

The Virgin Birth of the Mighty God Isaiah 7:10-14 & Isaiah 9:6-7

Isaiah 7:10-14 Moreover the LORD spake again unto Ahaz, saying, ¹¹ Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

Isaiah 7:12 But Ahaz said, I will not ask, neither will I tempt the LORD.

The first two verses of this paragraph record God's offer to provide a miraculous sign to strengthen the faith of Ahaz, even offering him the choice of what it might be; but hypocritical Ahaz, having already made up his mind to reject God's counsel, refused to ask, pretending that he did not wish to tempt the Lord. Of course, he referred to such passages in the Law as that found in Deuteronomy 6:6; but it would not have been 'tempting God' for him to accept God's offer.

The Virgin. Notice the dramatic shift from "thy" God (Isaiah 7:11) to "my" God (Isaiah 7:13). Notice also that the same Isaiah 7:13 is the place where the prophet ceased from addressing King Ahaz and addressed, instead, the whole House of David. Notice also that the pronoun "he" in Isaiah 7:13 is a reference to Isaiah, not Ahaz.

Isaiah 7:13 And he said, Hear ye now, O house of David; [*/s if*] a small thing for you to weary men, but will ye weary my God also?

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

This extremely important prophecy is one of the most discussed and debated in the entire Old Testament. We wish to begin by our confident allegation that here indeed is a true prophecy of the Virgin Birth of Jesus Christ our Lord, who in the only true sense, must be hailed as the unique example of one truly entitled to be called "God with us."

We are familiar with all the objections that evil and unbelieving men have made against this view. Here are the reasons for our own confidence in the true meaning of the prophecy.

Note in the Hebrew that the prophecy does not say "a virgin," but "The Virgin" (consult marginal notes on this), a title that could hardly belong to anyone ever born except the Virgin Mary, the mother of Jesus. The silly objection that the ultimate fulfillment of this was too far removed to do Ahaz any good is worthless, because it was not designed to do Ahaz any good. That evil man had already refused to see a sign from God; and the notion that God forced the issue and gave him a sign anyway is ridiculous. This scripture says plainly the sign was for "the House of David," not for Ahaz.

The Virgin Birth of Jesus Christ the Son of God is the unique and only authenticated example of such an occurrence in the history of the human race. It was verified by medical testimony and by the unanimous testimony of the first century of the Christian era, the gospels themselves being just about the most historical documents known to mankind and the apostle Matthew cited this prophecy as a predictive announcement of Christ's birth.

No ignorant, arrogant and conceited modern seminarian college professor Twillie D.D. has any right or ability whatever to contradict the testimony of an inspired apostle of Jesus Christ on a subject like this.

But, how about the word [~`almah]? Does it not have a possible meaning of "young woman"; and could the allegation of unbelievers such as the Jews and modernists be true?

They write that, "The rendering `virgin' here is unjustifiable; the Hebrew word employed here means a young woman of marriageable age, without any suggestion that she is not married."

"Virgin", Hebrew word al-maw", lass, as veiled or private, a damsel, maid. Virgin from "aw-iam", kept out of sight.

Much is made of the use of this word by Jews who reject the Messiah and their own scriptures along with the non-believing "liberal modernists" instead of "beth-oo-law", which is a feminine past participle of an unused root word meaning to separate a virgin from her privacy, to deflower the virgin, a bride, maid, or virgin.

A fact apparently unknown to critical enemies of God's Word is that the true meaning of any word must finally be determined, not by any etymological data, but by the USAGE of it. Look at the following: hamburgers are not made out of ham; trotlines do not trot; catheads have nothing to do with cats, and a horse-cock reamer has nothing to do with horses! Ask anybody in the oil business!

All right, now let us take a look at the usage of [~`almah]. We are indebted to Homer Hailey for the following summary on the usage of [~`almah] in God's Word:

"This word was never used of a married woman, nor of an immoral woman. This word occurs six times in Biblical passages in addition to the one before us. In every instance, the word refers to an unmarried, chaste woman. (1) In Genesis 24:43, Rebekah is called [~`almah], and also [~bethuwlah], a woman whom no man had known (Genesis 24:16).

Ask those who say God made a mistake and used the wrong word if they have ever researched to see if God has made the same mistake before? Yes He has! Many times cf:

When Abraham sent his servant to get Isaac a wife Genesis 24:1ff. Verse 16 says she is a "virgin" Hebrew - al-maw the same word Isaiah 7:14 and goes on to say: "neither had any man known her". It is repeated in V:43 al-maw.

