

Lesson 4

1. Isaiah 7: 14 is a prophecy of the virgin birth.

ISA 7:14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

2. This prophecy was fulfilled by Jesus. (Matt. 1:18-25).

MAT 1:18 Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

MAT 1:19 And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly.

MAT 1:20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit.

MAT 1:21 "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins."

MAT 1:22 Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying,

MAT 1:23 "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."

MAT 1:24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, MAT 1:25 and kept her a virgin until she gave birth to a Son; and he called His name Jesus.

- a. This prophecy was made more than 700 years before the birth of Jesus.
- b. The apostle Matthew affirms the birth of Jesus was a fulfillment of Isaiah's prophecy

3. Let's take a look at the verse in its original context. The time of the prophecy was about 735 B. C. and listed below were the countries, capitals, and kings involved.

Country	1. Judah	1. Syria	1. Israel	1. Assyria
Capital	2. Jerusalem	2. Damascus	2. Samaria	2. Nivevah
King	3. Ahaz (736-716)	3. Rezin (740-732)	3. Pekah (740-32)	3. Tiglath-pileser III (745-737).

4. At the time this prophecy was given Ahaz was king of Judah.(Isa. 7:1).

- a. Syria and Israel (also known by its leading tribe Ephraim) were threatening Judah. (Isa. 7:2).
- b. Ahaz and his people were fearful and hard pressed. (Isa. 7:2).

ISA 7:2 When it was reported to the house of David, 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.

- c. **Ahaz did not trust God.** He had decided to seek help from Assyria rather than God.

Isaiah's Mission Syria and Israel Would Not Overrun Judah

5. God sent Isaiah to him to announce that Syria and Israel would not be allowed to overrun his kingdom. (Isa. 7:3-9).

ISA 7:3 Then the Lord said to Isaiah, "Go out now to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool, on the highway to the fuller's field,

ISA 7:4 and say to him, 'Take care, and be calm, have no fear and do not be fainthearted because of these two stubs of smoldering firebrands, on account of the fierce anger of Rezin and Aram, and the son of Remaliah.

ISA 7:5 'Because Aram, with Ephraim and the son of Remaliah, has planned evil against you, saying,

ISA 7:6 "Let us go up against Judah and terrorize it, and make for ourselves a breach in its walls, and set up the son of Tabeel as king in the midst of it,"

ISA 7:7 thus says the Lord God, "It shall not stand nor shall it come to pass.

ISA 7:8 "For the head of Aram is Damascus and the head of Damascus is Rezin (now within another 65 years Ephraim will be shattered, so that it is no longer a people),

ISA 7:9 and the head of Ephraim is Samaria and the head of Samaria is the son of Remaliah. If you will not believe, you surely shall not last. ""

- a. Ahaz, wicked and idolatrous, did not care what Isaiah said, for the evil king was not trusting Jehovah.

Isaiah Offered Ahaz Sign

- b. Isaiah offered any sign that Ahaz might request to prove that Jehovah would deliver Judah. "Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above," said Isaiah. (Isa. 7:10,11).

ISA 7:10 Then the Lord spoke again to Ahaz, saying,

ISA 7:11 "Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven."

Ahaz's Wicked Conduct

- c. Ahaz hypocritically exclaimed, "I will not tempt Jehovah." (Isa. 7:12). See Deut. 6:16; Jesus used it correctly. (Matt. 4:7).

ISA 7:12 But Ahaz said, "I will not ask, nor will I test the Lord!"

DEU 6:16 "You shall not put the Lord your God to the test, as you tested Him at Massah.

- d. Ahaz had secretly bribed Assyria to be his helper against Syria and Israel.
- e. He had been stripping the temple to bribe the king of Assyria.

God Gives Ahaz A Sign Of Punishment

6. God became weary with his wickedness and decided to give Ahaz an unasked sign, a sign of punishment. (Isa. 7:13).

ISA 7:13 Then he said, "Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well?"

7. Some special lady, called "ha' almah," the young woman, or the maiden, or the virgin, would become a mother and would name her child "Immanuel." (Isa. 7:14).

