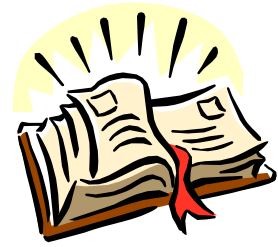


**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

**A Virgin shall Bear a Son
And
Call his Name Immanuel.**

(Isaiah 7:10-19)

(2013)

The Bible not only reveals God's eternal Plans, Purposes and Promises,
But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

A Virgin shall Bear a Son and call his Name Immanuel.

Topics.

- A virgin shall conceive and bear a son, and shall call his name Immanuel.
- The LORD will bring flies and bees upon Judah.

INTRODUCTION: at this time the king of Syria was confederate with the king of Israel (Ephraim) both have a determination to conquer Jerusalem. They go up toward Jerusalem to war against Ahaz king of Judah, but could not prevail against the city nevertheless Ahaz and the people of Jerusalem are in fear. The Lord tells Isaiah to tell Ahaz not to fear the two smoking firebrands Syria and Ephraim because they will not succeed, but within sixty-five years their lands will be laid waste.

The prophet Isaiah tells Ahaz, to ask for a sign of the LORD, but Ahaz refuses to ask for a sign so the LORD says He will give him a sign, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Then the LORD tells Ahaz before this child grows up God will bring the kings of Assyria and the king of Egypt upon Syria and Israel and the land of Syria and of Israel will be forsaken of both kings and their land brought to utter waste. The LORD also warns Ahaz king of Judah if he does not believe and remain faithful neither will his throne be established (v9).

A Virgin shall Conceive and Bear a Son, and shall Call His Name Immanuel.

Isaiah 7:10-14 ----- ¹⁰Again the LORD spoke to Ahaz, ¹¹"Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven." ¹²But Ahaz said, "I will not ask, and I will not put the LORD to the test." ¹³And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? ¹⁴Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

The LORD speaks to Ahaz through Isaiah and tells him to ask for a sign, but king Ahaz of Judah refuses the LORD'S request to ask for a sign, so the LORD said he will give him a sign. The sign was to confirm to Ahaz that the king of Israel and of Syria would be destroyed and a sign that their armies would not conquer Jerusalem. Though the words: -

- The virgin shall conceive and bear a son, and shall call his name Immanuel.

Immediately apply to the troubled situation that Ahaz the king of Judah is in and is a sign to him that the LORD will bring to pass what He has promised him through the prophet Isaiah.

But the following words of Matthew: -

- All this took place to fulfil what the Lord had spoken by the prophet (Isaiah): ²³"Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us) (Matt. 1:22-23).

Matthew quotes Isaiah showing that though the sign of this child had an immediate and local fulfillment for Ahaz it is also echoing the birth of the Lord Jesus Christ.

As we progress through the next two chapters it becomes clear that there is an immediate and future application and two signs in this prophecy: -

1. The child to be born was to be a sign of comfort and deliverance to Ahaz that Jerusalem will be spared from the destruction of the kings of Syria and Israel.
2. The child to be born echoes a future day of comfort and deliverance from sin and death for all the world.

Isaiah tells Ahaz that the LORD Himself will give the king a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel (Isaiah 7:14). This promised sign does not have its total fulfillment during the days of Ahaz, since it is pointing forward to a greater day of deliverance and a greater Son as we will discover as we travel through the following chapters (Isaiah 8 and Isaiah 9).

NOTICE.

The words, "The LORD himself will give," perhaps a faint glimpse of God Himself being a Father to a future Son (v14).

Isaiah 7:15-16 ----- ¹⁵He shall eat curds and honey when he knows how to refuse the evil and choose the good. ¹⁶For before the boy knows how to refuse the evil and choose the good, the land (Israel and Syria) whose two kings you (Ahaz) dread will be deserted.

Isaiah here is telling King Ahaz of Judah that he has no need to fear the armies of Israel and Syria, because before the child has the wisdom to know what is right and wrong Assyria will invade the land of Israel and Syria and bring their armies and their land to utter ruin.

The term the child will eat curds and honey means the land will be wasted and not produce crops or sustain cattle and sheep because the armies of Assyria have destroyed their farms etc. (see Isaiah 7:21-25). It means before the sign baby grows up (i.e., while the child is still very young) the two kings that Ahaz the king of Judah is in fear of will be defeated.

The LORD will bring Flies and Bees upon Judah.

Isaiah 7:17-19 ----- ¹⁷The LORD will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria." ¹⁸In that day the LORD will whistle for the fly that is at the end of the streams of Egypt, and for the bee that is in the land of Assyria. ¹⁹And they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures.

The day that Ephraim departed from Judah refers to the day the ten tribes of Israel under the leadership of Jeroboam separated themselves from the two tribes at Jerusalem under the rule of king Rehoboam.

Isaiah is saying to the king of Judah that he is about to witness something so breathtakingly devastating that it will impact on Israel in such an enormous way that Isaiah compares it with the disaster of the nation of Israel splitting into two tribes (i.e., the tribe of Judah and of Israel).

The fly and the bee in this context are pests, flies bring disease and bee's sting and wound. The LORD is saying that He will bring the fly and the bee of Assyria and Egypt upon the land of Israel and will lay it waste. The flies and bees could refer to real bees and flies, but mostly refer to the brutal, cruel and strong armies of Assyria.

In the remaining verses of this chapter Isaiah prophesies that the LORD will use Assyria to shave like a razor the land of Israel from head to foot in such a way that not only will all the land be turned to briars and thorns so that food will be so sparse people will eat curds and honey, but those who live on the land will have to take up bows and arrows to protect themselves from wild animals roaming through their farms that have been laid waste (Isaiah 7:20-25).

NOTE.

There are two children born one in Isaiah chapter eight and the other in Isaiah chapter nine. Chapter eight follows on with the promised sign child, it connects the immediate deliverance with the natural birth of a sign child to be born to the prophetess. Isaiah in the following chapter tells the prophetess to name her child Mahershalalhashbaz, and not the name Immanuel with its spiritual and Messianic implications.

For further insights see the following titles:-

- The Prophetess Bore a Son Named Maher-shalal-hashbaz (Isaiah 8:1-22).
- The People who walked in Darkness have seen a Great Light. (Isaiah 9:1-3).
- Both titles are on the index of this article.

This story and prophecy begins in Isaiah chapter seven and majestically flows through to Isaiah chapter nine echoing the Lord Jesus Christ.

End.