

The Virgin Shall Conceive and Bear a Son (Isaiah 7:14)

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Water of Life

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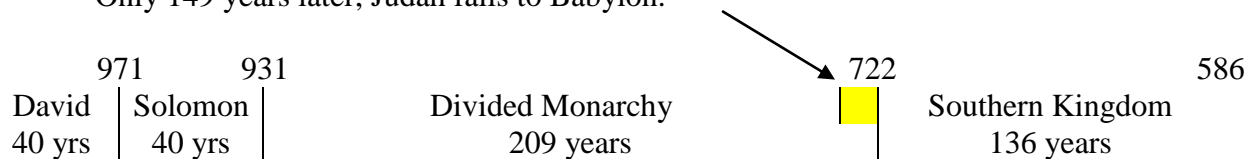
INTRODUCTION

THE FLOW OF THE OT

Genesis:	Pre-Abraham 1-11
	Abraham 12-25
	Isaac 26-27
	Jacob 27-36
	Joseph 37-50
Exodus:	Moses
Numbers:	Moses
Joshua:	Joshua
Judges:	Various judges
1 Samuel:	Samuel (last judge; first prophet); Saul (first king)
}	2 Samuel: David
	1 Kings: Solomon; Rehoboam; Jeroboam rebels; kings of divided monarchy
	2 Kings: Kings of divided monarchy until the fall of Israel and fall of Judah
Ezra-Nehemiah:	Some of the exiles of Judah return to the land from Babylon

INTERMEDIATE HISTORICAL BACKGROUND

Isaiah 7 occurs in 735 B.C. Only thirteen years later (722 BC), Israel falls to Assyria. Only 149 years later, Judah falls to Babylon.



IMMEDIATE HISTORICAL BACKGROUND¹

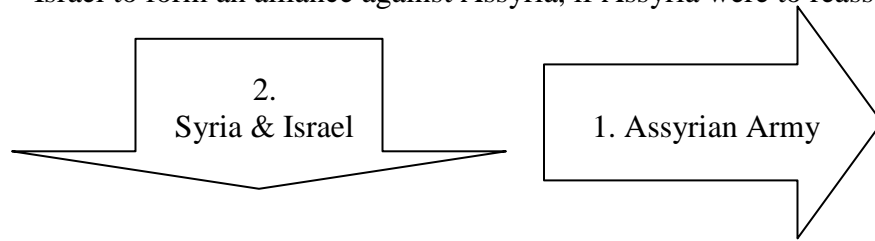
Syria and Israel were besieging Jerusalem while Ahaz was Judah's king, but Jerusalem had not fallen (7:1)

Isaiah 7:1 dates this as Ahaz ruled Judah, Rezin ruled Syria, and Pekah ruled Israel:

In 735 BC, the 20 year-old Ahaz was promoted from vice-regent (assistant king) to his 57 year-old father (Jotham) to co-regent. In other words, Ahaz came to have equal authority as co-regent with his father in the very year of Isaiah 7.

¹ My chronology is indebted to Eugene H. Merrill, *Kingdom of Priests* (Grand Rapids: Baker, 1987), 391ff.

In 738 BC, three years before Isaiah 7, the world's superpower (Assyria) removed its army from the vicinity of Israel and Syria. That power vacuum led Syria and Israel to form an alliance against Assyria, if Assyria were to reassert itself again.



From 738-735 BC, Syria had caused real problems for Judah (not sequential):

- A. Syria and Israel besieged Jerusalem (2 Kings 16:5; Isaiah 7:1)
- B. Syria captured Elath and gave it to Edom (2 Kings 16:5-6)
- C. Syria won victories against Judah (2 Chronicles 28:5),
- D. Israel won victories against Judah (2 Chronicles 28:6-8),
- E. their ally, Edom, won victories against Judah (2 Chronicles 28:17),
- F. their ally, Philistia, won victories against Judah (2 Chronicles 28:18).

2 Kings 15:37 summarizes: "In those days the LORD began to send Rezin king of Syria and Pekah the son of Remaliah against Judah."

At the time of Isaiah 7, Judah's King Ahaz was in panic-mode. Jerusalem was under siege and at least four nations (Syria, Israel, Edom, and Philistia) were defeating his armies everywhere.

The Deployment of the Syrian Army within Israel struck fear into Judah (7:2)

God told Isaiah & His Son, Shear-Jashub (A Remnant Will Return) to Meet Ahaz (7:3)

God Told Isaiah to Say Not to Fear Rezin and Pekah, Who Were Nearly Burned-Out Pieces of Kindling, So They Would Not Set their Puppet as King (7:4-6)

God Said that Syria and Israel Would Be Decimated within 65 Years (7:7-9a)

Ezra 4:10 is the fulfillment of the 65-year prophecy, but even before that both Syria (in 732 BC) was conquered and Rezin was killed (2 Kings 16:9) and Israel (in 722 BC) was destroyed.

God Said that Ahaz Would Only Be Established If He Believed What God Said (7:9b)

God Commanded Ahaz to Ask for a Great [Verifying] Sign (7:10-11)

[With Fake Piety Unbelieving] Ahaz Refused to Ask for a Sign (7:12)

He may have recalled Deuteronomy 6:16

Why did he refuse?

[Isaiah Wrote Off Ahaz and Rebuked] the House of David for Wearying Men, But Even More Importantly Also for Wearying God (7:13)

To whom does Isaiah speak?

What does Judaism say?

What do liberals say?

What do most conservatives say?

Did the Scofield Reference Bible of 1909 note some important clues?

Its KJV text reads:

And he said, "Hear 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 will give you

Ye = y'all (plural), because the Hebrew form is plural.

for you is also plural, but King James English *never* uses *ye* (1) after a preposition (e.g., *for*), or (2) as a direct object.

The Scofield note for 1909 says:

“The prophecy is not addressed to the faithless Ahaz, but to the whole ‘house of David.’ The objection that such a far-off event as the birth of Christ could be no ‘sign’ to Ahaz, is, therefore, puerile [childish]. It was a continuing prophecy addressed to the Davidic family, and accounts at once for the instant assent of Mary (Lk. 1:38).”

How we should interpret 7:14:

Isaiah offers 7:14 as the great sign of the calibre of 7:11

He offers it to the House of David, not to Ahaz

The objection that Ahaz would not live to see the Virgin birth is no real objection

Ahaz would have laughed at Isaiah, if the great sign were an ordinary birth

Matthew 1:23 would twist Isaiah 7:14 under ANY OTHER VIEW

The Lord Himself Would Give the House of David a Sign: A Virgin Would Conceive, Bear a Son, and Call His Name Immanuel [God with Us] (7:14)

Prior to the [Virgin] Born Boy Reaching the Age When One Differentiates Good and Evil, Rezin and Pekah Would Be No More (7:15-16)

CONCLUSION