



Rabshakeh Didn't Understand the Hidden Message of the Conduit of the Upper Pool; The Silent Witness of Shear-jashub: the Remnant, Isa 7:1-3; 2 Kgs 19:14, 18

- 9) Thus the Rabshakeh concludes his address by which he sought to propagandize the diplomats, the people of Judah, and ultimately Hezekiah into surrender.
- 10) But according to Isaiah 36:21 the people “were silent and answered him not a word; for the king’s commandment was, ‘Do not answer him.’”
- 11) The Rabshakeh’s speech was laced with propaganda as we have noted. But we have also noted the site of his discourse as the “conduit of the upper pool on the highway on the fuller’s field.”
- 12) The Rabshakeh chose this location because he wanted to remind the people that during the reign of Ahaz, Isaiah selected this very site to deliver his prophecy that the Assyrians would invade Judah.
- 13) He thought he had done his research well and that by positioning himself in this spot the people would discern the clear implication that Isaiah’s prophecy had come true.
- 14) But Isaiah never prophesied the fall of Judah, only the fact that she would be invaded. There were other implications regarding the location of Isaiah’s speech that the Rabshakeh, being an unbeliever, was incapable of knowing.
- 15) And it is this disadvantage that caused his selection of the “conduit of the upper pool” as the place for his speech to result in a confirmation of Hezekiah’s commandment, “Do not answer him.”
- 16) Only those who had a spiritual inventory could possibly pick up on the subtlety but the citizens of Judah did. The Rabshakeh sought a propaganda advantage by choosing the conduit as the site for his address.
- 17) But by doing so he converted an assumed advantage into a distinct disadvantage. Isaiah did indeed deliver his prophecy of the Assyrian invasion on the conduit, but he also sent with it a coded message that provided the solution to the problem about which he prophesied.
- 18) It is this coded message that takes our study of the Assyrian invasion of client nation Judah and segues us to Lucifer’s primary objective for the attack—the severance of the line of Christ.
- 19) This coded message will also instruct us into how divine omniscience and omnipotence are able to anticipate Lucifer’s every move and trump it before it occurs.

F. The Silent Witness of Shear-jashub:

Isaiah 7:1 - It came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of Remaliah 'rem-a-lī' a\, king of Israel, went up to Jerusalem to wage war against it, but could not conquer it.

v. 2 - When it was reported to the house of David [**King Ahaz**], saying, “The Arameans have camped in Ephraim,” his heart and the hearts of his people shook as the trees of the forest shake with the wind.



- 1) Ahaz was the father of Hezekiah and the king of Judah from 732-716 B.C. He received a negative KER in:

2 Kings 16:2 - Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do what was right in the sight of the Lord his God, as his father David had done.

v. 3 - But he walked in the way of the kings of Israel [the syncretism of Baal worship with that of YHWH Elohim] and even made his son pass through the fire [אֵשׁ עֵבֶר *abar esh*: a Molech offering, in this case to appease the Assyrian gods, Adrammelech \a-dram' e-lek\ and Anammelech \a-nam' e-lek\, adopted in Sepharvim and later by Ahaz in Judah], according to the abominations of the nations whom the Lord had driven out from before the sons of Israel.

v. 4 - And he sacrificed and burned incense on the high places and on the hills and under every green tree.

- 2) Ahaz is being given a situation report in Isaiah 7:2 that informs him that a coalition of forces, made up of the Aramean and Israelite armies, has assembled in Ephraim and plans to put Jerusalem to siege.
- 3) A summary of the report is provided by Franz Delitzsch who dovetails information gathered from three parallel passages: 2 Kings 15:37-16:6; 2 Chronicles 28 and Isaiah 7:

Delitzsch, Franz. *Biblical Commentary on the Prophecies of Isaiah*. Translated by James Martin. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), 1:207:

Rezin conquered the seaport town of Elath \ē' lath\, which then belonged to the kingdom of Judah. While Rezin was on his way to Elath, Pekah resolved to attack Jerusalem, but failed in his attempt. Rezin was more successful in his expedition, which was a much easier one, and after the conquest of Elath united his forces with those of his allies.

Following the sacking of Elath, Rezin returned to Ephraim and “camped” there: **נִיַּח *nuach***, “to settle down.” This term indicates that the Aramean army bivouacked in the Northern Kingdom while Rezin and Pekah developed a strategy to make an allied assault on Jerusalem:

Delitzsch, Franz, *Biblical Commentary on the Prophecies of Isaiah*, 1:207-208:

The expression *nuach* [camped] is explained in 2 Samuel 17:12 by the figurative simile, “as the dew falls upon the ground:” there it denotes a hostile invasion, here the arrival of one army to the support of another. The allies now prepared for a second united expedition against Jerusalem. In the meantime, Jerusalem was like a besieged city, in the midst of enemies plundering and burning on every side. Elath had fallen and in the prospect of his approaching junction with the allied army, it was quite natural, from the human point of view, that the court and people of Jerusalem should tremble like aspen leaves.

- 4) It is while these allies assemble in the Northern Kingdom that the Lord commissions Isaiah to meet with King Ahaz at Jerusalem:

Isaiah 7:3 - Then the Lord said to Isaiah, “Go out now to meet Ahaz, you and your son Shear-jashub \shē' ar jah' shub\, at the end of the conduit of the upper pool, on the highway to the fuller's field.”

- 5) The Lord's first instruction to Isaiah is to take with him his son Shear-jashub whose name has great significance in the context:

שְׂאֵר יָשׁוּב - “A remnant shall return.”



- 6) The name of Isaiah's son is symbolic of the message which the Lord intends for him to communicate. In the history of client nations there is always a remnant that survives to carry the word of God into the next generation.
- 7) The final remnant will be true Israel, those Jewish believers who, through faith alone in Messiah alone, will populate the millennial client nation of Israel.
- 8) The name **שְׂרָאָה** Shear is the word for "remnant." It makes reference throughout the Old Testament of those who survive national catastrophe. When the fifth cycles of discipline were administered against the Israelites there was always a core of advanced believers who were divinely protected and thus preserved to execute the plan of God in another place.
- 9) There will be an ultimate "remnant" that will be preserved through the Tribulation and will become the core group of believers who will populate client nation Israel in the millennial kingdom.
- 10) During the reign of Ahab, king of Israel, the Lord confronted Elijah at Horeb. The prophet complained to the Lord that he was the only one left in the Northern Kingdom who remained loyal to the Lord:

1 Kings 19:14 - And Elijah said, "I have been very zealous for the Lord, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."

v. 18 - (And the Lord said to him,) I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him."

Keil, C. F. and F. Delitzsch. *Biblical Commentary on the Old Testament: The Books of the Kings*. Translated by James Martin. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), 260:

Kissing Baal was the most usual form in which this idol was worshipped, and consisted in kissing the images of Baal, probably on the feet.

This reminds us of our study where we noted the Black Stone of the Ka'bah:

<http://www.bible.ca/islam/islam-meteorite-worship.htm>:

Muslims believe that the revered "black stone" (Alhajar al-Aswad) is a special divine meteorite that pre-dates creation and fell at the foot of Adam and Eve. It is presently embedded in the southeastern corner of the Ka'bah. Muslims touch and kiss the black stone during Hajj but non-Muslims are strictly forbidden to even touch it.