However, Mary was kept a virgin until her delivery not her impregnation which would better be described by a prime root word showing continuous action of being a virgin than a past tense word.

(2) In Exodus 2:8, Moses' sister, Miriam, in her childhood is called [~`almah]. (3) and (4) Twice in the Song of Solomon it refers to a chorus of young women (Song of Solomon 1:3) distinguished from Solomon's queens and concubines (Song of Solomon 6:8). (5) And in Proverbs 30:19 it refers to a maiden in contrast to an adulterous woman. (6) In Psalms 68:25 the word describes the damsels who played timbrels in the sanctuary; and any assumption that those damsels were anything but virgins is impossible."

Two hundred fifty years before Christ was born, the Septuagint (LXX) version of the Hebrew Scriptures was translated into the Greek language by seventy of the most renowned scholars on earth, their number being reflected in the symbol for that version. A copy of the LXX is before this writer as this paragraph is written. How did they translate this verse 14? Here it is:

"O house of David ... Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Immanuel."

Thus the great scholars who gave us the Hebrew Bible in the Greek language translated the Hebrew [~`almah] with a word that evil men could not possibly misunderstand; and we believe that no group of scholars has yet appeared in human history that outranks the ability and quality of the famed "seventy" who authored the LXX. No Dr. Conceit, or Dr. Smart, or Dr. Anybody else has learned any more about the Hebrew tongue than was most certainly known to the translators of the Septuagint Version of the Bible. In this light we are absolutely certain that the current translators of the Revised Standard Version betrayed the faith when they translated [~`almah] with what is most surely a corrupt rendition, namely, " a young woman." There is no reason whatever to respect such an erroneous translation. The 21st Century A.D. is not the era in which anyone may expect to find any new information about the meaning of Hebrew words used 2,800 years earlier.

The introduction to this prophecy makes it impossible of misunderstanding. Look at these words: THEREFORE; THE LORD HIMSELF SHALL GIVE YOU A SIGN; BEHOLD; A VIRGIN SHALL CONCEIVE! Can it be imagined for a single moment that such a prelude could appropriately introduce such commonplace information as the fact that some young woman would get pregnant! Ridiculous! Preposterous! Impossible!

The information that this would be a tremendous sign from God Himself and which is here preceded by the heavenly order to "Behold!" the marvelous event, has no meaning at all, unless it indicates that an event of world-shaking importance would be indicated by the forthcoming announcement, as indeed it proved to be! It is in fulfillment of the first promise of the coming Messiah was to be born of a woman cf:

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

"Virgin shall conceive, and bear a son".-fulfilled-

Matthew 1:18-25 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just [*man*], and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being

interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Considering the Holy and righteous nature of God (Psalms 48:10; 65:5; 97:2; 119:137; 145:17; Jeremiah 23:6; 1 John 1:5 & 2:29), if God were going to take upon Himself flesh and blood, what sort of a young lady do you suppose He would choose to carry Himself- A virgin or a trollop.

Isaiah 9:1-5 Nevertheless the dimness [*shall*] not [*be*] such as [*was*] in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict [*her by*] the way of the sea, beyond Jordan, in Galilee of the nations. 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. 3 Thou hast multiplied the nation, [*and*] not increased the joy: they joy before thee according to the joy in harvest, [*and*] as [*men*] rejoice when they divide the spoil. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. 5 For every battle of the warrior [*is*] with confused noise, and garments

This was not a prophecy of the immediate future when Isaiah delivered it; but it is predictive prophecy of the "latter" times, and therefore, invariably in the Old Testament related to the times of the Messiah. The anguish that came upon Zebulun and Naphtali in the pre-Christian era was due partially to their physical location on the northern border of the Promised land. They were the first to reap the bitter fruit of repeated invasions; and Isaiah's prophecy here shows that the treatment of the lands of these tribes was worse than that of some of the others, and that they would also be the first to enjoy the benefits of Christ's kingdom. Look at this passage from Matthew:

Matthew 4:12-16 - When Jesus heard that John was delivered up he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken through Isaiah the prophet, saying:

The land of Zebulun and the land of Naphtali,

Toward the sea, beyond the Jordan,

Galilee of the Gentiles.

The people that sat in Darkness

Saw a great light.

And to them that sat in the region and shadow of death,

To them did light spring up.

