

<p style="text-align: center;"><b>Isaiah 7:10-13</b></p> <p>Then the Lord spoke again to Ahaz, saying, 11 "Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" 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?"</p>	<p style="text-align: center;"><b>Isaiah 7:14-16</b></p> <p>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. 15 He will eat curds and honey at the time he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken."</p>	<p style="text-align: center;"><b>Since Isaiah was in heaven...</b></p> <ul style="list-style-type: none"> <li>• By the time that Isaiah chapter 7 opened, a new king reigned in Judah, who was not godly</li> <li>• The evil new king, Ahaz, was serving pagan deities, even giving his own son to burn in Molech</li> <li>• King Ahaz was very fearful of an impending attack by Rezin of Aram &amp; Pekah of the ten northern tribes of the nation of Israel</li> <li>• In response, Ahaz hired Assyria to defend Judah</li> </ul>
<p style="text-align: center;"><b>Isaiah chapter 7 in 5<sup>th</sup> gear &amp; full turbo</b></p> <ul style="list-style-type: none"> <li>• The Lord told Isaiah to take his son with him (Shearjashub), &amp; talk to King Ahaz, telling him that though Judah is under threat of military attack, which threatens Ahaz personally...</li> <li>• that he, Ahaz, of the line of David, should trust the Lord in this threat (verses 1-9)</li> <li>• But Ahaz refused to trust the Lord in this, preferring instead to trust his pagan gods &amp; the Assyrians (verses 10-12)</li> </ul>	<p style="text-align: center;"><b>Isaiah chapter 7 in 5<sup>th</sup> gear &amp; full turbo</b></p> <ul style="list-style-type: none"> <li>• Since Ahaz refused to trust the Lord for a far better outcome, God responded with a two-fold promise: both near future &amp; far future signs for Ahaz (verses 13-16), but not <i>blessing</i> for having obeyed God</li> <li>• Then the Lord speaks through Isaiah, telling Ahaz how this will play out (verses 17-25):</li> <li>• Judah will come between the jaws of Egypt &amp; Assyria: whom Isaiah calls "the fly" &amp; "the bee"</li> </ul>	<p style="text-align: center;"><b>Isaiah 7:10-13</b></p> <p><u>Then the Lord spoke again to Ahaz, saying+</u>, 11 Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" 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?"</p> <p>+ Verse 7 was the first time the Lord spoke to Ahaz, so this is the 2<sup>nd</sup> time (so the Lord spoke "again"); the Lord likely spoke to Ahaz through Isaiah, since the Old Testament prophets often spoke as from the Lord Himself (Isaiah 3:16; 7:3)</p>
<p style="text-align: center;"><b>Isaiah 7:10-13</b></p> <p>Then the Lord spoke again to Ahaz, saying, 11 <u>Ask a sign for yourself+</u> from the Lord your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" 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?"</p> <p>+ This is rare! Various signs were given in the Old &amp; New Testaments; often "signs" were not a good sign (Matthew 12:39; 16:4); here the Lord uniquely tells Ahaz to ask for a sign, even letting him <i>choose</i> it!</p>	<p style="text-align: center;"><b>Give me a sign!</b></p> <ul style="list-style-type: none"> <li>• The Lord honored a few requests for signs among the Jews, as recorded over a thousand year span in the Old Testament (Judges 6:36-40; 2 Kings 20:8-11; Psalms 34:6; Malachi 3:10)</li> <li>• The same provision does not seem to be carried over into the New Testament, for those of us placed into the Church</li> <li>• We are to look, not for signs, but for the coming of our Lord (Titus 2:11-14)</li> </ul>	<p style="text-align: center;"><b>Isaiah 7:10-13</b></p> <p>Then the Lord spoke again to Ahaz, saying, 11 Ask a sign for yourself <u>from the Lord your God; make it deep as Sheol or high as heaven+</u>." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" 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?"</p> <p>+ Sheol is the place of the dead (both the saved &amp; unsaved) &amp; heaven is the very place where God dwells; this sign - the one Ahaz is given to pick - will be from the Lord, &amp; Ahaz is given <i>full range</i> of selection of his sign from the Lord</p>

