

**v3** Then the \*LORD said [this] to Isaiah. ‘Go out and meet Ahaz. You and Shearjashub your son will meet him at the end of the channel (route along which water flows). [It is the channel] that flows from the upper pool. [It flows] down to where people wash clothes.’

**v4** [The \*LORD said], ‘Say [this to Ahaz]. “Be cautious and stay very quiet. Do not be afraid. Do not let your heart worry because Rezin and Syria’s [army] are angry. Pekah, the son of Remaliah, [is angry] as well. [It is as if] they are trying to start a fire. But their fire will soon burn away.

**v5** [Do not worry] because Syria’s [king] and Ephraim’s [king, in other words,] Remaliah’s son, have made evil plans against you. They have said:

**v6** ‘Let us attack Judah. We will frighten [the people]. We will destroy [the country] and it will become ours. We will make the son of Tabeal king there.’ ” ’

**v7** This is what the \*LORD, the Master, says. ‘It will not happen. It will never happen!

**v8** [It will not happen], because the capital [city] of Syria is Damascus. And the king of Damascus is Rezin. 65 years from now, Ephraim will not exist! There will be no people [who belong to the families of Ephraim] there.

**v9** And the capital [city] of Ephraim is Samaria. And the king of Samaria is Remaliah’s son. If you do not believe that, you will not be alive [either].’

### Notes

Verse 1 The notes about Isaiah 1:1 contain the dates of these kings. Syria and Israel were two countries that were north from Judah. Rezin was the last king of Syria. The king of Assyria, Tiglathpileser the Third, defeated him in 732 B.C. ‘B.C.’ means ‘years **B**efore **C**hrist came to the Earth’. Assyria’s king was called Tiglathpileser ‘the Third’ because two earlier kings of Assyria had also been called Tiglathpileser. Pekah was the 18th king of Israel. He murdered Pekahiah in order to become king instead of him. But in the end, someone else (Hoshea) murdered Pekah and then Hoshea became king instead. The story about that is in 2 Kings 15:25-31.

Verse 2 Ephraim was another name for Israel. It was the name of the most important tribe (large group of relatives) in the northern country, Israel. Perhaps they thought this. If Syria, Ephraim and Judah became one big group, Assyria would not attack them. ‘David’s family’ here means the kings of Judah that ruled after David. In the \*Hebrew text, the words for that mean ‘David’s house’. ‘Their hearts shook’ means that they were very afraid.

Verse 3 In Jerusalem, water came from under the ground. Ahaz made channels (routes) along which the water flowed. They took the water to where the people needed it. That water was important when enemies attacked Jerusalem. The people could stay for many months in Jerusalem because they did not need water from outside. Perhaps that is why Syria and Ephraim did not win the battle against Jerusalem. ‘Shearjashub’ means ‘a remnant will return’. A ‘remnant’ is a small part that remains from something bigger. Here it means the few \*Jews that still obeyed God. ‘\*LORD’ is a special name for God. The \*Hebrew word for it probably means ‘always alive’.

Verse 4 ‘Do not be afraid’ is among Isaiah’s most important messages. He says it in Isaiah 7:4; 8:12; 10:24; 35:4; 37:6; 40:9; 41:10,13-14; 43:1,5; 44:2; and 51:7. ‘Be cautious’ means that Ahaz must not do something too quickly. He must think first. ‘Fire’ describes the trouble that these two kings could make for Judah. But if Ahaz waits, these two kings will be dead!

Verse 6 We do not know who Tabeal was. ‘There’ means ‘in Judah’. The plan was that the son of Tabeal would rule Judah as the agent of Syria’s and Ephraim’s kings.

Verses 7-9 Here is an \*inclusio. Look at the section ‘Something to do’ after chapter 1. There you will find an explanation of what an ‘\*inclusio’ is.

            Verse 7 It will not happen, it will never happen.

                        Verse 8a Capital of Syria, king of Damascus.

                                    Verse 8b Ephraim will not exist.

                        Verse 9a Capital of Ephraim, king of Samaria.