Thus it was in those very places of Israel which had formerly suffered the most that Christ first came forward to teach in a synagogue, and there he did his first miracle in Cana of Galilee. See Luke 4 and John 2. "Thus the light began to shine in the land of Zebulun and Naphtali where the gloom had first settled centuries earlier."

The present tense in this marvelous passage should not be confusing. "These tenses are factitive, or prophetic tenses," or, as McGuiggan stated it, "The language is in the present or the past because of the certainty of the prophecy." Often called the future perfect tense because of the certainty of its fulfillment.

"As in the day of Midian ..." This brings up a question as to why that particular deliverance was the one selected for mention here. Rawlinson has the best explanation of this we have seen. The great deliverance promised under the reign of Messiah in this passage would not be accomplished by military power. The Prince of Peace would have no use for the weapons of military might but would rely upon spiritual weapons; and the deliverance

from the Midianites accomplished by Gideon was the most effective illustration for the peace that would be won under the Messiah. "Gideon's deliverance was accomplished without military prowess by a small group selected out of Israel expressly for the purpose, so that Israel might not vaunt itself against the Lord, saying, My own hand hath saved me (Judges 7:2)."

"All the armor of the armed men ... and the garments rolled in blood ... shall be for burning (Isaiah 9:5) ..." The first of these words, armor, could also bear the rendition "boots" as in some versions. We would then have the meaning of rough military boots and bloody clothes.

The burning of military weapons, clothing, and equipment are spoken of here as being abolished so as to prepare our minds for the New Era under Messiah and the Peaceful Kingdom of God; but instead of the glorious New Age being foretold as the work of some new Joshua or Gideon, "It is the Child already foretold as Immanuel in Isaiah 7:14." who suddenly appears as the hope of the whole world.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

And his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace ..." Thus the world's Deliverer is hailed as a child, a son, given by God Himself and destined to achieve eternal redemption for all of the sons of Adam willing to accept it by coming to God upon the terms under which it became a gift to mankind.

The five names given here are understood in various ways; but as Rawlinson suggested, "Perhaps it is not very important" just how we construe these names, whether four, or five or, as including certain compounds such as "Wonderful Counselor." Cheyne pointed out that when the angel refused to give God's name to

Manoah, he said, "Wherefore askest thou after my name, seeing it is wonderful"? (Judges 13:18). From this it is clear that the Angel of Jehovah described his name as "wonderful," but that was not his name. It may be, therefore, that these are descriptions of Immanuel's name and not actually the name itself. "The royal titles of Rameses II took up six lines on a monument;" and any number of the recent kings of England have had as many as a half dozen names or more. The suggestion of McGuiggan appears to have merit. He wrote, "The expression, 'His name shall be called,' is probably idiomatic for, 'This will be His character and nature.'"

However, these names are of such interest that we shall devote some study to each of them.

WONDERFUL

There are five of these names and that the first one is "Wonderful." Spurgeon's magnificent sermon on this name many years ago is worthy of study. Christ is indeed Wonderful in whatever dimension one views Him.

He is wonderful in His pre-existence, in His Virgin birth, in His role as executive in Creation and in the "upholding" of our universe. He is indeed wonderful in His mighty miracles, His unsurpassed teaching, His sufferings, His prophecies, His death, burial, and resurrection. He is wonderful in the great prophecies of the Old Testament and His appearance as "The Angel of Jehovah!" He is wonderful in the establishment of his kingdom, the Church, and in His providential protection and blessing of His Holy Bride throughout history. He is wonderful in what He will yet accomplish when He appears the Second Time, apart from sin, and shall judge the living and the dead, and assign to every man who ever lived his eternal destiny.

COUNSELOR

When God said, "Let us make man in our own image," the most logical view places Christ in that Council as a member of the

Godhead. What a Counselor! ... that even the Father in heaven would discuss with the Son the creation of mankind! He is the only Counselor who ever had "the words of eternal life" (John 6:68); his counsel alone is truthfully described as "The Light of the World." His counsel only will judge men at the last day (John 12:48). The counsel of the Son of God is eternal. "Heaven and earth shall pass away," but Christ's word abideth forever. A single line of teaching from this Counselor is more valuable than libraries stacked full of the books of human wisdom. His counsel is the one and only authentic Handbook and Guide to the Christian religion. No other authority exists, except through the devices of sinful men. When at the Last Day all the nations of earth have been summoned to appear before the Great I AM, the word of this Counselor will be enforced as the final and ultimate determiner of the fate of every man ever born.

