

Isa 5-5

difficulty is found in the sixteenth verse, which does not give much sense on this interpretation. There is no point in a declaration that before Christ is old enough to reach for the warm milk instead of for the red hot stove the king of Syria and the king of Israel, who are now such a menace to Judah, will be gone. "Of course," one would say, "within seven hundred years these two kings will not be living. We can be sure that they will not be living even a century from now. But they may conquer Judah long before that, and <sup>cut</sup> put the house of David entirely off the throne."

The only reasonable solution to the difficulty is to consider that the prediction does not refer as a whole to one time, but that part of it deals with one period and part with another.

The element of rebuke to Ahaz, which is primary in the context, finds its fulfillment in the wonderful prophecy of Christ in verse <sup>14</sup>fourteen. This verse cannot possibly refer to anyone who was born in the time of Isaiah. Its terminology is far too exalted to indicate the son of the prophet, as some have suggested. Furthermore, both sons of Isaiah are given symbolic names utterly different in meaning from the name Immanuel, "God with us." The suggestion that it relates to Hezekiah, the son of Ahaz, proves impossible in view of the fact that he was born some years before this prophecy was given. The prediction is a wonderful prophecy of the coming of the Lord in human flesh, to supply a worthy successor to King David, and cannot possibly refer to anyone born in the time of Ahaz.

#### The Prophecy of the Virgin Birth

While a mere human being might conceivably be named Immanuel, "God with us," it seems far more likely that this name would designate One who was actually the incarnate Son of God. Moreover, there is, of course, the