            Verse 9b If you do not believe, you will not be alive.

It is important to see these \*inclusios. They show us that Isaiah was a great writer. They also help us to understand what he wrote.

Verse 7 ‘It’ means their evil plan (verses 5-6). Isaiah wrote his book in the \*Hebrew language. The \*Hebrew words mean ‘it will not stand and it will not happen’. It will ‘not stand’ means that the plan will ‘fall down’ (like a weak building). In other words, the plan will fail.

Verse 8 It will not happen because men made the plan. God’s plans are greater! Armies from Assyria destroyed Ephraim 15 years later. We do not know why the \*LORD said ‘65 years’ here. But the line ‘Ephraim will not exist’ is the most important line in the ‘\*inclusio. If you look at it, it is right in the middle. Because the people in Ephraim did not obey God, they were not God’s people any longer. Hosea 1:9 says the same. ‘Call his (your son’s) name Lo-Ammi. You are not my people and I will not be your God.’ ‘Lo-Ammi’ is \*Hebrew for ‘not my people’.

Verse 9 The words ‘capital’ and ‘king’ here (and in verse 8) are both ‘head’ in \*Hebrew. It means the ‘head of the country’ (capital) and the ‘head of the government’ (king). ‘You’ means King Ahaz. In the \*Hebrew text of this verse, the last sentence is something special. There the speaker is ‘playing with words’. He uses similar words to mean different things. The words for ‘believe’ and ‘be alive’ sound similar in \*Hebrew. But they mean those two different things. ‘Believe’ and ‘be alive’ sound a little similar in English too. But they are not as close in sound as the \*Hebrew words.

**v10** And the \*LORD spoke again to Ahaz.

**v11** He said, ‘Ask the \*LORD your God for some proof. Ask for it deep [in the earth]. Or ask for it high [in the sky].’

**v12** But Ahaz said, ‘I will never ask [for proof] and I will never test the \*LORD.’

**v13** And he [Isaiah] said, ‘Now listen, [Ahaz, from] David’s family! You are causing [your] people to have no patience [with you. And] now you are causing my God to have no patience too.

**v14** Therefore the \*Lord himself will give something special that shows proof to you. Look! That \*virgin will become \*pregnant. She will have a son and she will call his name Immanu El.

**v15** When he knows [the difference between] right and wrong things, he will be [old enough] to eat butter and honey.

**v16** But even before the child knows [the difference between] right and wrong things, [Assyria’s army] will destroy [Ephraim and Syria]. The two kings of whom you are afraid will be [in \*exile themselves].

**v17** The \*LORD will bring the king of Assyria to you. And [the \*LORD will bring him] to your people. And [he will bring him] to your father’s family. It will be a special period of time. There have been no days like it since Ephraim separated from Judah.’

### Notes

Verse 11 It was Isaiah that said this. However, God told Isaiah what to say. God wanted Ahaz to ask for proof. God wanted to give proof to Ahaz that Isaiah was speaking the truth. The \*Hebrew word for ‘ask’ contains the same letters as ‘Sheol’. Sheol was a place deep under the ground. People believed that dead people were in Sheol.

Verse 12 The word ‘test’ here does not really mean ‘examine’. Rather, it means ‘discover’ what God would do. Ahaz was a proud man. He did not want to know whether God would help him or not. Instead, as we learn from 2 Kings 16:7, Ahaz asked the king of Assyria to help him!

Verse 13 Here God is telling Isaiah what to say. As in verse 2, the \*Hebrew for David’s ‘family’ means David’s ‘house’. It means the kings that ruled after David. And here it refers to Ahaz in particular. God said that Ahaz had made his people tired. Now he was making God tired also. Neither the people nor God wanted to hear Ahaz again!

