

# THE SON OF GOD

Luke 1:26-38

## Introduction:

There are three great pillars upon which Christianity rests. These are: (1) the existence of God, (2) the inspiration of the Bible, (3) and the deity or Sonship of Jesus Christ.

On the editorial page of the third issue of Volume 1 of *The Spiritual sword*, Brother Tomas B. Warren set forth the basic argument for the Sonship of Jesus Christ in the following syllogism:

- 1. If the particular characteristics of the person and work of Jesus Christ are such to be beyond those of mere men. Then Jesus is the Son of God.**
- 2. The particular characteristics of the person and work of Jesus Christ are such as to be beyond those of mere men.**
- 3. Therefore, Jesus Christ is the Son of God.**

If the major premise of this argument is true, then the conclusion must be true.

There are several characteristics of the person and work of Jesus Christ that can be set forth to show that He is the Son of God. Such things as His virgin conception and birth, His miracles, His teachings, His fulfillment of many prophecies, and His resurrection from the dead are a few of these characteristics that cannot be true of a mere man.

There are two accounts of Jesus' birth in the New Testament. One is in Matthew and the other is in Luke. Both accounts deal with the miraculous conception of Jesus by Mary His earthly mother. No other birth like this one has ever happened before or since.

The virgin conception and birth of Jesus as recorded in Matthew and Luke was the fulfillment of an Old Testament prophecy found in Isaiah 7.

What I want to do at this time is to take a careful look at that prophecy and go to our text in Luke 1:26-38 and view the prophecy from the standpoint of Mary and then go to Matthew 1:18-25 and view the prophecy from the standpoint of Joseph.

Isaiah 7:14 reads as follows: **“Therefore, the Lord himself will give you a sign: See, the virgin will conceive, have a son, and name him Immanuel.”** [all Scripture references are from the CSB (**Christian Standard Bible**) unless otherwise noted.] The word *sign*, while not always referring to a miracle, does so in this text as Ahaz the king is told to ask for a sign **“Ask for a sign from the LORD your God – it can be as deep as Sheol or as high as heaven” (Isaiah 7:11)**. Ahaz refuses, so Isaiah said that the Lord Himself would give him a sign.

The difficulty with this prophecy in Isaiah 7:14 lies with the Revised Standard Version’s translation of the Hebrew word *almah* as **young woman**. The King James Version, the American Standard Version, The New American Standard Bible, The English Standard Version, the Modern Literal Version and the New International version all translate *almah* as *virgin*.

In addition to Isaiah 7:14, the Hebrew word *almah* is used in Genesis 24:43, Exodus 2:8, Psalms 68:25, Proverbs 30:19, and Song of Solomon 1:3 and 6:8. H. C. Leupold concluded that it **“cannot be denied that such a one is to be classified as a virgin”** (156). In his work *“The Virgin Birth of Christ”*, J. Gresham Machen indicated **“there is no place among the seven occurrences of *almah* in the Old Testament where the word is used of a woman who was not a virgin”** (288).

God is good, I love you all In the name of Christ.  
Kevin J.

More to come on this subject