

*Joh 5-3*

We note that the sign is addressed not only to Ahaz, but to the entire house of David. This house is thought of as groaning under the misery of having the throne of David occupied by a man who has turned away from God. Yet the whole house of David is at fault, for Ahaz is not alone in this attitude of unbelief and apostasy toward God. It would be only natural to expect some declaration here that God <sup>will</sup> ~~is going~~ to replace Ahaz by one who will <sup>in his own time</sup> be a worthy representative on the throne of David.

We can also, of course, expect something in relation to the promise previously given, that God <sup>will</sup> ~~is going~~ to protect His people. The word of comfort, however, is not addressed to Ahaz and the house of David, but to the godly people, some of whom are standing <sup>there</sup> ~~round about~~. With this in mind, and understanding that these two elements can be reasonably expected in the sign that is to follow, we are in a position to explain what is, in some ways, a difficult passage.

### The Sign of Immanuel

The prediction is as follows (Isaiah 7:14-16): "Therefore the Lord 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." This prediction has been interpreted in various ways. Some wish to take it all as referring to the distant future and some wish to take it all as referring to the immediate future. We should note, however, that in the prophetic books we often find that the Lord caused the prophets to see the future in a way that blended the distant with the near. These elements are never confused, but sometimes they are so combined as to