

# Romans Series

## Lesson #46

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Dean Bible Ministries

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# The Epistle to the ROMANS



## The Prince of Peace

**Isaiah 9:6, “For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”**

**שָׁלוֹם (*shālēm*) be complete, sound, fulfilled.**

***Shalom* over 250× in the OT**

**The Septuagint (LXX) translates with “salvation,” “peace,” and “complete.”**

- 1. Absence of physical war, conflict or strife, about 50×. But is more than no conflict, but positively emphasizes harmony and wholeness.**
- 2. In some cases it refers to a state of wholeness with God that is the result of righteousness.**

**Isa. 32:17, “The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever.”**

**שָׁלֵם (*shālēm*) be complete, sound, fulfilled.**

***Shalom* over 250× in the OT**

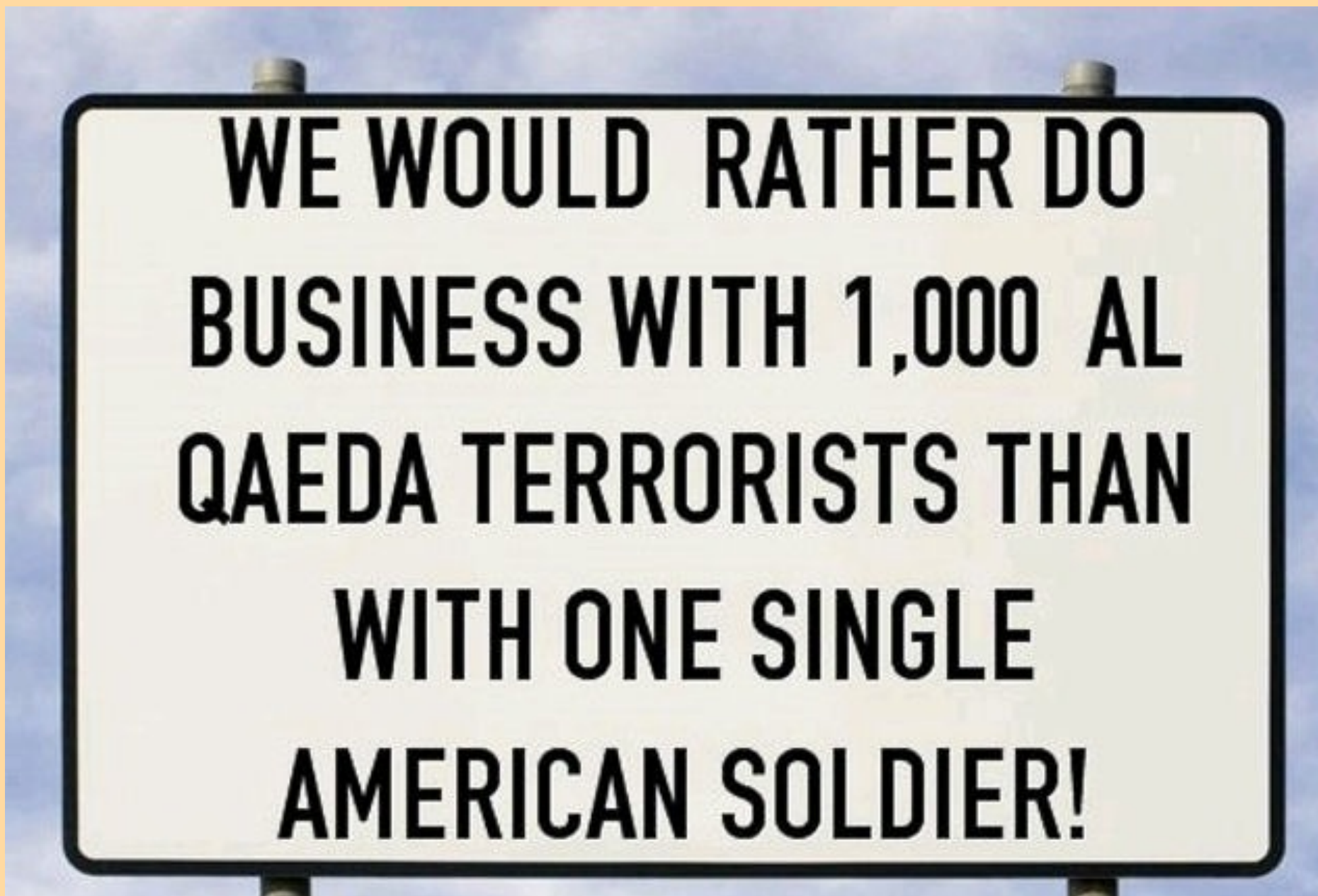
**The LXX translates with “salvation,” “peace,” and “complete.”**

**3. Refers to the peace offering that speaks of peace between God and man, Lev. 3.**



# The Sign of the Virgin

## 1. The context:



# **The Sign of the Virgin**

- 1. The context: WAR against the house of David by the alliance between Israel (N. Kingdom) and Syria (Arameans) against Judah and the House of David (Ahaz).**
- 2. The issue is the security of the House of David and God's promise to David in the Davidic Covenant (Isa. 7:2).**

# DAVIDIC COVENANT

## DAVIDIC COVENANT

*2 Sam. 7:12–16*

*Psa. 89*

*1 Chron. 17:11–14*

## ETERNAL HOUSE

*2 Sam. 7:11, 13a, 16*

*1 Chron. 17:10*

## ETERNAL KINGDOM

*2 Sam. 7:12c*

*1 Chron. 17:14*

## ETERNAL THRONE

*2 Sam. 7:13b*

*1 Chron. 17:12b, 14*



**2 Sam. 7:12, “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.**

**2 Sam. 7:13, “He shall build a house for My name, and I will establish the throne of his kingdom forever.”**

**2 Sam. 7:16, “And your house and your kingdom shall be established forever before you. Your throne shall be established forever.”**