<p style="text-align: center;"><b>Isaiah 7:10-13</b></p> <p>Then the Lord spoke again to Ahaz, saying, 11 Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" 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?"</p> <p>+ Ahaz' refusal is <i>absolute</i>, &amp; from a false heart, since Ahaz disregarded the Lord daily; "will not" is <i>ou me</i> in the Greek Old Testament, conveying "not in the slightest chance": Ahaz refuses to take the Lord up on this rare &amp; fully open offer!</p>	<p style="text-align: center;"><b>Isaiah 7:10-13</b></p> <p>Then the Lord spoke again to Ahaz, saying, 11 Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" 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+?"</p> <p>+ Isaiah addresses not just Ahaz, but "the house of David"; the Lord is honoring his covenant with David in offering a sign – not Ahaz' faith in the Lord; Ahaz stood against the welfare of the people &amp; the honor of "the Holy One of Israel"</p>	<p style="text-align: center;"><b>Isaiah 7:10-13</b></p> <p>Then the Lord spoke again to Ahaz, saying, 11 Ask a sign for <b>yourself+</b> from the Lord your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" 13 Then he said, "Listen now, O house of David! Is it too slight a thing for <b>you+</b> to try the patience of men, that <b>you+</b> will try the patience of my God as well?"</p> <p>+ <b>yourself</b>: singular – this is addressed to Ahaz alone; Ahaz' response is singular as well (vs. 12)  <b>++ you</b>: plural – this is addressed to all in the house of David (twice in verse 13)</p>
<p style="text-align: center;"><b>Isaiah 7:14-16</b></p> <p>14 "Therefore the Lord Himself will give <b>you+</b> a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. 15 He will eat curds and honey at the time he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings <b>you++</b> dread will be forsaken."</p> <p>+ <b>you</b>: this "you", like twice in verse 13, is plural, addressing the promise to the house of David  <b>++ you</b>: this "you", like in verse 11, is singular, returning to address verses 15 &amp; 16 to just Ahaz</p>	<p style="text-align: center;"><b>Isaiah 7:10-16</b></p> <p>Then the Lord spoke again to Ahaz, saying, 11 "Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, nor will I test the Lord!" <b>Lord ⇌ Ahaz</b></p> <p>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?"</p> <p>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. <b>Lord ⇌ David</b></p> <p>15 He will eat curds and honey at the time he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken." <b>Lord ⇌ Ahaz</b></p>	<p style="text-align: center;"><b>Isaiah 7:14-16</b></p> <p>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. 15 He will eat curds and honey at the time he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken."</p> <p>+ <b>Behold</b>: this is to draw attention to a momentous event; add to that the Hebrew grammar &amp; this passage points to a future event ("will be"), not the present</p>
<p style="text-align: center;"><b>Isaiah 7:14-16</b></p> <p>14 "Therefore the Lord Himself will give you a sign: Behold, a <b>virgin+</b> will be with child and bear a son, and she will call His name Immanuel. 15 He will eat curds and honey at the time he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken."</p> <p>+ a <b>virgin</b>: there is a definite article indicated in the Hebrew &amp; it is present in the Greek of the Old Testament &amp; in Matthew 1:22, so "<b>the virgin</b>" (per NKJV; NIV), not "<b>a virgin</b>" (per NAS, KJV)</p>	<p style="text-align: center;"><b>But does it really mean "virgin"?</b></p> <ul style="list-style-type: none"> <li>• The Hebrew word translated "virgin" (<i>almah</i>) can have a broad meaning, like "maiden", which only <i>implies</i> virginity</li> <li>• But, in the Old Testament <i>almah</i> always means an unmarried woman</li> <li>• Genesis 24 gives the account of finding Rebekah, a suitable wife for Isaac:</li> <li>• Genesis 24:16, "...no man had had relations with her..."</li> <li>• In Genesis 24:43, Rebekah is referred to as an "<i>almah</i>"</li> </ul>	<p style="text-align: center;"><b>But does it really mean "virgin"?</b></p> <ul style="list-style-type: none"> <li>• In Genesis 3:15, the Lord tells the outcome of the serpent's temptation &amp; yet the hope of a savior, "...her seed; he shall bruise you on the head, and you shall bruise him on the heel."</li> <li>• The prophecy was for "her seed" (thus, no <i>human</i> father), which indicates that the savior would be born of a virgin</li> <li>• Back to Isaiah 7:14: did Jews before the time of Christ view <i>almah</i> as "virgin"?</li> </ul>

