

Messianic Prophecies in Isaiah
Lesson 6 – The Virgin Birth (Isa 7)
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Introduction: The word of God is written to both reveal and conceal.

- A. As we have studied earlier, God’s plan, though foretold in prophecy did not give away his plan to God’s enemies. **(1 Cor 2:7-8)**
 - 1. Some prophecies would become known after the revelation of God’s plan.
 - 2. We need to understand that the different levels of clarity in prophecies is in harmony with God’s purpose to conceal the plan before it was revealed. **(Eph 1:9-10; 1 Pt 1:10-11)**
 - 3. I recently received an e-mail about a Christian who was struggling with his faith in the scriptures because of his uncertainty over some of the fulfilled prophecies claimed by NT writers.
- B. God’s word is written in such a way as to turn away the man whose heart is not seeking the truth in sincerity.
 - 1. By design God has given a message that would cause the proud to reject it and the humble to find it. **(1 Cor 1:22-29)**
 - 2. Jesus plainly stated that God's truth must be carefully pursued. **(Jn 7:17; Mt 13:10-15)**
 - 3. Why did Jesus let men struggle with knowing his identity? Why did God not list all the steps of salvation on one verse?

I. The Historical Setting of the Prophecy (7:1-13)

- A. The rise of the Assyrian empire caused the king of Syria (Rezin) and the king of Israel (Pekah) to form an alliance against Assyria.
 - 1. The king of Judah (Ahaz) rightly refused to join this alliance.
 - 2. In response to this refusal both Syria and Israel invaded Judah with the purpose of overthrowing Ahaz and establishing a submissive king. **(7:1)**
 - 3. Ahaz heart trembled and Judah fear was likened to “trees of the forest” trembling with the wind. **(7:2)**
 - 4. God sent Isaiah and his son to Ahaz to test him with God’s truth.
 - 5. Should Ahaz and Israel be trembling in fear? “Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.) **(7:4)**
 - 6. God told Ahaz that Israel would be destroyed by Assyria in 65 years. **(7:9)**
- B. The challenge of faith to Ahaz.
 - 1. While God’s word should end all fear to those who hear it, Ahaz had the challenge of mixing what he hear with his own faith in God. **(Heb 4:2)**
 - 2. Ahaz now had to demonstrate what kind of faith he had. Will he trust God and cease his fear in spite of how bad things looked against all odds? His kingdoms establishment hung in the balance. “The head of Ephraim *is* Samaria, And the head of Samaria *is* Remaliah's son. If you will not believe, Surely you shall not be established.” **(7:9)**

II. Ahaz’s Rejection of God

- A. From an outward appearance Ahaz wanted to appear to trust God while in his heart he would do what his wisdom dictated.

1. Ahaz did not know God nor trust in Him. God knew his heart and would use this occasion to expose it. (**Heb 4:12-13**)
 2. God was ready to help Ahaz in his faith by granting him a most unusual offer: “Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above.” **Isaiah 7:11**
 3. Ahaz rejects the offer by what appears to be an answer of faith. “But Ahaz said, “I will not ask, nor will I test the LORD!”” **Isaiah 7:12**
 4. Isn’t Ahaz correctly following the Lord’s will in this response? (**Deut 6:16**)
- B. Ahaz and Israel had learned a religion of hypocrisy.

1. Since God sees the heart, He proclaims the response and heart of Ahaz to be identical to the heart of the people of Israel. “Then he said, “Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also?”” **Isaiah 7:13**
2. Ahaz is now rejected by God and Isaiah now refers to “my God” where earlier He was earlier described as “your God.” (**7:11**)
3. The sign will now be given to Israel to discern.

III. The Sign of a Virgin giving Birth (7:14-17)

- A. The RSV translates the Hebrew word “almah” as “maiden” and places ‘virgin’ in the margin. This reflects the great bias of that translating committee.
1. In 6 other times this word is used in the Old Testament it refers to an “unmarried chaste maiden.”
 2. When the article “the” is added, then it gives great emphasis to an unmarried chaste maiden.
 3. How could this be a “sign” otherwise? A Sign occurs when God supersedes a known physical law. (**Mk 16:17-20**)
- B. The nature of this son demands a special entrance into the world.
1. From the fall of man it was promised that the “seed of the woman” would one day crush Satan. (**Gen 3:15**)
 2. God promised David a future son that would sit on his throne who would also be to God as His son. (**2 Sam 7:12-14**)
 3. Isaiah gives the name of this son as “Immanuel” or “God with us. (**Isa 9:6**)
 4. Micah, a contemporary of Isaiah describes this future ruler as God. (**Micah 5:2**)
- C. The present relief from all nations’ actions would come from *the present action* of Immanuel!
1. How could they overcome Assyria? They must call on Immanuel! (**Isa 8:5-8**)
 2. How could they overcome the plotting of the nations? They must call on Immanuel! (**Isa 8:9-10**)
 3. The virgin names the son. If there was a father he would have done so! (**Isa 7:14**)
- D. The time element given as to the age of a child born at that time likely has a dual fulfillment with both an immediate and a future event.
- E. Because of the apostles we can be sure of this prophecy’s fulfillment! (**Mt 1:23**)