

Chapter 5: The Prophecy of Isaiah 7:14

There is NOTHING in the Hebrew Scriptures that REQUIRES Messiah be born to a virgin. The passage many messianically apply to this claim (Isaiah 7:14) does NOT necessarily refer to a “virgin” woman, despite the deceitful claims by preachers. Furthermore, a fact those promoting the virgin birth hate to have attention focused upon is that when the context of Isaiah 7:14 is considered the verse is easily proven to NOT even be Messianic passage!¹

The problem is that the prophecy in Isaiah 7 has nothing whatever to do with saving people from their sins. The Hebrew word for sexual virgin (Bethulah) was NOT used. Instead, the word Almah was used. It means “young woman of marriageable age”. An Almah could indeed be a Bethulah. However, not all Almah’s were sexual virgins.²

These are a few comments that are usually seen amongst non-virgin birth material. The issue of the prophecy of Isaiah 7 is paramount to them, seeing that they teach the immediate context to be referring to something other than the birth of Yeshua of Nazareth. Are they correct in their assessment?

Let’s consider the context of the first fourteen verses in Isaiah 7 by looking at each verse and commenting on the meaning as we go along. Hopefully you will begin to see that you must accept the immediate fulfillment of Isaiah’s prophecy, but this does not negate the prophecy from being fulfilled in the birth and person of Yeshua of Nazereth.

Commentary on Isaiah 7:1-14

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. [Isaiah 7:1]

This verse shows the time frame in which Isaiah 7 takes place. In addition to mentioning Ahaz, the verse also mentions Jotham and Uzziah. Jotham being Uzziah’s son, Uzziah being defined as King of Israel. Here, both Rezin and Pekah waged war against Judah. A summary of this can also be found in 2 Kings 5:32-33, 37.

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. [Isaiah 7:2]

This verse shows that when the house of David (house of Judah) heard of the “up and coming” attack from Israel, Ahaz’s heart (as well as the heart of all the people in the kingdom of Judah) was sore afraid.

¹ *How the “virgin birth” doctrine weakens Yahshua’s claim to being Messiah*, p6, taken from www.TorahofMessiah.com.

² *The Virgin Birth – 21 Points*, by Jon Francis, Feb. 2001, p6. The issue between the words *almah* and *bethulah* will not be dealt with in this chapter. In chapter 6, we will take a detailed look at both words.

Then said Yahweh unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus saith the Master Yahweh, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. [Isaiah 7:3-9]

Verses 3-9 have Yahweh assigning Isaiah and son (Shear-jashub) to take the word to Ahaz and tell him not to be afraid, even though the attack is coming from Rezin and Pekah. Verse 7 states that the plans of Rezin and Pekah will not stand, but verse 9 is a warning to Ahaz to believe what Yahweh's prophet has spoken, or he will not stand firm and be established.

Moreover Yahweh spake again unto Ahaz, saying, Ask thee a sign of Yahweh thy Almighty; ask it either in the depth, or in the height above. [Isaiah 7:10-11]

Verses 10-11 have Yahweh speaking again (through Isaiah) to Ahaz, and telling him to ask for a sign for him-self from Yahweh, presumably for his assurance that Yahweh will deliver him in the attack against Judah.

But Ahaz said, I will not ask, neither will I tempt Yahweh. [Isaiah 7:12]

This verse has Ahaz almost rebuking Yahweh by stating that he will not so much as even ask Yahweh, for he sees this as testing or tempting Yahweh.

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my Almighty also? [Isaiah 7:13]

Here we have Yahweh answering through Isaiah ("my Almighty"), that Ahaz will try the patience of men, but he has a problem trying the patience of Yahweh. Ahaz is therefore inconsistent in his practices.

Therefore Yahweh himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. [Isaiah 7:14-16]

Verse 14 shows what Yahweh's sign to Ahaz will be. A virgin will conceive and bear a son, and she will call his name Emmanuel. Verses 15-16 show that the child will eat butter and honey, prior to his cognizance of good and evil. Butter and honey is symbolic of (1) Judah receiving deliverance from Yahweh, and (2) Rezin and Pekah being forsaken.

By combing through this text verse-by-verse, we see that the immediate context of Isaiah 7:1-16 is in reference to a sign that was given to the man Ahaz. Ahaz undoubtedly lived in the days of Isaiah the prophet of Yahweh.