<p>But does it really mean "virgin"?</p> <ul style="list-style-type: none"> <li>The Greek Old Testament was translated by Jews about two centuries before the birth of Christ; this Hebrew word "<i>almah</i>" was there translated "<i>parthenos</i>", which means "virgin"</li> </ul> <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 10px auto;"> <p style="text-align: center;">Strong's numbers Greek words English words</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="border-right: 1px solid black; padding: 2px;">2400</td> <td style="border-right: 1px solid black; padding: 2px;">3588</td> <td style="padding: 2px;">3933</td> </tr> <tr> <td style="border-right: 1px solid black; padding: 2px;">ἄνθρωπος</td> <td style="border-right: 1px solid black; padding: 2px;">ἡ</td> <td style="padding: 2px;">παρθένος</td> </tr> <tr> <td colspan="3" style="padding: 2px;">behold, the virgin</td> </tr> </table> <p style="font-size: small; text-align: center;">A portion of Isaiah 7:14 from the interlinear Greek Old Testament</p> </div>	2400	3588	3933	ἄνθρωπος	ἡ	παρθένος	behold, the virgin			<p>But does it really mean "virgin"?</p> <ul style="list-style-type: none"> <li>Matthew 1:22-23 quotes Isaiah 7:14 from the Greek Old Testament, &amp; clearly conveys, in context, that Mary, the mother of Jesus, was a virgin until after Jesus was born</li> <li>The words translated, "Behold, the virgin..." in Matthew 1:22-23 are identical to those in the Greek Old Testament of Isaiah 7:14 (prior slide)</li> <li><i>parthenos</i> means "virgin", per Matthew 1:25 &amp; Luke 1:34</li> </ul>	<p>But does it really mean "virgin"?</p> <ul style="list-style-type: none"> <li>Some claim that <i>bethulah</i> is the Hebrew word that only means "virgin"</li> <li>But it can be shown in several biblical contexts that <i>bethulah</i> doesn't only mean "virgin", as some claim</li> <li>Finally, if the word <i>almah</i> in Isaiah 7:14 does not mean, in context, "virgin", then Isaiah 7:14 is no "sign" at all: How does "...a young woman will bear a son..." serve as a clear sign?</li> </ul>
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<p style="text-align: center;">Isaiah 7:14-16</p> <p>14 "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and bear a son+, and she will call His name Immanuel. 15 He will eat curds and honey at the time he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken."</p> <p>+ This is the virgin's pregnancy with &amp; the delivery of a son, but not just any son, as the rest of the verse makes clear</p>	<p style="text-align: center;">Isaiah 7:14-16</p> <p>14 "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call His name Immanuel+. 15 He will eat curds and honey at the time he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken."</p> <p>+ "will call his name" is not referring to just a superficial word label, but to His character &amp; identity &amp; destiny: He'll have the character &amp; identity &amp; destiny in the meaning of the name</p>	<p style="text-align: center;">Isaiah 7:14-16</p> <p>14 "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call His name Immanuel. 15 He will eat curds and honey at the time <u>he knows enough to refuse evil and choose good+</u>. 16 For before <u>the boy will know enough to refuse evil and choose good+</u>, the land whose two kings you dread will be forsaken."</p> <p>+ these lines in each verse are nearly identical; this is considered to be the age of moral discernment in Jewish culture, about 12 or 13 years old; both of these are timing indicators</p>									
<p style="text-align: center;">Isaiah 7:14-16</p> <p>14 "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call His name Immanuel. 15 <u>He will eat curds and honey at the time+</u> he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken."</p> <p>+ the most bountiful use of the land is typically with crops, so as to produce bread &amp; wine &amp; olive oil; curds &amp; honey was a diet from a land in which the fields, vines &amp; trees were stripped</p>	<p style="text-align: center;">Isaiah 7:14-16</p> <p>14 "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and bear a son, and she will call His name Immanuel. 15 <u>He will eat curds and honey at the time+</u> he knows enough to refuse evil and choose good. 16 For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken."</p> <p>+ the most bountiful use of the land is typically with crops, so as to produce bread &amp; wine &amp; olive oil; curds &amp; honey was a diet from a land in which the fields, vines &amp; trees were stripped</p>	<p style="text-align: center;">Curds &amp; honey?</p> <ul style="list-style-type: none"> <li><b>Curds:</b> The most fitting word for what the Hebrew text is conveying is "ghee" – melted boiled butter which has been strained, rather than a fermented or curdled product</li> <li><b>Honey:</b> Bees had not yet been domesticated for honey production, so the Hebrew word here refers to wild honey, when it could be found, or to the syrup from dates or figs</li> </ul>									

