

## **Child of Virgin Birth – the Christ to Sacrifice His Body for Sin –**

**The seed (Child) of the woman will walk all over Satan**

**Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

**He will enter the world through a young Jewish virgin cf:**

**Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

**Hebrew *al-MAH* a damsel from *aw-iam* kept out of sight. Today non-believers say God used wrong word should have used *beth-oo-LAW* to deflower a virgin but Mary remained a virgin until the birth. God has used same word to describe a virgin before cf:**

**Genesis 24:16 And the damsel [*was*] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.**

**Genesis 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw [*water*], and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;**

**The eternal God of the universe stepped into human history when this child was born cf:**

**Isaiah 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of [*his*] government and peace [*there shall be*] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

**This messiah or Christ is the great I AM the self existent one cf:**

**Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.**

**John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.**

**The mystery of our Lord's glorious incarnation is found in the opening of the Gospel of**

**John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.**

**This preface of John carries us back to the account given in Genesis of the beginning of all things, when, "In the beginning God made the heavens and the earth." The passage declares that at that time, before creation, the Word existed, was with God and separate from him, but was God, or divine. What this Word is, we learn from verse 14, where it is stated that it became flesh and dwelt among men in the person of Christ. This deep disquisition upon the divine Word, almost too deep for human understanding, was penned by John on account of certain false philosophies which began to creep into and to trouble the church. What is the manifest meaning of the Scripture? This passage then affirms:**

- 1. That the person afterwards manifests as the Christ existed before creation began;**
- 2. That he was present with God;**
- 3. That he was divine;**
- 4. That he was the Word;**
- 5. That by or through him were all things made that were made (verse 3). The first chapter of Genesis helps us to understand its meaning. God said, "Let there be light," "Let there be a firmament," "Let the earth bring forth," etc., and it was done. God exhibits his creative power through the Word, and also manifests his will through the Word. Every careful reader of the Old Testament is struck with the prominence given to the Word of the Lord, and also with the frequent reference in the Pentateuch to the Angel of Jehovah through whom the Lord manifests himself. When Jesus came he was "the brightness of the Father's glory, and the express image of his person," the manifestation of the Father, the "Word made flesh and dwelling among men." There are mysteries belonging to the divine nature and to the relation between the Son and the Father that we have to wait for eternity to solve. They are too deep for human solution, but this is clear: that**

**God creates and speaks to man through the Word. As we clothe *our* thoughts in words, God reveals his will by the Word, the Lord Jesus Christ.**

**John 1:2 The same was in the beginning with God.**

**John reiterates a part of his first statement, partly for emphasis, and partly to bring out the thought that there is a real distinction between the Word and the Father. He labors to make clear two thoughts, that the Word was divine, God, and yet had an individuality of its own. From the beginning, that unknown epoch, before creation began, he was with God.**

**John 1:3 And all things were made by him.**

**He, having affirmed the divine and uncreated nature of the Word, John next proceeds to tell of his relation to creation. All things, the world and all it contains, and the whole universe, were made by or through him. Paul declares (Heb. 1:2), "Through him the worlds were made." The account of creation in Genesis helps us to understand. It was God who said, "Let there be light," and there was light.**

**It was when the Word was employed that the sun, moon, and stars took their place in the sky. All things that were made were *spoken* into being, or made through the Word. The Word was not yet named Jesus Christ, for he had not yet been manifested as our Savior, nor is it certain that he was called the Son of God until he appeared upon earth as the Son of Man.**

**John 1:4. In him was life, and the life was the light of men.**

**Here is a grand affirmation. He is a fountain of life from whence life flows like a river. From him life flowed in the beginning. Man can construct the statue, but he cannot breathe it into existence. The Word could create the form and endow it with life. And when the Word became flesh, he became a "fountain of living waters," a well springing up to eternal life. Because he had life in himself, the dead heard his voice and lived, and when he was slain the grave could not hold him, but he came forth and brought to light life and immortality. Hence the sublime utterance, "I am the resurrection and the life." "The life was the light of men." Man was created in the divine image. In him was fuller life than in the brute creation. Hence he is intelligent, capable of reasoning, of learning, of progress. His life is light, in the sense that it enlightens him. Then, in him can dwell the Word, which is the true light that enlightens the world. As the sun chases away darkness, so Jesus, the light of the mind and soul, chases away error, ignorance**