MIGHTY GOD

Many Christians and practically all commentators have trouble with the application of words like these to Christ, and yet they are surely appropriate.

In the New Testament, the following texts refer to Jesus Christ Our Lord as "God."

John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." Cf: John 1:14

John 1:18: "No man hath seen God at any time; God only begotten (from the margin of the ASV), who is in the bosom of the Father, he hath declared him." Without any reasonable doubt this is the correct rendition in this verse.

John 20:28: "Thomas (the apostle) answered and said unto him, My Lord and my God."

Acts 20:28: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops to feed the church of God which he purchased with his own blood."

Romans 9:5: "Of whom (the Israelites) is Christ as concerning the flesh, WHO IS OVER ALL, GOD, BLESSED FOREVER. AMEN!."

The noted Charles Hodge stated that the rendition given here is the only correct rendition, pointing out specifically, that "over all" actually means "over all things." "It is supremacy over the universe that is here expressed."

"Great is the mystery of godliness:

He (God) who was manifested in the flesh,

Justified in the Spirit,

Seen of angels,

Preached among the Gentiles,

Believed on in the world,

Received up in glory." (1 Timothy 3:16)

The use of the pronoun for the first word is very misleading, because it obscures the identity of just who was "manifested in the flesh." The antecedent of "who" in this passage is God and cannot be anyone else. The KJV is correct here.

Titus 2:13 - "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

The margin (American Standard Version) here gives the alternate reading, "Our Great God and Saviour," which is doubtless correct, as honored in the NIV. Also, see Titus 2:10.

Philippians 2:5,6 - "Have this mind in you, which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped."

Hebrews 1:8 - "Of the Son he saith, Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of thy kingdom."

James 1:1 - "James a Servant of God and of the Lord Jesus Christ." James had heard the Master say that no man can serve two masters; and could he have meant here that he was indeed serving "two masters"?

Did he not rather mean that Christ and God were one?

II Peter 1:1 - "A like precious faith with us with the righteousness of our God and Saviour Jesus Christ." Here we took out the italics word "the," the italics indicating that it is not in the Greek, leaving the correct reading here as, "Our God and Saviour."

I John 5:20 - "And we know that the Son of God is come, and has given us an understanding that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

EVERLASTING FATHER

In the Bible, especially the New Testament, it is frequently said that God, the Holy Spirit, or the Son of God did certain things that in other passages may be attributed to a different member of the Godhead; and while it is true that the New Testament nowhere says that Christ begot us through the gospel, it is stated that God did so (James 1:18; 1 Peter 2:3); and since the "gospel" delivered to mankind is the word of Christ delivered through Him and His apostles, it is no violation of the scriptures to say that Christ indeed is the "father" of all who believe in Him through His word. It may be that "Everlasting Father" includes something of this meaning.

Christ is called the "Author and Finisher" of our faith (KJV), and the author and protector of our faith (ASV) in Hebrews 12:2. In the same sense, therefore, that Abraham is called "The Father of

the Faithful," Jesus Christ is entitled to be called the "Everlasting Father."

PRINCE OF PEACE

Jesus Christ is the only true Prince of Peace the world ever knew, and the only one that shall ever be. When the angels announced his birth over the hills of Judaea, their first word was, "Glory to God in the highest. And on earth peace among men in whom he is well pleased (Luke 2:14)." Implicit in this verse, is the declaration that the promise of peace is not given to all men on earth, but only to those with whom God is pleased. Only the obedient and faithful shall know the blessedness of that peace which only the Lord can give.

Alas, the rebellious majority of mankind shall continue to travel in the broad way that leads to destruction (Matthew 7:13). The prophecy of Revelation also reveals in the visions that attended the opening of the seals that wars and desolations shall continue to the end of time. "Wars and rumors of wars ... but the end is not yet" (Matthew 24:6). Furthermore, the peace which the Lord gives is a glorious inner tranquility that has no relation whatever to any turbulence on earth, whether general or personal. It comes from a oneness with God that securely rests in the confidence that no matter what may happen to one's person, his health, his property, his country, his family, or anything else, absolutely nothing can happen to him, because he is the Lord's; and as Paul stated it, "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:8).

Isaiah 9:7 Of the increase of [*his*] government and peace [*there shall be*] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Sources: KJV Bible, theWord.com, Coffman's Commentaries, Homer Hailey, Clarkes Commentary.