

THE VIRGIN'S SON, IMMANUEL
Isa. 7:10-16

Intro: With the coming of Christmas I would like to turn your attention several times in the next three weeks to the birth of our Lord Jesus Christ.

Two of the best-known prophecies of the birth of Christ are in Isa. 7:14 and Isa. 9:6, 7. These are found in what many students of Isaiah's prophecy have called, the book of Immanuel, or the Immanuel section (chapters 7-12).

In Isa. 7-12 we have a threefold emphasis concerning the coming of Christ. ~~XXXXXXXXXXXXXXXXXXXX~~

- (1) Isa. 7:14 gives us the promise of His birth. The fact that this refers to Christ is confirmed in Matt. 1:23.
- (2) Isa. 9:6, 7 speaks of His birth, the glory of His Person as revealed in His names, and carries us on to His second coming.
- (3) Isa. 11, 12 begins for the third time with His birth and then gives us even greater detail concerning His reign in the day of the Lord.

I would like to consider Isa. 7:14 tonight.

I. THE BACKGROUND.

The reign of Ahaz was a very dark time for Judah. Not only was Ahaz a bad king, but he lived in a time of great danger for the nation of Judah. 2 Chron. 28:1 tells us that "he did not that which was right in the sight of the Lord, like David his father: For he walked in the ways of the kings of Israel." He was an idolater himself and he encouraged idolatry among the Israelites. Isa. 7:1 tells us that Ahaz was faced with two enemies: "Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel." The spiritual bankruptcy of Ahaz is seen in 2 Chron. 28:16 where we read, "At that time did King Ahaz send unto the kings of Assyria to help him."

In spite of all of these facts, you will find that God in the early part of chapter gives Ahaz the promise that these two kings will not be able to conquer Judah, and He (God) appeals to Ahaz for his faith. Cf. Isa. 7:9b.

It would be difficult to find any time in the experience of Judah when the grace of God was more evident!

II. THE COMMAND OF GOD TO AHAZ (Isa. 7:10-12).

Signs are used in the OT for the confirmation of the promises of God. God gave Moses to signs to use as he went back to Egypt: the rod which became a serpent, and the leprous hand which was cleansed. It is always enough for God to promise to do something, but He graciously confirms His promises with a sign--at least in OT days.

God opens the whole universe to Ahab. He could have asked for a sign in the heavens, or for one in the earth, but he piously, and yet hypocritically, refused to ask for a sign. He did not want to give up his plan for getting help from the Assyrians--a more deadly enemy than either the Israelites or the Syrians.

An evidence of the way God was speaking to Ahaz is to be seen in the names of God which are used here:

- (1) In vv. 10, 11, 12 we have LORD, i.e., Jehovah. This is the God who keeps His promises.
- (2) In vv. 11, 13 we have a form of Elohim, "God." This is the first name used for God in the Bible, the One who is to be feared (trusted), the One who possesses the fulness of divine power, Deity!

And yet, in spite of the promise, in spite of the offer to give a sign, in spite of the names of God, Ahaz refused to believe.

Therefore, what does God do? In spite of Ahaz's unbelief, He gives

III. THE SIGN (Isa. 7:14).

A. The Giver of the sign: Adonai. This is the third name for God in this passage. It pictures God as Lord, Master, Owner. In Josh. 3:13 God is called the Adonai "of all the earth," i.e., "the owner and governor of the world" (Gesenius, 13).

This is a truth about God that Ahaz probably never knew, and because he did not know it he was acting as though the affairs of the earth were in the hands of men!

B. Secondly, notice the Sign as a gift.

"The Lord himself shall give you a sign." How significant is this word "give" as we think of the

coming of the Lord Jesus Christ. The Lord describes Himself as extending His hand to present a gift, and doing it by "himself," i.e., without any compulsion except that which was in His own heart!

C. The significance of "a sign."

With signs God was always seeking to prove something. Usually it was a present sign which pointed forward to something else. So we can look for:

- (1) Some immediate fulfillment.
- (2) A future fulfillment.

Isa. 7:16 makes it very clear that a child would be born in Ahaz's day, and that before he was old enough to know the difference between right and wrong, both of Judah's enemies would no longer exist.

