

Isaiah 7:14

7

SUBJECT: The Sign of the
Virgin Birth

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Isaiah 7: 10-14; 9: 2, 3, 6, 7

THE SIGN OF THE VIRGIN BIRTH
(The sign of the Queen of the Son of God)

Section: The Book of Immanuel
I. An exposition of the passage. Isaiah chapters 7, 8, 9.

1. Ahaz, son of Jotham, grandson of Uzziah, ascends to throne of David.
Weak, lacking moral fibre, religious convictions
His feet are the centering axis, idolatrous - out of grace wings
- rooted in Babylonian method
- that his very children is the sign

2. A critical time in history of Judah, and he is King
Rezin of Damascus, Pekah of Samaria ... 7:2 "troubles"
In his extremity, Ahaz appeals to Typhal, Philistia for help II K. 16:7

3. The appeal of Isaiah the prophet
Amid the general alarm, the one man of God, entrusted by God, heard
apparently alone, single handed, set himself to turn the King,
to get away from Assyria to Jehovah God.

(1) First appeal 7: 3
"and, I consent... offer gold" weakness, yes, sacrifice, words suggest
"I will not" - strong sign to his feet.
In Jehovah, surely to bow from these two pag. gods of Assyria etc..
But the King already resolved in heart to not believe with Assyria.

The brooding prophet saw Assyria.
From its national capital Nineveh, ruled over the entire East
The King, 7:10-14. Philistia, called here "King of Kings" reigned in central
Mesopotamia, in whose days the Kings of Judah, Samaria, were vassals
The monarchs his land by conquest
The King, character, manner of such ill heart
This man, like any man offering a man
In the life-time of Isaiah, this fierce, terrible force of 7:10-14 dwelt
in land, Judah, 7:22 another King has been deposed
The unyield, man. Leader bold, Achan & visible eyes to God.

(2) Second appeal 7: 10-14
Faith in his feet, mission heard and a sound to me with
sudden offer. 7: 11 in attack, the truth, the divine word.
The word, message, refers to arbitrary or appointed grade - 7:12
We learn from D.K. II dem. - already resolved to place feet on ground, God,
and "ambassadors" of God to stand.
7:14 THE SIGN OF GOD. - - - Along to the way, with the feet

After delivering the signs of the flood, people felt the weight of the world and spiritless they stand before him, an uncertainty of the great day said, with his father, God. delivering choice to deliver people to escape.

1. The first people, between, dark, 7:17-8:22

The way, 7:14, 15, 16, 17

October 8:29

Deliver with light

4 times in the text / several other things mentioned in text.

2. The second people are increasingly toward, inquisition as they, with the signs, God (7:14) upon his light, he looks away and beyond the usual and spiritless they stand before him - see under house into small day light - eye to the darkness. Result of the people. 8:1, 2, 3

II. What shall we say of this prophecy 7:14; 7:6?

1. Take it literally?
 - * No: it's about the night, the night, it's night.
 - * No: it's about, understand higher, with Paul's heavy, oriental hypothesis
 - * No: the dominant, the materialistic, the nationalistic

The son born is wonderful man, but not it might be
 great words, ... undoubtedly truth,
 gifts leads, ... that is the fact.

* YES: Matt 1:22, 23 "You are the word that it is to prophesy -"
 * YES: John 1:14 "As the word was with God, and the word was made flesh"
 * YES: Col. 1:15 "He is the image of the invisible God"

2. Back to nationalistic criticism: "I am concerned with ... to you...
 the only we have faith, what you think?"
 Reply: "I built prophetic thousands, years ... unless born, angels,
 heaven ... unless slain and my raised ... it should bleed life" 7:5.
 who would's

3. His entrance into the world the most stupendous miracle of all time
 The virgin birth, birth sign, the birth. The gospel story of one piece: "the
 virgin and was birth as natural at the birth of Jesus with resurrection at
 the end.

The incomparable word, God.
 All history a preparation for his coming. In the fulness of time, and under the
 Most Holy Spirit, and in the womb of Mary, born as man, and in the
 language of the world, and in the world, great with expectation.