עַד-עוֹלָם

*ad- 'olam*

*until or to forever*

# The Sign of the Virgin

- 1. The context: WAR against the house of David by the alliance between Israel (N. Kingdom) and Syria (Arameans) against Judah and the House of David (Ahaz).**
- 2. The issue is the security of the House of David and God's promise to David in the Davidic Covenant (Isa. 7:2).**
- 3. Yhwh directs Isaiah to take his young son, Shear-Jashub, to meet with King Ahaz (Isa. 7:3).**
- 4. God gives Isaiah the precise warning for Ahaz: Take heed, be quiet, do not fear or be fainthearted. All are 2<sup>nd</sup> person masculine *singular* prounouns.**



# The Sign of the Virgin

5. God orders Ahaz to ask for a sign. Ahaz refuses (Isa. 7:10–11).

6. Isaiah then addresses the House of David (Isa. 7:13).

Is it a small thing for y'all to weary men, but will y'all weary my God also?

**Isa. 7:14, “Therefore the Lord Himself will give y’all a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (‘God with us’).”**

**Isa. 7:14, “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (‘God with us’).”**

***HAalmah* a young unmarried woman  
of marriageable age**



**Isa. 7:14, “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (‘God with us’).”**

***Behold, THE virgin IS pregnant; or  
Behold the pregnant virgin!***

**Isa. 7:14, “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (‘God with us’).”**

**Gen. 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.”**

**Isa. 7:14, “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (‘God with us’).”**

***God with us***

***A clear indication of something about the Child that is more than human, but is divine.***



**Isa. 7:15, “Curds and honey He (i.e., Immanuel) shall eat, that He may know to refuse the evil and choose the good.”**

**Isaiah 7:16, “For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.”**

**This is often assumed to be the child in v. 15, but it is not. This child is Isaiah’s young son, *Shear Jashub*.**

**Isaiah 7:16, “For before the child shall know to refuse the evil and choose the good, the land that you [2<sup>nd</sup> person sg.] dread will be forsaken by both her kings.”**

**This is often assumed to be the child in v. 15, but it is not, *this* child is Isaiah’s young son, *Shear Jashub*.**



## **Two prophecies – NOT one prophecy with dual fulfillment**

- 1. The first prophecy is addressed to the House of David as a promise of the survival of the house of David. The house of David is referred to by plural pronouns (Isa. 7:13–15).**
- 2. The second prophecy is addressed to Ahaz (sg. pronouns) and promises deliverance before Isaiah's young child has learned to refuse the evil and choose the good.**

**Isa. 7:17–20 – “Bee” in Assyria, leaves nothing but honey and curds to eat in the land.**

**Isa. 7:21–25 – The impoverished land: one young cow and two sheep. The consequence of war and oppression is that “everyone will eat curds and honey.” (7:22)**

**Isa. 8:1–10 – Announces the devastation of the Assyrian invasion on “Your land, O Immanuel.” (8:8)**

**Then in v. 10, the enemy will not stand against Israel because “Immanuel” God is with us.**

**Isa. 8:13–15 – Connects the Lord of hosts, to a sanctuary (v. 14), a stone of stumbling and a rock of offense, a trap and a snare to the inhabitants of Jerusalem “and many among them shall stumble.” (v. 15)**

**Over what? Over the Lord of hosts!**

**Isa. 8:16–22 – Yhwh is the only hope, but Israel seeks hope in idols, New Age necromancy, not the law and the testimony.**

**The context of Isa. 9:6 is war and the provision of a child who will bring peace.**

**Isaiah 2:4, “He shall judge between the nations,  
and rebuke many people; they shall beat their  
swords into plowshares, and their spears into  
pruning hooks; nation shall not lift up sword  
against nation, neither shall they learn war  
anymore.”**



**Isaiah 9:6, “For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.**

**Isaiah 9:7, “Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.”**

**Isaiah 9:5, “For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;**

**Isaiah 9:6, “That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the Lord of hosts doth perform this.”**

**JPS 1917**

**Isaiah 9:5, “For a child has been born to us, a son has been given us. And authority has settled on his shoulders. He has been named “The Mighty God is planning grace; The Eternal Father, a peaceable ruler”—**

**Isaiah 9:6, “In token of abundant authority and of peace without limit upon David’s throne and kingdom, that it may be firmly established in justice and in equity now and evermore. The zeal of the Lord of Hosts shall bring this to pass.”**

**Isaiah 9:5, “For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;**

**Isaiah 9:6, “That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the Lord of hosts doth perform this.”**

**JPS 1917**

***pele'*: A masculine noun meaning a wonder, a miracle, a marvel. This word is used to represent something unusual or extraordinary.**

***Ya'etz*: The One who plans, or Advisor**

***El Gibbor*: The Mighty Warrior God**

***Abiyad*: Father of eternity, the One from earliest times**

**Mic. 5:2, “But you, Bethlehem Ephrathah, *though* you are little among the thousands of Judah, *yet* out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth *are* from of old, from everlasting.”**

**מִקְדָּם מִיָּמֵי עוֹלָם :**

***‘olam + qedem = eternity past***

**Luke 2:14, “Glory to God in the highest,  
and on earth peace,  
goodwill toward men!” NKJV  
Divine goodness or grace toward mankind.**

**Luke 2:14,  
“Glory to God in the highest,  
and on earth peace among people with whom he  
is pleased (or ‘people of favor, people of  
goodwill’)!”**



**Matthew 1:21, “And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”**

**Luke 2:11, “For there is born to you this day in the city of David a Savior, who is Christ the Lord.”**