**and superstition. The Life will overcome death and the Light will fill the redeemed world with his glory.**

**John 1: 5 And the light shineth in darkness.**

**Now the apostle comes more plainly to the thought that Christ is the light of the world. He is the light that shineth in the darkness, has shone in it as the Word, and who continues to shine. The sun shines in the heavens, but bats and owls that hate the light hide from his rays. So, too, Christ shines, but men who love darkness rather than light, can reject him and abide in darkness. The darkness comprehended it not. The sun shines upon the darkness and the darkness disappears, but when John wrote the true Light was shining in the earth and the people in darkness understood it not. Christ, the Light of the world, came to his own and his own received him not. They had eyes and saw not, hence were not enlightened. The difficulty was not that there was not light, but they loved darkness rather than light because their deeds were evil. There is a sad tone running through this and the following verses to verse 14.**

**John 1:10 He was in the world, and the world was made by him, and the world knew him not.**

**John 1:11 He came unto his own, and his own received him not.**

**John 1:12 But as many as received him, to them gave he power to become the sons of God, [*even*] to them that believe on his name**

**John 1: 14. And the word was made flesh, and dwelt among us.**

**The Word assumed a human form and became incarnate as the child of Mary. It did not merely manifest itself, but *dwelt* among us for about thirty-three years. There was already a heretical sect, the Gnostics referred to in 2 John 7, who denied that Christ had come in the flesh. The apostle here makes this positive statement to meet this heresy. And we beheld his glory. Peter, James and John not only beheld the sinless and godlike life of Christ, but they saw the glory of the Mount of Transfiguration, "the glory as of the only begotten of the Father, full of grace and truth." The Word incarnate, Christ, was full of grace and truth; his mission was one of grace or favor to men, and he was the Truth, as well as the Way and the Life.**

**His birth makes possible the forgiveness of all sins. King David looked forward to the day that God would create a body for the messiah to be a sin offering.**

**II Samuel 12:10-12** Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. **11** Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give [*them*] unto thy neighbour, and he shall lie with thy wives in the sight of this sun. **12** For thou didst [*it*] secretly: but I will do this thing before all Israel, and before the sun.

**Psalm 51:1-3** To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. **2** Wash me thoroughly from mine iniquity, and cleanse me from my sin. **3** For I acknowledge my transgressions: and my sin [*is*] ever before me.

**Psalm 38:1-5.** O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. **2** For thine arrows stick fast in me, and thy hand presseth me sore. **3** [*There is*] no soundness in my flesh because of thine anger; neither [*is there any*] rest in my bones because of my sin. **4** For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. **5** My wounds stink [*and*] are corrupt because of my foolishness.

**Psalm 38:17-18** For I [*am*] ready to halt, and my sorrow [*is*] continually before me. **18** For I will declare mine iniquity; I will be sorry for my sin.

**Psalm 32:1-6** Blessed [*is he whose*] transgression [*is*] forgiven, [*whose*] sin [*is*] covered. **2** Blessed [*is*] the man unto whom the LORD imputeth not iniquity, and in whose spirit [*there is*] no guile. **3** When I kept silence, my bones waxed old through my roaring all the day long. **4** For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. **5** I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. **6** For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

**Note the Progress of David's thinking: God could save me, God would save me if I asked & Now: God has forgiven me!**

**Psalm 40:1-8** I waited patiently for the LORD; and he inclined unto me, and heard my cry. **2** He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, [*and*] established my goings. **3** And he hath put a new

song in my mouth, [*even*] praise unto our God: many shall see [*if*], and fear, and shall trust in the LORD. 4 Blessed [*is*] that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies. 5 Many, O LORD my God, [*are*] thy wonderful works [*which*] thou hast done, and thy thoughts [*which are*] to us-ward: they cannot be reckoned up in order unto thee: [*if*] I would declare and speak [*of them*], they are more than can be numbered.