1. Tradition, ^{50 years} ^{75 years} ^{100 years} ^{150 years} ^{200 years} ^{250 years} ^{300 years} ^{350 years} ^{400 years} ^{450 years} ^{500 years} ^{550 years} ^{600 years} ^{650 years} ^{700 years} ^{750 years} ^{800 years} ^{850 years} ^{900 years} ^{950 years} ^{1000 years} ^{1050 years} ^{1100 years} ^{1150 years} ^{1200 years} ^{1250 years} ^{1300 years} ^{1350 years} ^{1400 years} ^{1450 years} ^{1500 years} ^{1550 years} ^{1600 years} ^{1650 years} ^{1700 years} ^{1750 years} ^{1800 years} ^{1850 years} ^{1900 years} ^{1950 years} ^{2000 years} ^{2050 years} ^{2100 years} ^{2150 years} ^{2200 years} ^{2250 years} ^{2300 years} ^{2350 years} ^{2400 years} ^{2450 years} ^{2500 years} ^{2550 years} ^{2600 years} ^{2650 years} ^{2700 years} ^{2750 years} ^{2800 years} ^{2850 years} ^{2900 years} ^{2950 years} ^{3000 years} ^{3050 years} ^{3100 years} ^{3150 years} ^{3200 years} ^{3250 years} ^{3300 years} ^{3350 years} ^{3400 years} ^{3450 years} ^{3500 years} ^{3550 years} ^{3600 years} ^{3650 years} ^{3700 years} ^{3750 years} ^{3800 years} ^{3850 years} ^{3900 years} ^{3950 years} ^{4000 years} ^{4050 years} ^{4100 years} ^{4150 years} ^{4200 years} ^{4250 years} ^{4300 years} ^{4350 years} ^{4400 years} ^{4450 years} ^{4500 years} ^{4550 years} ^{4600 years} ^{4650 years} ^{4700 years} ^{4750 years} ^{4800 years} ^{4850 years} ^{4900 years} ^{4950 years} ^{5000 years} ^{5050 years} ^{5100 years} ^{5150 years} ^{5200 years} ^{5250 years} ^{5300 years} ^{5350 years} ^{5400 years} ^{5450 years} ^{5500 years} ^{5550 years} ^{5600 years} ^{5650 years} ^{5700 years} ^{5750 years} ^{5800 years} ^{5850 years} ^{5900 years} ^{5950 years} ^{6000 years} ^{6050 years} ^{6100 years} ^{6150 years} ^{6200 years} ^{6250 years} ^{6300 years} ^{6350 years} ^{6400 years} ^{6450 years} ^{6500 years} ^{6550 years} ^{6600 years} ^{6650 years} ^{6700 years} ^{6750 years} ^{6800 years} ^{6850 years} ^{6900 years} ^{6950 years} ^{7000 years} ^{7050 years} ^{7100 years} ^{7150 years} ^{7200 years} ^{7250 years} ^{7300 years} ^{7350 years} ^{7400 years} ^{7450 years} ^{7500 years} ^{7550 years} ^{7600 years} ^{7650 years} ^{7700 years} ^{7750 years} ^{7800 years} ^{7850 years} ^{7900 years} ^{7950 years} ^{8000 years} ^{8050 years} ^{8100 years} ^{8150 years} ^{8200 years} ^{8250 years} ^{8300 years} ^{8350 years} ^{8400 years} ^{8450 years} ^{8500 years} ^{8550 years} ^{8600 years} ^{8650 years} ^{8700 years} ^{8750 years} ^{8800 years} ^{8850 years} ^{8900 years} ^{8950 years} ^{9000 years} ^{9050 years} ^{9100 years} ^{9150 years} ^{9200 years} ^{9250 years} ^{9300 years} ^{9350 years} ^{9400 years} ^{9450 years} ^{9500 years} ^{9550 years} ^{9600 years} ^{9650 years} ^{9700 years} ^{9750 years} ^{9800 years} ^{9850 years} ^{9900 years} ^{9950 years} ^{10000 years}
2. Unjust and I hope
3. M. J. (Parsons friends) from the Gent: "where is the born 15 (26 Jan)?"
 Shepherd "Answer, answer..."
 "For with you is born this day in the city, David + Jesus shall be born
 as the child of the age with you, he shall find the birth of Jesus..."

4. What has happened?
 In the fulness of time, God has remembered the ancient promise Gen 3:15
 Mich 5:2

This is that Christ Jesus with Phil 2:6-11
 Bound up as the incarnation, and with salvation
 of a man, was made, pattern of God's love, and show that
 of God in the flesh, take our sins away, and to show us all.

There is no way...

All hail the power of Jesus' name
Let angels prostrate fall
Bring forth the royal diadem
And crown him Lord of all.

O Jesus seed of David now
My ransom from the fall
Hail him who saves you by His grace
And crown him Lord, all.

Psalm 9:6

17:11 "who" is singular, referring to the Holy Spirit (Agios Pater) and
9:14 "you" is plural, many. The 2 Kings (Agios Pater) and
not directly to the Holy Spirit in the sense of the Holy Spirit
in the 7:15 and then 49:10 shall be born / origin in person, as
the Father shall not be taken away until the end.

The immediate subject of the text: Agios Pater is called the Father
a few years old (don't regard with contempt) Pater shall be
again (J.K. 16:4) Ty. John at the end, - Pater shall be again
(J.K. 15:30) Pater shall be, the Father, the Father, the Father.

Agios Pater
7:13

The treacherous snake and deadly
herb shall die
And Syrian spikenard blow on
every band.

Come, dear child, claim thine
honor, for the time draws nigh,
Babe of immortal race, the
wondrous seed of God
Lo! at thy coming how the
starry spheres
Are moved to trembling, and the
earth below.

Oh! if but life would bring me
days enough
and breath not all to rant
to sing thy deeds.

Come, child, and greet thy
mother with a smile!
Ten weary months her love has
nourish'd.
Come, little child!

Virgil [70-19 B.C.] Fourth Eclogue (called the *messianic Eclogue*)
c. 40-30 B.C. *short pastoral poem, a prophecy*

Lo! the last age of the sea
has come.

Again the great millennial
aon dawns
And from high heaven descends
The first-born child of promise.

Smile softly on the babe

The age of iron in his time
shall cease

And golden generations fill
the world.

For thee, fair child, the lawless
earth shall spread

The earliest playthings.

The very cradle, blossoming for joy

Shall with soft buds caress
thy baby face.