D. The details of this sign.

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Now, if we are to look for a present fulfillment and for a future fulfillment, then we must look for conditions in the sign which were not fulfilled in the time of Ahaz. We have it in the name of the child: "Immanuel." Although the name appears twice in Isa 8 (vv. 8, 10), the only Person who was ever given that name in the Bible was our Lord Jesus Christ. Cf. Matt. 1:23.

1. "A virgin," lit., the virgin.

This word can refer to a married woman, or a woman who is old enough and mature enough to be married.

Note how carefully the Spirit of God has selected His words. The immediate fulfillment of this promise was to come through a married woman, the prophet's wife. Cf. Isa. 8:3, 4.

For "the virgin" to conceive, we have some added light thrown on the promise in Gen. 3:15 concerning "the seed of the woman." Here is the first real announcement in Scripture that God was going to perform a miracle never heard of before in bringing His Son to the earth. If He were to be "made of a woman," He had to be virgin-born. Think of how Mary struggled

with this problem. Cf. Luke 1:34.

How else could it have been. He must be a part of the race He came to redeem, and yet not possess the defilement of the race which made redemption necessary.

2. "A son" - to the Israelites it was always a good sign to have a son.

Cf. Leah in Gen. 30:20, 21. "And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons . . . And afterwards she bore a daughter, and called her name Dinah" (judgment).

So even this was a good part of the sign.

3. "His name . . . Immanuel," God with us.

Maher-shalal-hash-baz forshadowed this, but only the Lord Jesus could be the complete fulfillment.

What did Ahaz need to know? He needed to know that God was with him. What is the greatest proof of this that we have? It is to be found in Christ.

What wonderful truth is in this verse! It absolutely establishes the deity of our Lord Jesus Christ, but we also have these three truths according to the way "with us" is used in the OT:

- (1) He is always present with us--never absent (Josh. 1:5, 9).
- (2) He is on our side, to give us all of the help we will ever need (Psa. 46: 1, 7, 11). Cf. also Rom. 8:31.
- (3) He will experience with us everything that we go through (cf. Isa. 43:2, 3a).

Concl: This is what God was trying to tell Ahaz. And this is one thing that God was seeking to tell the whole world when He sent His Son to this earth. His death proves it beyond all question.

This is one meaning of Christmas which we do not hear much about, and yet there is probably no one thing which is more important for us to understand. (Apply to those who know the Lord, and to those who do not know Him.)

CB - 12/15/68 p.m.

CHRISTMAS - JIGSAW PUZZLE

TIME AT OUR HOUSE.

A CHILD AND A SON

PUT PICTURE UP - PUT PIECES TOGETHER Isa. 9:1-7

LIKEN TO PROPHECY

TOGETHER

PIECES
IN OT

PICTURE
IN NT

Intro: Two of the greatest prophecies of the birth of Christ are found in the opening chapters of Isaiah's prophecy, in the section known as the book of Immanuel. The are Isa. 7:14, and 9:6, 7.

It is interesting to consider them from the standpoint of Isaiah himself, as well as to look back almost 2700 years to see how accurately Isaiah wrote under the direction of the Spirit of God.

In Isa. 7:14 the Spirit of God led Isaiah to use a word which is translated virgin which could have an immediate fulfillment, and a future fulfillment. King Ahaz got his sign, and so did the nation of Judah (and Israel).

In Isa. 7:14 the Lord was given a name which was never used for Him, except in Matt. 1:23 where Isaiah's prophecy is quoted by Matthew.

In Isa. 9:6 we have four names which actually are one name, but, again, names which were not given to our Lord while He was here on earth. However, names in the OT reveal character or office, and so these rightfully belong to our Lord Jesus Christ.

Note the background before we turn our attention on just v. 6.

The person who is described in vv. 6, 7 is one who for Judah will bring (1) light out of darkness (v. 2); (2) joy out of sorrow (v. 3); (3) freedom instead of bondage (v. 4); (4) peace instead of war (v. 7).

Individual Israelites and individual Gentiles have found these things in Christ, but the nation Israel as such is still without light, joy, freedom, and peace. There will never be any of these for them except in Christ!

Let us look at v. 6 of ch. 9 tonight as though we were looking at it in Isaiah's day--trying to get all of the details in our mind.