**Hebrews 10:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.**

**Sacrifice and offering - The apostle, Hebrews 10:5, etc., quoting this and the two following verses, says, When he (the Messiah) cometh into the world - was about to be incarnated, He saith - to God the Father, Sacrifice and offering thou wouldst not - it was never thy will and design that the sacrifices under thy own law should be considered as making atonement for sin; they were only designed to point out my incarnation and consequent sacrificial death: and therefore a body hast thou prepared me, by a miraculous conception in the womb of a virgin; according to thy word, The seed of the woman shall bruise the head of the serpent.**

**A body hast thou prepared me - The quotation of this and the two following verses by the apostle, Hebrews 10:5, etc., is taken from the Septuagint, with scarcely any variety of reading: but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are כרית לי oznayim caritha lli, which we translate, My ears hast thou opened; but they might be more properly rendered, My ears hast thou bored; that is, Thou hast made me thy servant forever, to dwell in thine own house: for the allusion is evidently to the custom mentioned Exodus 21:2, etc.: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free: but if the servant shall positively say, I love my master, etc., I will not go out free; then his master shall bring him to the doorpost, and shall bore his ear through with an awl, and he shall serve him forever."**

**But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אוזניים oznayim, ears, which has been written through carelessness for אז אז az gevah, Then, a Body The first syllable, אז az, Then, is the same in both; and**

the latter, Myn, which, joined to טא makes אַזניִם oznayim, might have been easily mistaken for גוה gevah, Body; נ nun being very like ג gimel ; י yod like ו vau ; and h he like final ם mem ; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might then have been easily taken for the under-stroke of the mem, and thus give rise to a corrupt reading; add to this, the root כרה carah signifies as well to prepare, as to open, bore, etc. On this supposition the ancient copy translated by the Septuagint, and followed by the apostle, must have read the text thus: לי גוה כרית לי אַז az gevah charitha lli ; Σωμα δε κατασκευασω μοι· Then a body thou hast prepared me: thus the Hebrew text, the version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was incarnated for the sin of the world.

The Ethiopic has nearly the same reading: the Arabic has both, "A body hast thou prepared me, and mine ears thou hast opened."

It is remarkable, that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the psalmist and the apostle, to show that none of them, nor all of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it.

Four kinds are here specified, both by the psalmist and the apostle: viz. Sacrifice, זבח zebach, θυσια ; Offering, מנחה minchah, προσφορα ; Burnt-Offering, עולה olah, σλοκαυτωμα ; Sin-Offering, חטאה chataah, περι αμαρτιας . Of all these we may say, with the apostle, it was impossible that the blood of bulls and goats, etc. should take away sin.

Thou hast had no pleasure - Thou couldst never be pleased with the victims under the law; thou couldst never consider them as atonements for sin, as they could never satisfy thy justice, nor make thy law honorable.

Hebrews 10:7 Then said I, Lo, I come: in the volume of the book [*it is*] written of me,

In the volume of the book - במגלת ספר bimegillath sepher, "in the roll of the book." Anciently, books were written on skins, and rolled up. Among the Romans, these were called volumina, from volvo, I roll; and the Pentateuch in the Jewish synagogues is still written in this way. There are two wooden rollers; on one they roll on, on the other they roll off, as they proceed in reading. One now lying before

me, written on vellum, is two feet two inches in breadth and one hundred and two feet long. To roll and unroll such a MS. was no easy task, and to be managed must lie flat on a table. This contains the Pentateuch only, and is without points, or any other Masoretic distinction. The book mentioned here must be the Pentateuch, or five books of Moses; for, in David's time no other part of Divine revelation had been committed to writing. This whole book speaks about Christ, and his accomplishing the will of God, not only in "the seed of the woman shall bruise the head of the serpent," and "in thy seed shall all the nations of the earth be blessed;" but in all the sacrifices and sacrificial rites mentioned in the law.