<p style="text-align: center;">Verse 14 is saying...</p> <ul style="list-style-type: none"> <li>• Verse 14 is saying that the lineage of the house of David would be preserved, because God had promised David that one from his <i>house</i>, would reign on his <i>throne</i> over his <i>kingdom</i> forever</li> <li>• God would fulfill that promise with the birth of Jesus Christ, the Son of God, to Mary, a virgin, of the lineage of David (Matthew 1:18-25; in Luke 1:26-38, see <i>house</i>, <i>throne</i> &amp; <i>kingdom</i>)</li> </ul>	<p style="text-align: center;">Verse 15 is saying...</p> <ul style="list-style-type: none"> <li>• The boy that Isaiah was told to take with him when he went to talk with King Ahaz, his own son, Shearjashub, would eat the ghee &amp; sweet syrup by the time he was about 12 or 13 years old</li> <li>• The boy would have to eat the ghee &amp; sweet syrup - survival food - because the cultivated crops, vineyards &amp; orchards would be in terrible condition from military occupation &amp; forced neglect</li> </ul>	<p style="text-align: center;">Verse 16 is saying...</p> <ul style="list-style-type: none"> <li>• But even before that, Rezin &amp; Pekah would both be taken out by the Assyrian military anyway</li> <li>• Historically, this took place within three years of when Isaiah said these things to Ahaz</li> </ul>
<p style="text-align: center;">So, what do we get from this?</p> <ul style="list-style-type: none"> <li>• The world &amp; those living in &amp; by it's dictates will be fearful of a variety of things, &amp; will make decisions based on those fears &amp; the world's own limited &amp; warped perspective</li> <li>• As believers in Christ, however, we have no basis to be trapped by this world's fears</li> <li>• Instead, we are to cast every care upon Him, being anxious for nothing (Philippians 4:6,7)</li> </ul>	<p style="text-align: center;">So, what do we get from this?</p> <ul style="list-style-type: none"> <li>• Though Israel was blessed only if they obeyed, &amp; we in the Church are blessed already, we are to believe the Lord, because He is ever faithful &amp; rewards those who seek Him (Hebrews 11:6)</li> <li>• The world will offer many tantalizing things, &amp; the sin nature will respond "favorably" to the world's appeals</li> <li>• But we have died to those things (Romans 6:1-11; Galatians 6:14)</li> </ul>	<p style="text-align: center;">So, what do we get from this?</p> <ul style="list-style-type: none"> <li>• Even though the parents here this morning may not be asked to take their kids to talk to the King, God has a spiritual purpose in mind for each one of those children - &amp; their parents</li> <li>• For those of Israel, the birth of Christ through the virgin Mary was certainly "God with us", as it will be for them again when He reigns among them in Israel during the coming Millennium</li> </ul>
<p style="text-align: center;">So, what do we get from this?</p> <ul style="list-style-type: none"> <li>• Even though the parents here this morning may not be asked to take their kids to talk to the King, God has a spiritual purpose in mind for each one of those children - &amp; their parents</li> <li>• For those of Israel, the birth of Christ through the virgin Mary was certainly "God with us", as it will be for them again when He reigns among them in Israel during the coming Millennium</li> </ul>	<p style="text-align: center;">But for us in the Church...</p> <ul style="list-style-type: none"> <li>• 1 Thessalonians 4:17 says that, "...we shall always be with the Lord."</li> <li>• Moreover, we shall always be "in Him" (1 Corinthians 1:2, "sanctified in Christ Jesus"; <i>perfect tense</i> = permanent)</li> <li>• So it is more than just "God with us" – much, much more!</li> </ul>	<p style="text-align: center;">What about the word "Behold"?</p> <ul style="list-style-type: none"> <li>• In Isaiah 7:14, Isaiah tells the house of David to "Behold..." &amp; he says it in anticipation of the birth of Christ to the virgin Mary in fulfillment of God's promise to David (1 Chronicles 17)</li> <li>• But as for us in the Church: "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory..." 2 Corinthians 3:18</li> </ul>