Matthew 1:22-23 and Isaiah 7:14

Isaiah 7:14 definitely refers to a sign given to the man Ahaz in the time period of the literal life of Isaiah, but is there any possibility that the prophecy could also be referring to a future Messiah? Did Matthew have a brain lapse when he penned Matthew 1:22-23? One non-virgin birth author had this to say concerning the issue of a dual-fulfillment, which he terms as dual prophecy.

Another catch all problem eliminator is the “Dual Prophecy” theory. Again, I would ask for one example in the Bible to give justification for using the “Dual Prophecy” tool. If “Dual Prophecy” is a legitimate way to interpret the Bible, why not Triple or Quadruple Prophecy? In my experience, I have noticed that with regard to Matthew 1 & 2, the same people who want to employ “Dual Prophecy” are the same ones who want to disregard or seriously downplay the first application of the Prophecy. For example, “Dual Prophecy” adherents are quick to say that Isaiah 7 was fulfilled in Yahshua. However, they are quick to avoid the questions about how the Prophecy relates to King Ahaz and his two enemies.³

First of all, although others may have in the past, I do not have any problem with recognizing the immediate fulfillment of Isaiah 7:14. The question is this: do non-virgin birth proponents have a problem with accepting Yahweh’s inspiration (as recorded in the Gospel of Matthew) on a dual fulfillment? What do I mean by dual fulfillment? Well, let’s first examine the book of Isaiah, in its eighth and ninth chapters, for I feel that they will be a “launching pad” to showing the proper dual fulfillment of Isaiah 7:14 in Matthew 1:23.

Chapter eight of Isaiah shows that the immediate fulfillment of Isaiah 7:14 happened with the birth of Isaiah’s son.⁴ Notice here that although the woman was described as a virgin, (Hebrew = *almah*) the context suggests that the woman *did* have sexual relations with the prophet Isaiah, before conceiving (and birthing) the child.⁵ However, we must notice that a child is spoken of in Isaiah 9:6, and this prophecy is contextually seen to be involved within the prophecy of Isaiah 7:14.⁶ Isaiah nine is a continuation of the destruction which would come upon the house of Israel. For instance, Rezin is mentioned in both Isaiah 7:1 and Isaiah 9:11. The remainder of the chapter deals with the destruction of Israel. Even Isaiah ten is a chapter which concerns itself with how Yahweh used Assyria as the rod of His anger against the nation of Israel.

The child of Isaiah 9:6 is definitely the Messiah. I do not think anyone will argue this. Isaiah 9:1-2 is even quoted in the New Covenant Scriptures as referring to Yeshua.⁷ While Isaiah 9:6 is not quoted in the New Covenant Scriptures as referring to Yeshua, by

³ *The Virgin Birth: 21 Points*, by Jon Francis, Feb. 2001, pp10-11.

⁴ Isaiah 8:1-5

⁵ Isaiah 8:3, 16-18.

⁶ Although this prophecy is in the context of Isaiah 7 and 8, I do not feel it has a dual fulfillment, for I cannot see how Isaiah 9:6 refers to Mahershalalhashbaz. At this time, I believe it solely refers to Yeshua.

⁷ The quotation is found in Matthew 4:12-17

seeing that Isaiah 9:1-2 is, we can be assured that Isaiah 9:6 does refer to Yeshua. Please take note that this is the same child as mentioned in Isaiah 7:14, a verse quoted in the New Covenant Scriptures at Matthew 1:23 as referring to Yeshua.

Since non-virgin birth proponents will not accept the prophecy of Isaiah 7:14 as having a dual fulfillment, *even though the inspired author of Matthew shows otherwise*, I will now give other examples of dual fulfillments in Scripture. It will then be up to the non-virgin birth proponents to decide whether they will accept the inspiration of Scripture, or their own sacred cow (doctrine).

Three Dual Fulfillment Examples

Yahweh thy Almighty will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of Yahweh thy Almighty in Horeb in the day of the assembly, saying, Let me not hear again the voice of Yahweh my Almighty, neither let me see this great fire any more, that I die not. And Yahweh said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. [Deuteronomy 18:15-19]⁸

In this passage we have Moses relaying Yahweh's will to the people of Israel. Israel had previously requested that they not hear the voice of Yahweh again, and here Moses states that Yahweh will raise up a prophet liken unto him that they will here. Notice this prophet was to be specifically *for those people of that time*; nothing (in the immediate context) is seen to apply to someone that the people who were standing by would not physically hear with their ears.