Note first that Isaiah speaks of

I. A NATIVITY: "For unto us a child is born, unto us a son is given."

This, with Isa. 7:14 as a background for us, fits right into the pattern, but would make those who applied Isa. 7:14 only to Isaiah's son take another

look at it. Many felt that Isa. 9:6 was fulfilled in the birth of Hezekiah.

But not so. Why do we have this strange statement about the coming deliverer?

It is because the Spirit of God wants us to know that there is something very unique about

- II. His Nature. He is both a child, a man child (Heb.) and a son.

As a man child, he was born; as a son, he was given.

Remember that the word, give, has special significance in connection with the birth of our Lord. Cf. John 3:16. It not only indicates that He existed before He came to the earth, but it points to the purpose of His coming, i.e., that God was giving Him as a sacrifice for men.

We can look back and see that the Holy Spirit was using this double expression to tell us that the One who would come as Israel's redeemer would be both God and man.

So, when John, for example, writes to prove the Deity of Christ, we can go back to the OT and see that this fits right into the picture.

But let us look farther.

- III. His nobility: "The government shall be upon his shoulder."

He will be of the royal family. He will be heir to the throne. The "shoulder" in the Bible is a symbol of strength, authority.

In Rev. 19 I read that when the Lord Jesus comes to the earth to reign His name will be "KING OF KINGS, AND LORD OF LORDS."

The picture is becoming clearer.

But let us look now at

- IV. His Name.

There are really four names that make up one name. If this points to our Lord Jesus Christ, then we can

expect to find all of these characteristics in Him.

A. He is a Wonderful Counsellor.

There is practically unanimous agreement that these two words are not separate, but that they belong together.

(Comment on our idea of a counsellor.)

Here is means one who has the ability and power, or right, to determine things, to predict, to take command.

And in this sense he is Wonderful, meaning different from all others, superior to everyone else, one who fulfills this position so that men marvel, recognizing in Him a miracle, a wonder

Cf. Rom. 11:33-36.

B. The mighty God." Cf. Isa. 10:21; Jer. 32:18.

There is no question but that Deity is pictured here. He is God. The Messiah will be God.

But an interesting fact about this part of our Lord's name is that the term "mighty" is sometimes used in the Bible of mighty men!

So you have the name for God which points to His might, strength, and power (E1), but you also have an adjective which suggests that this mighty God could also be a man.

Cf. Matt. 8:27; 9:33; John 7:46.

C. "The everlasting Father."

Here we must be careful not to confuse our Lord with the One whom He called "Father" while He was here on earth.

Have you ever noticed in reading your Bible how rare any reference to deity as Father is in the OT? Our Lord was the first one to speak of God as Father in the NT. The epistles are full of refs.

Cf. Isa. 63:16; 64:8.

This picture of God has often been distorted because we human fathers have not lived up to our

name.

Everlasting is a term which can be applied to time as well as to eternity. It simply means that this is what God always has been, and what He always will be: A FATHER.

He provides for His own, He guards, He trains, He is tender and faithful.

In John 14:9 our Lord says, "He that hath seen me hath seen the Father."

How does this relate? Do we not have the basis for believing that when this child would be born He could come as God's final and complete revelation of God, the Father. Cf. John 1:18. Also John 1:14.

What men saw in Jesus Christ while He was here on earth is exactly what they would have seen if the Father had come.

D. The Prince of Peace.

"Prince" ties in with the statement, "and the government shall be upon His shoulder."

As a Prince he is an absolute monarch, but not the kind that Israel needs to fear. He is "the Prince of Peace."

"Peace," shalom, is distinctively the word of the Hebrews. It is their greeting when they meet each other on the street. It is their "hello" and "good-bye."

Ill. Al Richter's "aloha" in Dec. 1941.

"Peace" brings together in one word everything that a Jew could want--safety, health, prosperity, taken physically, materially, and spiritually. Everything is right there.

Think of what it meant when our Lord spoke to His disciples in John 14:27 and said, "Peace I leave with you, my peace . . ."

Concl: How we should rejoice at this Christmas time that we have all of these in Christ. He fits the picture perfectly. And by the time He comes the second time "every knee shall bow, and every tongue . . ." (Phil. 2:10, 11).