Hebrews 10:8 I delight to do thy will, O my God: yea, thy law [*is*] within my heart.

To do thy will - God willed not the sacrifices under the law, but he willed that a human victim of infinite merit should be offered for the redemption of mankind. That there might be such a victim, a body was prepared for the eternal Logos, and in that body he came to do the will of God; that is, to suffer and die for the sins of the world.

Hence we see that the sovereign Will of God is that Jesus should be incarnated; that he should suffer and die; or, in the apostle's words, taste death for every man; that all should believe on him, and be saved from their sins; for this is the Will of God, our sanctification.

And as the apostle grounds this on the words of the Psalm, we see that it is the Will of God that that system shall end; for as the essence of it is contained in its sacrifices, and God says he will not have these, and has appointed the Messiah to do his will, i.e., to die for men, hence it necessarily follows, from the psalmist himself, that the introduction of the Messiah into the world is the abolition of the law; and that his sacrifice is that which shall last for ever.

**Sacrifice of Messiah's body Promised: Cf:**

Hebrews 10:4-14 For [*it is*] not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and [*sacrifices*] for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and [*offering*] for sin thou wouldest not, neither hadst pleasure [*therein*]; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he

**may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.**

**Psalm 40:9-17 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.**

**I have preached righteousness - I think it best to refer these words to Christ and His apostles. In consequence of His having become a sacrifice for sin, the Jewish sacrificial system being ended, the middle wall of partition was broken down, and the door of faith, the doctrine of justification by faith, opened to the Gentiles. Hence the Gospel was preached in all the world, and the mercy of God made known to the Gentiles; and thus righteousness - justification by faith, was preached in the great congregation - to Jews and Gentiles, throughout the Roman empire.**

**The great congregation, both in this and the following verse, I think, means the Gentiles, contradistinguished from the Jews.**

**The word righteousness means the plan or method of salvation by Jesus Christ - God's method of justifying sinners**

**Psalm 40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. 11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. 12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. 13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me. 14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. 15 Let them be desolate for a reward of their shame that say unto me, Aha, aha. 16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified. 17**

**But I [am] poor and needy; [yet] the Lord thinketh upon me: thou [art] my help and my deliverer; make no tarrying, O my God.**

**Psalm 139:1-24 To the chief Musician, A Psalm of David. O LORD, thou hast searched me, and known [me]. 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 3 Thou compassest my path and my lying down, and art acquainted [with] all my ways. 4 For [there is] not a word in my tongue, [but], lo, O LORD, thou knowest it altogether. 5 Thou hast beset me behind and before, and laid thine hand upon me. 6 [Such] knowledge [is] too wonderful for me; it is high, I cannot [attain] unto it. 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou [art] there: if I make my bed in hell, behold, thou [art there]. 9 [If] I take the wings of the morning, [and] dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, Surely the darkness shall cover me; even the night shall be light about me. 12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light [are] both alike [to thee]. 13 For thou hast possessed my reins: thou hast covered me in my mother's womb. 14 I will praise thee; for I am fearfully [and] wonderfully made: marvellous [are] thy works; and [that] my soul knoweth right well. 15 My substance was not hid from thee, when I was made in secret, [and] curiously wrought in the lowest parts of the earth. 16 Thine eyes did see my substance, yet being unperfect; and in thy book all [my members] were written, [which] in continuance were fashioned, when [as yet there was] none of them. 17 How precious also are thy thoughts unto me, O God! how great is the sum of them! 18 [If] I should count them, they are more in number than the sand: when I awake, I am still with thee. 19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. 20 For they speak against thee wickedly, [and] thine enemies take [thy name] in vain. 21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? 22 I hate them with perfect hatred: I count them mine enemies. 23 Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if [there be any] wicked way in me, and lead me in the way everlasting.**

**God's Glory, Majesty and Infinite Knowledge of all things**

**Sources: KJV, the Word.com, Adam Clarkes, Coffman's & B.W. Johnson's comedntaries**