

## THE SIGN OF IMMANUEL

**Request:** “I recently read a compelling argument against using (Isa.7:14) as a messianic prophesy and proof of the virgin conception of Jesus Christ. Could you explain why (Isa.7:14) is considered to be a messianic prophecy?”

**Response:** There is a short and a long answer.

The **short answer** is that (Matt.1:18-25) said it was! If you believe that the New Covenant books are as much the inspired truth of the word of God as the books of the Old Covenant, then you don't have a problem with the quote of (Isa.7:14) in (Matt.1:20-23). Most New Covenant believers are satisfied with the short answer. Plus it has been my experience that most New Covenant believers get restless with the long answer that involves old covenant biblical history and Hebrew exegesis of passages to get messianic prophesy.

But because we have a request for the **long answer**, we will do our best to show how Matthew arrived at his doctrinal conclusion of (Isa.7:14).

**This lesson will study four aspects of how Matthew connected (Isa.7:14) to the birth of Jesus Christ through the Sign of Immanuel.**

**1. The Book of Matthew quotes the Book of Isaiah at least seven times to identify Jesus as the messianic Savior of the world.**

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|-----------------|------------------|---|
| • Matt.1:21-23  | (Isa.7:14)       | Miraculous incarnation of Jesus Christ              |
| • Matt.3:3      | (Isa.40:3)       | Prophetic messianic ministry of JB                  |
| • Matt.4:12-17  | (Isa.9:1-2, 6-7) | Galilean ministry of Christ                         |
| • Matt.8:14-17  | (Isa.53:4)       | Healing the demon possessed                         |
| • Matt.12:15-21 | (Isa.42:1-4, 6)  | Healing a variety of illnesses                      |
| • Matt.13:10-17 | (Isa.6:9-10)     | Teaching in parables because of dullness of hearing |
| • Matt.15:1-9   | (Isa.29:13)      | Ministry to reversionistic Israel                   |

Matt.28:20 – Close of book - “I am with you always.” (God with us / Immanuel) (Isa.7:14).

**2. It was Matthew that showed that the Jewish scholars of his day who served psychotic King Herod interpreted the Scriptures looking for messianic passages the same way he did.**

When the Magi showed up, Herod asked the Scribes where Christ was to be born. They quoted Micah 5:2 (Matt.2:1-6; 1 Sam.16:1) as a result of investigating biblical history, Hebrew exegesis, and messianic prophesy.

By the way, Micah's ministry was during the same time as Isaiah and King Ahaz.

**3. Matthew approached the Scriptures the same way all the Apostles of the Church did to explain that Jesus was the messianic Savior of the world (2 Pet.1:20-21; 2 Tim.3:16-17; 1 Cor.15:3-4).**

Jesus set the example in Luke 4:16-22 (Isa.61:1-2) and Luke 24:25-27, 44-49.

The Apostles followed the example in Book of Acts (2:42; 8:27-34; 9:20-22; 17:2-4; 18:26-28; 26:12-23; 28:23-28).

**4. One controversy that arises from Isa.7:14 is the name Immanuel. This name is used only by Isaiah and Matthew.**

King Ahaz of Judah (South) was being attacked by Arameans (Syria) and Israelites (North). Isaiah was sent by Lord to Ahaz with a word of victory for him to believe (Isa.7:1-9).

The Lord told Ahaz to ask for a sign of victory but he wouldn't obey. The Lord gave him the historical sign of **Isa.7:14** because of negative volition (1 Cor.1:22) -"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.'"

Instead, King Ahaz looked to Assyria for deliverance rather than Lord (2 Kings 16:7-9).

Immanuel was used 3 times by Isaiah in our context (Isa.7-8; 7:14; 8:8, 10).

- In **Isa.7:14**, Immanuel was used with the birth of a child.
- But in **Isa.8:8**, it was used with the nation of Judah under divine discipline.
- Then in **Isa.8:10**, it was used with the people under divine discipline and transliterated - "God is with us."

In Hebrew, Immanuel is similar to the tetragrammaton sign of victory in Ex.3:12 -14 (YHWH / Yahweh / I Am Who I Am) - "Certainly **I will be you**, and this shall be the sign to you that it is I who have sent you." (Ex.3:12)

When you study the biblical history surrounding the name Immanuel, it is cloaked in mystery. Whose son are we talking about? Who is the unmarried woman? This son and mother are never mentioned in any significant role of biblical history until Matthew - "Why do you speak to them in parables? And He answered and said to them, 'To you it has been granted to know the **mysteries** of the kingdom of heaven, but to them it has not been granted.'" (Matt.13:10-11). **Then Matthew quotes from Isa.6:9-10.**

I think it was the theology of the name attached to Immanuel (God is with us) that Matthew used to show the mystery of the incarnation of Jesus Christ (Matt.1:20-23).

Isaiah does a similar thing in (Isa.9:6-7) with four more messianic names:

- Wonderful Counselor
- Mighty God
- Eternal Father
- Prince of Peace.

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