Verse 14 ‘Therefore’ here means ‘because you will not ask’. Here, ‘Lord’ means ‘master’, someone with authority. It is a name for God. It shows us that he has authority over everybody. That includes Ahaz! In verse 7 we have translated that same \*Hebrew word as ‘Master’. ‘Lord’ is not the same word in \*Hebrew as ‘\*LORD’ is. Now what Isaiah says next is very important. It meant one thing for Ahaz, but it also meant something else later for \*Jews in \*exile. And later, that was what it meant for Christians too. Isaiah probably intended more than one meaning, and God certainly did. Here are the two meanings:

### 1) The meaning for Ahaz

By the time when a young woman has done these things, Ephraim will not exist:

  The young woman has become \*pregnant (when she is expecting a baby).

  She has given birth to a son.

  She has taught that boy the difference between right and wrong things (verse 16).

Note that Isaiah says, ‘Look!’ He is pointing to a particular young girl. Also, notice that she will call her son ‘Immanu El’. Those two words are \*Hebrew for ‘**With-us [is]-God**’. Even today, many mothers call their sons Immanuel. As Isaiah called his son Shearjashub (verse 3), that young woman would call her son Immanuel. Both names together contained a message for the people. This is the message: ‘Because God is with us, a few people will come back from exile’. ‘Exile’ is when enemies take people away from those people’s own country. Later, enemies from Babylon would destroy Judah and they would destroy its capital, Jerusalem. Then they would take the people away from there to a far country (Babylon). But a few people would come back from Babylon to Judah.

### 2) The meaning for the \*Jews in \*exile and the Christians.

The \*Jews were the people from Judah and Israel. About 450 years after Isaiah died, the \*Jews translated their Bible into \*Greek. When they translated it, they noticed this. The \*Hebrew word for ‘young woman’ actually meant ‘virgin’. (A virgin is a woman that has not had sex with anyone.) So in their translation, those \*Jews used the \*Greek word for ‘virgin’. Most writers of the New Testament (the last 27 books in the Bible) used that \*Greek translation, which contains the Old Testament (the first 39 books in the Bible). Matthew did that. He referred to Isaiah’s \*prophecy from Isaiah 7:14. Matthew said that Jesus’ mother, Mary, was a \*virgin. He also said that Jesus’ name ‘Immanuel’ meant ‘**With us is God**’. (Matthew 1:22-23). In Genesis 24:43, we learn what that \*Hebrew word for ‘\*virgin’ means. We learn that Rebecca was an unmarried girl. She had not had sex with anyone. That is the meaning of the \*Hebrew word that Isaiah used in this verse.

Verse 15 People had butter and honey when there was no war. So there would be no war when the boy knew the difference between right and wrong. Here Isaiah is speaking only to Ahaz, as far as we know. Here, and in verse 16, we have ‘[know the difference] between right and wrong things’. More exactly, it means: ‘The boy can choose to do good things and refuse (to do) wrong things.’ If the verse has any meaning for us, it may be this. When we first become Christians, we may not immediately be sure about the right things to do. But after we have followed Jesus for some time, he will show us. He will help us to choose between right and wrong things. So then we can choose to do good things. And we can refuse to do evil things.

Verse 17 Only three kings had ruled over all Judah and Israel. They were Saul, David and Solomon. After Solomon’s death, the people divided their country into two countries. There were 13 tribes (very large groups of relatives) in total. 9 tribes became the northern country, called Israel. 2 tribes, Judah and Benjamin, became the southern country called Judah. Levi’s tribe lived in 48 towns in both Israel and Judah. Bible students are not sure whether Simeon’s tribe belonged to Israel or Judah. It was south from Judah. It was a long way from Israel, which was in the north. Isaiah uses the name ‘Ephraim’ for the northern country, Israel. That is because Ephraim’s tribe (very large group of Ephraim’s relatives) was the most important one among Israel’s 9 or 10 tribes. The tribes divided into two countries about 200 years before Isaiah was born.

‘Your father’s family’ here means David’s family, which Isaiah mentioned in verse 2. As in verse 2, the \*Hebrew word here for ‘family’ actually means ‘house’. The ‘king of Assyria’ means that king’s armies. Bible students do not agree about the ‘special period of time’. Some students believe that it would be better for Judah. Other students think that it would be worse. There are good reasons for both ideas. Look at the note about verse 18.

