

Isa 5-2
excited about the danger. You don't think God is going to protect His people. Well, ask God for a sign! God is willing to prove that He is able to protect His city.

As we look at the next verse, it looks as first as though Ahaz were pious. Actually, however, in view of the rebuke that Isaiah immediately proceeds to give to Ahaz, it is evident that the statement is not pious, but is really an impious evasion. Ahaz says, "I will not ask, neither will I tempt the LORD." What he means is, "I am not interested in spending time over your alleged signs. I want to go on with this important defense work."

Interpreters often make the mistake of considering what follows as a message of comfort to Ahaz from God. Actually, the beginning of the statement (v. 13) makes it perfectly clear that Isaiah is not interested here in giving comfort to Ahaz. He has already given Ahaz a promise of comfort, and Ahaz has rejected it. He is now interested in giving a rebuke to Ahaz. What there is of comfort in what follows is intended for the people, not for Ahaz. The godly among the people recognize, as Isaiah does, that Ahaz is an utterly unworthy scion of the house of David. Instead of following God and trusting in the wonderful promises that Isaiah has given that God ^{will} ~~is able to~~ protect His city, Ahaz is looking to unworthy human means for defense. The people do not realize just what sort of a secret scheme ~~it is~~ into which Ahaz has entered. God, however, knows all about it, and proceeds to rebuke Ahaz, and to declare that eventually God is going to replace Ahaz on the throne of David by One who will be a true servant of God, as David was. ^{as God's messenger, David} Consequently, we find ^{attending} a verse of strong rebuke: "Here ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore, the Lord himself ^{shall} give you a sign."