

AN OUTLINE TO THE BIBLICAL DOCTRINE
OF THE VIRGIN BIRTH

INTRODUCTION: The early twentieth century modernist-fundamentalist controversy; controversy renewed since publication of R.S.V. (1954) and the change of virgin (of K.J. Version, 1901) in Isa. 7:14 to young woman. See also the new Jewish translation.

I. VOCABULARY: ETYMOLOGICAL (OR ROOT) SIGNIFICANCE AND BIBLICAL USE:

A. *Oth* - sign—(not the regular word for miracle).

1. Num. 14:22; Deut. 11:3; Isa. 7:14.

B. *Mopheth* - wonder, sign, miracle—(regular word for miracle).

C. "*almah*"

1. Gen. 24:43; Ex. 2:8; Ps. 68:25; Prov. 30:19; Song of Solomon 1:13; 6:8; Isa. 7:14.

D. *bethulah* - (metaphorically used of Israel as married to God)

1. Joel 1:8; Jer. 18:13; 31:4, 21.

c.f. Very important: Rebekah is called *bethulah* in Gen. 24:16 and *almah* in vs. 43.

II. OLD TESTAMENT SCRIPTURES

Isaiah 7:14f: Study of Background:

1. Situation under which Isaiah made the assertion.

2. The significance of the statement for 18th century B.C. Israel and for the Christian today.

III. SEPTUAGINT VERSION (Gr. version of the Hebrew Old Testament)

Parthenos (virgin): translates *bethulah*, *na'rah*, *almah*. L.X.X. use of parthenos to refer to young girl no longer virgin - Gen. 34:13.

IV. NEW TESTAMENT SCRIPTURES

A. Matt. 1:23 - *parthenos*.

B. The virgin birth and the Biblical Doctrine of Christ (nature of).

V. THE VIRGIN BIRTH AND MARYOLATRY

A. Matt. 1:25 - "Knew her not till".

B. Luke 1:26-38—highly favored (passive participle - the having been favored one).

- C. Latin translation - *Ave gratia plena* (Hail, full of grace) (implies that Mary can and does dispense grace to sinners).
- D. K.J. Luke 1:28--Blessed art thou among women; Textually this phrase does not belong in Scriptures.
- E. Jesus' brothers (*adelphoi*) Matt. 13:55-56; Luke 11:27-28.
- F. Jesus refused special reverence to be accorded her (Matt. 12:46-50).
- G. Marian Congress at Ottawa in 1947 provided Mary with the status of co-redemptrix (queen of heaven - as co-redeemer).
1. Pope Pius XII issued the bull, *Ineffabilis Deus* - Dogma of Immaculate Conception.
 2. *Munificentissimus Deus* - dogma of the bodily assumption of Mary.
- H. Mary's supposed Immaculate Conception and the Non-biblical doctrine of original sin.
- VI. THE VIRGIN BIRTH IN PATRISTIC LITERATURE (APOSTOLIC FATHERS)
- A. 2nd Century attack and answers (attack on V.B. is not new).
 - B. Justin Martyr - DIALOGUE OF TRYPHO
- VII. SCIENCE AND THE VIRGIN BIRTH
- A. Modern scientific logic and the virgin birth.
 - B. Miracle and the Biblical world view.

Note: Revelation, chapter 12, 1ff. Reference to Virgin Birth - "the masculine child" - problem of Virgin Birth in light of Revised Standard Version and new edition of Jewish Bible.

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SECTION 38

Text 13:1-10

1 and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy, 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power and his throne, and great authority, 3 And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; 4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? 5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. 6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. 8 And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. 9 If any man hath an ear, let him hear. 10 If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

Initial Questions 13:1-10

1. Both the *earth* and *sea* are accursed according to 12:12. Where does the beast come from in vs. 1?
2. What does the term blasphemy mean - vs. 1?
3. What did the dragon give the beast - vs. 2?
4. Are miracles performed only by God - vs. 3?
5. How did the "whole earth" respond to the beast - vs. 3?
6. Why did the earth worship the beast - vs. 4?
7. How long was the beast allowed to continue his evil deeds - vs. 5?
8. Was the beast victorious over the saints - vs. 7?

9. How extensive was the beast worship - vs. 8?
 10. What were the saints to exhibit in contrast to those enslaved by the beast - vs. 10?

The Wild Beast from the Sea
 Chapter 13:1-10

Chapter thirteen reveals two *enemy beasts*, one from the sea (vs. 1-10) and one from the land (vs. 11-18). Satan impowered the beast of the sea to work havoc on the earth. The description of both the beast of the sea and the beast of the land is a summary of the information found in Daniel 7:1-8.

Verse 1

John's next vision contained the "coming up" of the beast of the sea. This beast is described as having "ten horns." This imagery comes directly from Daniel 7:7. On the ten horns were ten diadems or symbols of the political power. The Greek word here is again (*diadēmata*) which signifies a kingly crown. On his *auton* - (can be neut. or masc. Since Satan is masc. we translate it as masc.) head were names (plural - *onomata*) of blasphemy (*blasphemias* - from two Greek words meaning to speak to hurt). The names of blasphemy are discussed by Swete, *op. cit.*, p. 161. He uses the original research of J. T. Wood who found Imperial letters among some epigraphic materials from Ephesus. Some of the blasphemous self-imposed names used by the Caesars during the first and second centuries A.D. were "Caesar God," "Great Sovereign Caesar," etc. Caesar demanded worship of his subjects as though he were a god. The New Testament Christians would neither apply the divine titles to Caesar nor worship him. This set the stage for radical and more intense persecution.

Verse 2

John uses the simile of a leopard to describe the beast. The leopards feet "were as the feet of a bear" (for bear see Daniel 7:5). Clearly this imagery implies strength for a chief characteristic of a bears paw is its deadly strength and accuracy, at close range when encountering a foe or is threatened with danger. The mouth of the beast was "as the mouth of a lion" (for Lion see Daniel 7:4. Here again we can feel the power of John's imagery. The most powerful weapon the lion has