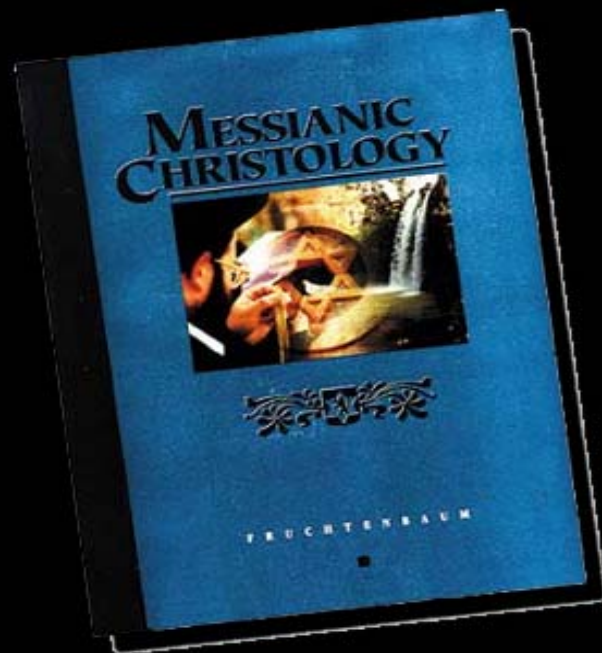


MESSIANIC CHRISTOLOGY

A Study of Old Testament Prophecy Concerning the First Coming of the Messiah



Sermon #4



Congregation Yeshuat Yisrael

Franklin/Nashville, Tennessee

www.yeshuatyisrael.com
Halleluyah@aol.com

©2006 Congregation Yeshuat Yisrael
All files use by permission only.
Email us for permission and it will be granted.
Please include this slide and give us credit.

Special Thanks to Ariel Ministries and
Dr. Arnold G. Fruchtenbaum
www.ariel.org



The First Messianic Prophecy

Genesis 3:15

And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

The First Messianic Prophecy

Genesis 3:15

And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

Messianic Person would be born of a woman (human)

Hints at Divinity because of the “Seed of Woman”
instead of the man.

Isaiah

ישעיהו יהוה

Y'Sha-Yah-hu

. I ae WnM; [i

Emanuel – God With Us!