ISA 7:14 "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

To Whom The Sign Was Given

8. The sign was given to Ahaz and the house of David as it denoted by the plural "to you." (Isa. 7:14). See Isa. 7:2.

Meaning Of Immanuel

9. The name "Immanuel" means "God with us." (Matt. 1:23).

a. In context it means "God with us" in punishment. (Isa. 7:16-25).

b. Judah would suffer by God's visitation famine, misery, thorns, and briers. (Isa. 7:23-24).

ISA 7:23 And it will come about in that day, that every place where there used to be a thousand vines, valued at a thousand shekels of silver, will become briers and thorns.

ISA 7:24 People will come there with bows and arrows because all the land will be briers and thorns.

c. The immediate threats against Ahaz would be removed by the time the child was old enough to know right from wrong. (Isa. 7:16), but his (Ahaz's) wickedness would be recompensed. (Isa. 7:17).

ISA 7:16 "For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken. This refers to the kings of Israel and Syria.

ISA 7:17 "The Lord will bring on you, on your people, and on your father's house such days as have never come since the day that Ephraim separated from Judah, the king of Assyria."

d. God would not allow Assyria to overrun the cities of Judah and Jerusalem itself under heavy siege.

e. Famine would ensue.

1) A man would do well if he could keep a cow and 2 sheep. (Isa. 7:21).

ISA 7:21 Now it will come about in that day that a man may keep alive a heifer and a pair of sheep;

2) Men would have a sparse diet of butter and honey. (Isa. 7:22).

ISA 7:22 and it will happen that because of the abundance of the milk produced he will eat curds, for everyone that is left within the land will eat curds and honey.

3) Vines would be replaced by "briers and thorns." (Isa. 7:23).

4) The special son "Immanuel," the sign spoken of, would himself be reduced to such a limited diet. (Isa. 7:15).

ISA 7:15 "He will eat curds and honey at the time He knows enough to refuse evil and choose good.

5) The context of "Immanuel" was bitter-sweet, but mostly bitter.

6) The threat of Syria and Israel would be removed.

7) Judah would suffer God's punishment by the hand of Assyria.

8) The name "Immanuel" was used in the same context to denote the land itself, not the son.

9) The land of Judah was called "Immanuel." (Isa. 8:8).

ISA 8:8 "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O Immanuel.

10) God would visit the land to execute punishment on the Jews.

11) The name "Immanuel" appeared a third time in this same context. (Isa. 8:10).

ISA 8:10 "Devise a plan but it will be thwarted; State a proposal, but it will not stand, For [because] God is with us."

12) It again denotes the bitterness and suffering Judah would suffer.

13) It would be useless and utter foolishness for the distraught and troubled Jews of Judah to take counsel to defeat Assyria. (Isa. 8:12).

ISA 8:12 "You are not to say, 'It is a conspiracy!' In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of it.

14) God would be with Judah in the form of an oppressing heathen army of Assyria.

15) God's determination could not be thwarted by the most brilliant Jewish stratagem.

10. Special Note on "Virgin" in Isaiah 7:14

a. The Hebrew "almah" etymologically can mean a "young married woman or a young unmarried woman, a lass."

1) It denotes the sex opposite "elem" which is rendered "stripling" or "youth" in its 2 occurrences. (1 Sam. 17:56; 20:22).

ISA 17:56 And the king said, "You inquire whose son the youth is."

ISA 20:22 "But if I say to the youth, 'Behold, the arrows are beyond you,' go, for the Lord has sent you away.

2) "Elem" denotes a "a lad, a young man."

b. Biblically there is no context which calls for a married "almah."

1) "Marriageable but not married" is Davidson's description in the 7 Old Testament occurrences of "almah". (Gen. 24:43; Exod. 2:8; Psa. 68:25; Prov. 30:19; Song of Solomon 1:3; 6:8; Isa.7:14).

GEN 24:43 behold, I am standing by the spring, and may it be that the **maiden** who comes out to draw, and to whom I say, "Please let me drink a little water from your jar";

EXO 2:8 And Pharaoh's daughter said to her, "Go ahead." So the **girl** [maid] went and called the child's mother.

PSA 68:25 The singers went on, the musicians after them, In the midst of the **maidens** beating tambourines.

PRO 30:19 The way of an eagle in the sky, The way of a serpent on a rock, The way of a ship in the middle of the sea, And the way of a man with a **maid**.

SOL 1:3 "Your oils have a pleasing fragrance, Your name is like purified oil; Therefore the **maidens** love you.