There is good reason to believe that the prophet spoken of here was the man Joshua (Moses' successor). Joshua 1:1, 5-7 show that Joshua was indeed a prophet liken to Moses, and indeed the people standing by in Deuteronomy 18:15-19 would hear him. However, we see that the inspiration of the Holy Spirit applies this prophecy of Moses to Yeshua of Nazareth, most specifically in Acts 3:19-23.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Master; And he shall send Yeshua [the] Messiah, which before was preached unto you: Whom the

⁸ One non-virgin birth proponent had a few comments to say concerning these verses.

Let us notice again the straight forward, plain words of Moses, "...FROM THE MIDST OF THEE, OF THY BRETHREN, LIKE UNTO ME." Moses did not say, "FROM THE MIDST OF HEAVEN, OF ANGELS, LIKE UNTO THE ALMIGHTY," nevertheless, that is just what may have us to believe. [*Do You Believe Moses?*, by Richard H. Francis Jr., The Liberty Newsletter, No. 11, p1]

First of all, is the author accepting a dual fulfillment of the Deuteronomy passage? Secondly, Moses definitely did not mean the prophet would be identical to him in every aspect. For instance, Moses was a Levite (Exodus 2:1-3), but the Messiah was a Judahite (Hebrews 7:14). The passage is simply stating that just as Yahweh used Moses as a type of mediator between Him and Israel, so too the Messiah would be a mediator for Yahweh's people, but on a much greater scale (Hebrews 3:1-6).

heaven must receive until the times of restitution of all things, which [the] Almighty hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall Yahweh your Almighty raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Here is an obvious example of a singular prophecy with a dual fulfillment. This is the dual fulfillment example non-virgin birth proponents are looking for. Will they accept it?

My second example of a dual fulfillment is found in prophecy in Psalm 69:25 and Psalm 109:7-8.

Let their habitation be desolate; and let none dwell in their tents. (69:25)

When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. (109:7-8)

The immediate context of both prophecies concerns itself with people of *that particular time*. Psalm 69:22-25 has the Psalmist asking for deliverance from *his* (personal) enemies. The same is true with Psalm 109:1-8. David asks for those who have lied against *him* to be condemned and removed from their position. However, the inspiration of Yahweh places a dual fulfillment on both of these prophecies in the book of Acts 1:16-20.

Men and brethren, this Scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Yeshua. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

My third and final example of dual fulfillment is found in prophecy in Psalm 41:7-9.

All that hate me whisper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

This passage is once again immediately applied to the enemies of the Psalmist. It was David's own familiar friend who turned on *him* for evil. In spite of this, we find a dual fulfillment in John 13:18.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. [John 13:16-18]

This dual fulfillment is quite interesting in that the immediate context has the one making the statement a sinner,⁹ yet the Messiah was sinless.¹⁰ The reason this is of interest is it shows that one prophecy can refer to two completely different things, that is, ***if we are willing to accept the testimony of Scripture***. For example, the virgin in Isaiah 8 *did* have sexual relations with the prophet before birthing Mahershalalhashbaz, whereas the virgin of Luke 1:34-35 *did not*; she had never known a man.

Conclusion

It was shown earlier that one non-virgin birth proponent asked for one example of a dual fulfillment (which he termed dual prophecy) in Scripture. I have given three, and there are many more. Will he and others of the same persuasion be willing to accept Yahweh's Word?

Sometimes we attempt to understand Scripture with our own finite mind and in doing so take away from the original intent of Yahweh. We should instead seek to believe what Yahweh has stated in His Word, whether we can understand it or not. I cannot understand how water could be parted, how a donkey could talk, or how a man could tie 300 fox tails together. I do however accept all of these happenings, because of their being mentioned in Scripture. Scripture which I have chosen to accept as the rulebook for my life.

I might also add that if there was an example in Scripture of a triple or quadruple fulfillment, as mentioned earlier by a non-virgin birth author, I would have no problem accepting that either. Nevertheless, I've not found one to date, but I have found many, including the Isaiah and Matthew example, showing dual fulfillment.

⁹ Psalm 41:4

¹⁰ Though at least *some* non-virgin proponents teach the Messiah to have committed sin, the Scripture says just the opposite: 2 Corinthians 5:21, Hebrews 4:15, Hebrews 7:26, and 1 Peter 2:21-22.