Isaiah 7:14

Isaiah 8:8

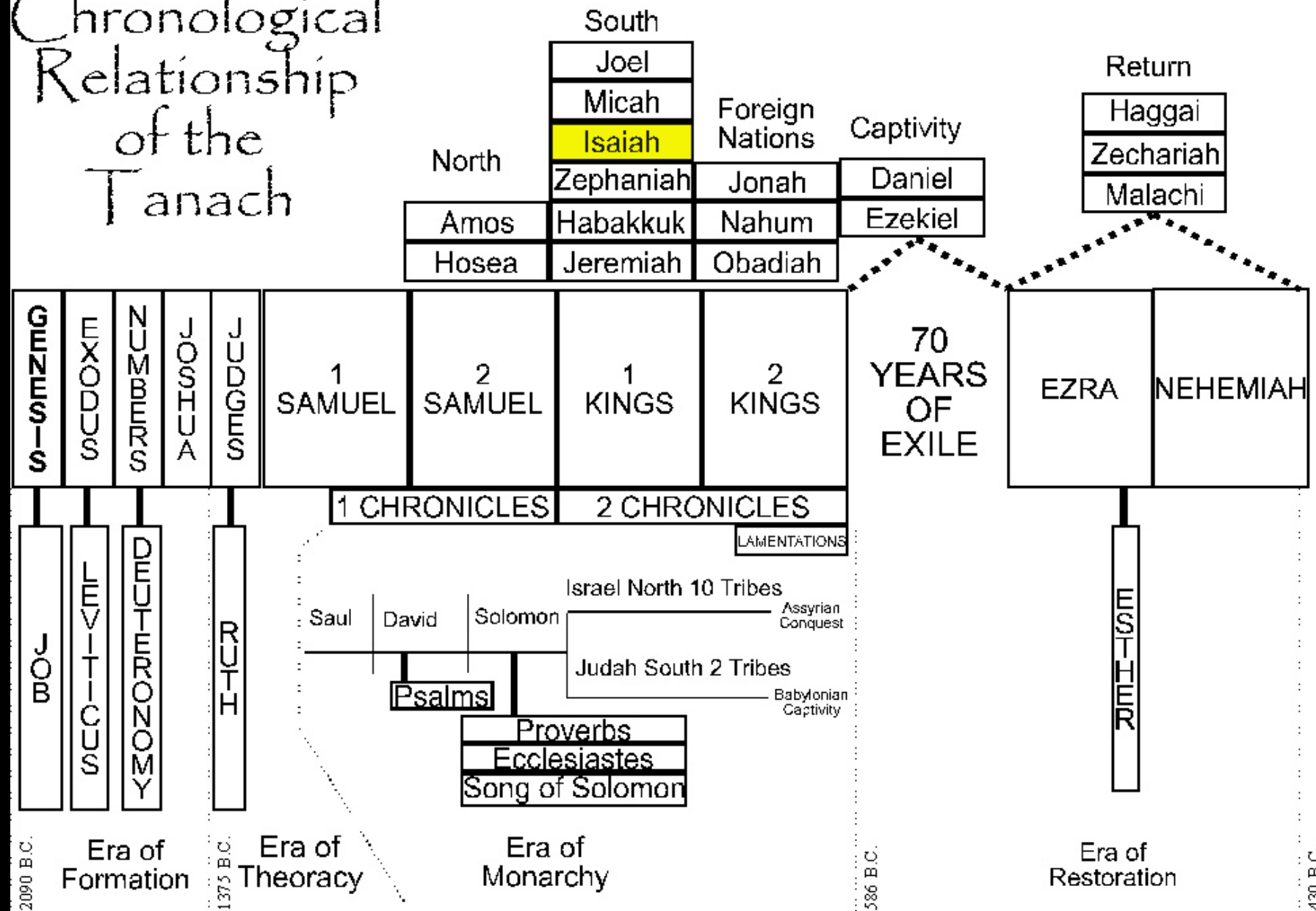
Isaiah 8:10

The Virgin Birth

Isaiah 7:14

Prophets of the Tanach

Chronological Relationship of the Tanach



**Isaiah prophesied
during the regins of:**

Uzziah

Jotham

Ahaz

Hezekiah

Mannaseh

Isaiah 1:1

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, *Ahaz*, and Hezekiah, kings of Judah.

Isaiah prophesied to the Southern Kingdom of Judah BEFORE the 70 year Exile but during the Assyrian Conquest of the Northern Kingdom of Israel.

**The Basic Theme of Isaiah can
be summed up by the meaning
of his two sons . . .**

Isaiah 8:18 Here am I
and the children whom the
Lord has given me!

We are for signs and
wonders in Israel

From the Lord of hosts,
Who dwells in Mount Zion.

Isaiah's Son
Shear Yeshuv

בְּשֵׁרַיִם יָשׁוּב׃

The Remnant
Shall Return

Isaiah 7:3

Then the Lord said to Isaiah, “Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller’s Field,⁴ and say to him: ‘Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.⁵ Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying,⁶ “Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel”—

Isaiah 7:7

“It shall not stand,
Nor shall it come to pass.

8 For the head of Syria *is* Damascus,
And the head of Damascus *is* Rezin.
Within sixty-five years Ephraim will be broken,
So that it will not be a people.

9 The head of Ephraim *is* Samaria,
And the head of Samaria *is* Remaliah’s son.
If you will not believe,
Surely you shall not be established.” ’ ”

Isaiah's Son
Mahershalahazbuz

.zB'vj ;ll v'rhem'

The Spoil Speeds and
the Booty Hastens

³ Then I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, “Call his name Maher-Shalal-Hash-Baz; ⁴ for before the child shall have knowledge to cry ‘My father’ and ‘My mother,’ the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria.”

**Isaiah
Prophesied
during
SORRY TIMES**

Sliding downward

Oppressing the poor

Ritual that was empty

Reaching for false gods

Yet glimpses of God's
grace!!!

**These SORRY times
called for a
MESSAGE from God
– which Isaiah
delivered in his 66
chapters.**

**Isaiah Gives us a
glimpse of the
Messiah's First
Coming**

Isaiah Sent to King Ahaz

7 Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to *make* war against it, but could not prevail against it.