SOL 6:8 "There are sixty queens and eighty concubines, And **maidens** without number;

ISA 7:14 "Therefore the Lord Himself will give you a sign: Behold, a **virgin** will be with child and bear a son, and she will call His name Immanuel.

2) Other words that could have been used.

- The Hebrew "'ishsha" meaning "woman, wife."
- The Hebrew "na'arah" meaning "female, girl, damsel." (Gen. 24:14, 16, 28, 55, 57; 34:3, 12; Ruth 2:5).
- The Hebrew "bethulah" the technical term for "virgin." (Gen. 24:16; Lev. 21:13; Deut. 22:15, 20, 23, 28).

GEN 24:16 And the girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar, and came up.

LEV 21:13 'And he shall take a wife in her virginity.

DEU 22:15 then the girl's father and her mother shall take and bring out the evidence of the girl's virginity to the elders of the city at the gate.

DEU 22:20 "But if this charge is true, that the girl was not found a virgin,

DEU 22:23 "If there is a girl who is a virgin engaged to a man, and another man finds her in the city and lies with her,

DEU 22:28 "If a man finds a girl who is a virgin, who is not engaged, and seizes her and lies with her and they are discovered,

- The word "bethulah" could be used of non-virgins. (Joel 1:8; Gen. 34:3, LXX).

JOE 1:8 Wail like a virgin girded with sackcloth For the bridegroom of her youth.

c. The fact Isaiah chose "almah" does not mean the special lady to whom he referred was not a virgin.

- 1) An unmarried maiden, nothing suggesting she was not a virgin, would later become a mother.
- 2) The name of her child would be "Immanuel."

d. There was not much pleasant in any of the three Old Testament uses of the word "Immanuel."

11. The New Testament Use Of "Immanuel."

- a. "Immanuel" is used in a positive way in the New Testament.
- b. Matthew tells us that the birth of Jesus was the fulfillment of Isaiah's prophecy." (Matt. 1:23). See Isa. 7:14.

MAT 1:23 "Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."

- c. We learn from Matthew that Isaiah's prophecy had a double meaning.

d. Prophecies sometimes had a double meaning, that is, a historical and a prophetic meaning.

Exodus

1) Jesus coming out of Egypt fulfills a prophecy found in Hosea 11:1.

HOS 11:1 When Israel was a youth I loved him, And out of Egypt I called My son.

- In its setting in Hosea, the passage is talking about the Exodus from Egypt under Moses.
- Matthew reveals the statement also had a prophetic meaning - Jesus coming out Egypt. (Matt. 2:15).

MAT 2:15 and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt did I call My Son."

Weeping Of The People Of Bethlehem

2) The weeping of the people of Bethlehem over their children fulfills Jeremiah 31:15.

JER 31:15 Thus says the Lord, "A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more."

- In its setting, it referred to the weeping over the northern exiles in Assyria.
- Matthew reveals it also had a prophetic meaning. (Matt. 2:18).

MAT 2:18 "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."

3) The lad called "Immanuel" in the days of Ahaz was an omen by the name he wore that God was with Judah to punish.

Jesus

- The lad who was born to Mary would also be called "Immanuel." (Matt. 1:23).
- This child would be "God with us" in the flesh. (Deity). (Jn. 1:14; 1 Tim. 3:16).
- This child would be "God with us" to bless us. (Matt. 1:21; Jn. 3:16).
- This child (Jesus) was born of an actual virgin. (Matt. 1:23; Lk. 1:27, 34,35).
- Jesus did not have a human father. (Matt. 1:18-25; Lk. 1:34, 35).
- The Greek word "parthenos" [pahr **theh** nahs] used by Matthew is found in the Greek Septuagint [280 B.C.] in Isaiah 7:14 and is found in all Greek manuscripts of Matthew.
- It has the meaning of "virgin."
- Furthermore, the Greek has "the virgin" having the definite article "the."

The Eighth Century Lad

- The eighth century lad was only unique in that his name was a sign, a sign of God's visitation in wrath.

Jesus

- The child born to Mary and Joseph was very special, very unique, very divine!
- He (Jesus) was born of actual virgin.
- He was "God with us" in the flesh. (Matt. 1:23; Jn. 1:1-3,14; Heb. 1:3, 8; Col. 2:9; Phil. 2:5-11).

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