**v18 On that day**, the \*LORD will [blow his] whistle. Then, the flies at the upper end of Egypt’s river [will come]. And [the \*LORD] will call for the bees (small insects that sting) in the country called Assyria.

**v19** And they will all come and they will land on these places:

  the steep valleys.

  the holes in the rocks.

  all the \*thorn bushes.

  all the places where there is water.

**v20 On that day**, the \*Lord will use the king of Assyria. [That king] will come from beyond the river. With a razor he will shave the hair from your head. [He will shave it] from your legs and from your beard.

**v21 On that day**, a man will keep a young cow and two goats alive.

**v22** They will give a lot of milk, so that he will have butter to eat. Everyone that remains in the land will eat butter and honey.

**v23 On that day**, there will be weeds and \*thorn bushes. [They will be] in every place where there were a thousand \*vines. [A thousand \*vines] are worth a thousand pieces of silver.

**v24** A man will go there with a bow and arrows, because there will be \*briers and \*thorn bushes on all the land.

**v25** Nobody will go to the hills, because they are afraid about the \*briers and \*thorn bushes. [On those hills], people used to dig [so that they could] grow plants. Now, cows wander there and sheep run about.

### Notes

Verse 18 This starts a section that has ‘on that day’ 4 times (verses 18, 20, 21 and 23). ‘On that day’ probably means the day on which Assyria’s army attacked Ephraim and Syria. Bad things will happen to some people (verses 18, 20 and 23). But good things will happen to other people (verse 21). Not all Bible students agree with that. However, it seems to be a good way to understand the \*prophecy in verse 16. But maybe Isaiah meant that Assyria would attack all three countries (Ephraim, Syria and Judah). Then verse 21 would mean that people became poorer. They had less than they had before. Probably we will never know the right way to understand verse 21!

‘Egypt’s river’ is the Nile river. The flies from the river were a nuisance. They carried diseases to people. Here, the ‘flies’ are a special description of the army from Egypt. ‘Bees’ are small insects that make honey. But they also sting people. Here again, the speaker is describing an army. This time, the army will come from Assyria. It seems that the \*LORD will call armies from both countries.

Verse 19 Isaiah continues the special description of the armies as insects. They will ‘fly’ to Israel and Syria (and maybe Judah) and they will ‘land’ everywhere. A ‘thorn bush’ is a bush with small, sharp points (‘thorns’) that grow out of its branches.

Verse 20 Foreign armies used to cut off all the hair of the people whom they defeated. It made the people feel very ashamed. To shave the hair from ‘the legs’ probably means this. It probably means ‘the parts of the body that people use for sex’.

Verses 21-22 Assyria’s soldiers took most people whom they defeated away to another country. But they left a few people behind. That might refer to the few people in the place called Ephraim. If it was so, then they did not have much. Each person only had one cow and he also had two goats or two sheep. Wild bees (small insects) made honey. There would be many wild bees, even if there were not many people. On the other hand, butter and honey could mean good food. So perhaps these verses do not mean the people in Ephraim. Maybe they mean the people that remained in Judah. We do not know!

Verse 23 A ‘vine’ is a plant that climbs. Here, it is a plant on which fruits called ‘grapes’ grow. People make wine from grapes. So vines are valuable. Each vine was worth a piece of silver. The \*Hebrew word for ‘piece’ is ‘shekel’. A shekel weighs less than half an ounce (or, about 11 grams).

Verses 24-25 Instead of gardens and farms, the country is now wild land. Not many people live there, because people are afraid to go there. Instead of people, there are animals.

### Something to do

1. Start to make a list of things that made Isaiah a great poet. Find examples of them as you study his book. The list could include places in the text where Isaiah used these things:

  two different words to say the same thing twice

  different names for God in the same sentence.

  several special descriptions in the same verse.

  one word to mean two different things.

  \*inclusios.

  stories as special descriptions of God and his people.

2. Read the story about King Ahaz in 2 Kings chapter 16.

3. Read about Jesus’ birth, in Matthew 1:18

**The Promises...**

**Jeremiah 31:3-5,** “Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.4Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.5Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.”