² And it was told to the house of David, saying, "Syria's forces are deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.

³ Then the Lord said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field, ⁴ and say to him: 'Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.

⁵ Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying, ⁶ “Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel”— ⁷ thus says the Lord God:

The Controversy

1. The Sign – How can a short range “sign” to King Ahaz be applied to the birth of Messiah some 7000 years later.

2. The Hebrew word for Virgin-
“Almah”

hm:l] ["h; HaAlmah

t/a μk,l ; aWh yn:da} ÷ Tyl ÷ kd ;

÷ Be td,l ,yæ hrrh; hm:l] ["h; hNEhi

. l ae WnM; [i /mv] tar;qwò

The Virgin or The Young Woman?

The major debate, of course, is over the exact meaning of the Hebrew word *almah*, translated here as *virgin*.

In describing a young woman, there are three Hebrew words which Isaiah could have used:

Na'a'rah

Na'a'rah means "damsel" and can refer to either a virgin (as in I Kings 1:2), or a non-virgin (as in Ruth 2:6).

נַעֲרָה

1 Kings:1:1-2 Na'a'rah

1:1 Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm.
2 So his servants said to him, "Let them seek a young virgin for my lord the king, and let her attend the king and become his nurse; and let her lie in your bosom, that my lord the king may keep warm."

Ruth 1:5-6 Na'a'rah

5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?" 6 And the servant in charge of the reapers answered and said, "She is the young Moabite woman who returned with Naomi from the land of Moab."

Betulah

In Modern Hebrew this is commonly considered to mean a virgin, exclusively. It is argued that if Isaiah had really meant to say a *virgin*, then he would have used this word. It is true that this word is often used to mean *virgin*, but not always.

בתולה

Betulah

Biblical Examples...

- i. In Joel 1:8 it is used in reference to a widow.
- ii. In Genesis 24:16, because the word does not exclusively mean "virgin" the writer adds the phrase "had never known a man" in order to clarify what he means. This is from the story of Rebekah:

Genesis 24:16

And the girl was very beautiful,
a virgin, and no man had had relations with her;
and she went down to the spring and filled her
jar, and came up.

Betulah Examples

iii. Again in Judges 21:12 the phrase "had not known a man" has to be added to give the precise meaning.

Judges 21:12 And they found among the inhabitants of Jabesh-gilead 400 young virgins who had not known a man by lying with him; and they brought them to the camp at Shiloh, which is in the land of Canaan.

Almah means "a virgin," "a young virgin," a "virgin of marriageable age." This word is used seven times in the Hebrew Scriptures and not once is it used to describe a married woman; this point is not debated.

1. Genesis 24:43. In contrast to 24:16 mentioned above, verse 43 requires no additional qualifying remarks since the one word alone is sufficient to mean "virgin." Furthermore, it is used of Rebekah who was obviously a virgin at the time of her marriage to Isaac.
2. Exodus 2:8. Used in reference to Moses' sister Miriam, who was a Virgin.
3. Psalm 68:25. Used in reference to the royal procession of virgins. Since the King in this context is God Himself, absolute virginity is required; it is unthinkable that God would allow unchaste, unmarried women in His procession.

4. Song of Songs 1:3. The context here is purity in marriage.
5. Song of Songs 6:8. The word is used here in contrast to wives and concubines who would obviously be non-virgins.
6. Proverbs 30:18-19. The word is used in verse 19 in contrast to an adulteress in verse 20.

7. Since all of the above six verses mean "a virgin," what reason is there for making Isaiah 7:14 the only exception?

Since everyone agrees that *almah* means an unmarried woman, if the woman in Isaiah 7:14 were a non-virgin, then God would be promising a sign involving fornication and illegitimacy. It is unthinkable that God would sanction sin, and in any case, what would be so unusual about an illegitimate baby that could possibly constitute a sign?

LXX Septuagint

14 dia; touto dwsei kurio"
aucto;" umin shmeion, idou; h
parqeno" eñ gastri; eñ kai;
texetai uibn, kai; kalesei"
to; oñoma auctou` EmmanouhI ,

Parthenos - Virgin