

Behold 05-Virgin Shall Conceive

by Neil Dougal

Neil Dougal's sermon emphasizes the significance of the virgin birth of Jesus Christ as a foundational doctrine of faith and salvation.

Duration: 44:45

Scripture: Exodus 2:8, Isaiah 7:14, Matthew 1:23, Matthew 2:11, Matthew 6:33, John 19:36

Topics: "Virgin Birth", "Gods Grace"

Description

In this sermon, the preacher emphasizes the importance of the four women that should be present in our understanding of God's grace. He highlights the significance of the virgin birth of Jesus and how it is being attacked by certain liberal elements in the Roman Catholic hierarchy. The preacher warns against allowing the reasoning or philosophy of men to change our belief in this vital doctrine. He also mentions the inclusion of four women in the genealogy of Christ, emphasizing how God's grace and righteousness are demonstrated even in their presence. The sermon references various scriptures, including Isaiah 7:14 and the Gospel of Matthew, to support these teachings.

Transcript

I take the third place in the two scriptures, the first in the book of Isaiah, Isaiah chapter 7, verse 14. Therefore the Lord Himself shall give you a sign. Behold, a virgin shall conceive a dear son, and shall call his name Emmanuel.

Second scripture, please, in the Gospel by Matthew, the first chapter. And she shall bring forth a son, and thou shalt call his name Jesus, but he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us.

Again, the Lord will bless this reading from His precious Word. I would like to talk to you this evening about the virgin birth of the Lord Jesus Christ. Any subject dealing with our Lord demands delicacy, and reverence, and godliness.

With such a subject we feel motive-like to take the shoes from above our feet. The place whereon we stand is holy ground. It has always been the intention of the evil one to make the virgin birth of Christ his special target.

When John wrote his epistle, his first epistle, there were elements living then who denied the genuine manhood of Christ, and would not accept the virgin birth of the Lord Jesus. Three specific groups. One was called the Abionites.

A second group called the Doctrines. And a third group were called the Corinthians. The Abionites practiced Judaism.

They would not accept the apostleship of Paul, and they would not accept a virgin birth. The Doctrines say that the Lord Jesus was not a genuine man. That what men saw was a theophany, or a Christophany, or an apparition, or a ghost.

But he was not a real man. The third group, called the Corinthians, they would not accept the genuine manhood and the deity of the Lord Jesus in blend. They said the Christ Spirit came upon him at his baptism, and left him at his death.

These three elements were propagating their wicked theory in that day. John takes up his pen, and in one single verse he completely repudiates these wicked doctrines. He said that which was from the beginning we have heard, we have seen with our eyes, we have looked upon, and our hands have handled of the word of life.

Now, the devil hasn't changed his tactics. In fact, he is intensifying his attacks today upon the virgin birth of the Lord Jesus. There are certain liberal elements in the Roman Catholic hierarchy that today are denying the virgin birth of the Lord Jesus.

Who would have thought that such a people would set aside such a vital doctrine? And we cannot allow the reasoning or the philosophy of men to change our thinking. I was traveling home from having meetings in 73rd Street, New York City, in the bus one day. I sat down beside a lady, and she told me that she was a Roman Catholic by persuasion.

But she said, I am not practicing my religion because I do not believe in a virgin birth. She said, biologically it was impossible. I said, you are exactly right, but this was something that only God could do.

And if there's no virgin birth, my friend, then there's no salvation for fallen humanity. We hold on tenaciously to the virgin birth of our Lord Jesus Christ. There are certain mysteries that are no longer mysteries.

We have been initiated by the grace of God into certain mysteries. But Paul wrote to Timothy, and he said, where is the mystery of godliness? God manifests in the flesh. This evening, I would like to handle this subject, first of all, talking about the virgin birth and interpretation.

Secondly, the virgin birth and intrigue. And finally, the virgin birth and influence. There are two words in our present Old Testament.

The word virgin comes from two Hebrew words, either the word Bethula or the word Alma. Now, there is much confusion today as to the interpretation of the word virgin in verse 14 of chapter 7. As far as the word Bethula is concerned, there's not much difficulty. This is the state of the individual, regardless of her age.

But there is tremendous confusion as to the meaning of the word Alma, and we discover in some of the paraphrasing in our present day, and the arrange of the word in chapter 7, verse 14, as a young woman. Now, beloved saints of God, what kind of a sign would this be? God said to Ahaz, Ahaz, I want you to ask of me a sign that shall be for all generations. And under the sphere of false spirituality, he said, I can ask a sign from God.

God said, well, I'll give you a sign anyway, a sign for all generations. Now, if this husband, a newly married woman, what kind of a sign would this be? Ever since Eve gave birth to Aang, married women have been giving birth to children. There is one school of thought produced by a man called Descenius, an outstanding Hebraist, an outstanding scholar, but he is a man who is a rank modernist, and he says that the meaning of the word virgin, the word Alma, means a young married woman.

But Dr. Tegelus, a man of light academic brilliance, and also a man of God, he says that the word Alma means a virgin. Now, we ask ourselves a question, who is right? The Hebraist Descenius, or the Hebraist Tegelus? Well, we know that there is sufficient internal evidence in the words of God to prove that Dr. Tegelus is right, that the meaning of the word Alma means a virgin. Let us go to the word of God for our positive proof.

The word of God never fails in relation to a fundamental doctrine or principle. The first time the word Alma is used is found in Exodus, chapter 2, on verse 8. Remember, the boy Moses was placed in the ark of Borahim by his mother, hiding him from the monarch Pharaoh. And Pharaoh's daughter came down to the riverside to bathe, and the child began to weep.

But standing not far from that ark of Borahim was Miriam, the sister of Moses. And she came to Pharaoh's daughter, and she said, Shall I seek for thee one of the Hebrew women to nurse the child? I will read these words that Miriam, she went and fetched the Hebrew nurse which was her mother, and it says there that she was a maid. It's the word Alma.

She was a virgin. The second time it is mentioned is in Psalm 68, and there we read that the musician went ahead with her instrument, and they were followed by the singer and the damsel with her timbrel. Now, the damsel, the word there, is Alma, a virgin.

The third reference is found in Proverbs, chapter 30. Solomon says there'll be four things that are too wonderful for him. The way of the eagle in the air, the way of the serpent on the rock, the way of a ship in the sea, and the way of a man with a maid.

The word there. Quite in the psalm of Solomon do we have this word presented here. In chapter one, because of the beauty of thy ointment, thy name is a place of comfort, therefore do the virgins love thee.

It's the word Alma. In chapter six of the psalm, the first reference, there is found in the quote of King Solomon, where three-fourths evil, four-fourths contrived, and virgins without number. It's the word Alma.

Now, the lovely thing of God, the classic example, is found in Genesis, chapter 24. The member Abraham sent his servant across the desert to bring back a choice bride for Isaac. And she was to be a type of the church of God, just as Isaac is a type of our Lord Jesus Christ.

She came down to the well with no water. The Bible says, and he was a virgin. Alma.

Remember this. Abraham says, there's no lady in the surrounding country good enough for my Isaac. I want the very best for my Isaac.

Do you think for a moment that Abraham would have been satisfied to have a newly married woman he brought across the desert to marry his Isaac? It's preposterous. This has to be someone who was the very best. The eternal evidence of the word of God is to simply indicate the proper interpretation is the word Alma, being a virgin.

And you be very careful, friends, in your study of the word of God. It is presently promised that a deliberate movement should never require the fundamentals of the word of God. We get it in Psalm 22, in the today's New English Bible, the recent New English Bible, where it reads from the King James Version that they pierced his hands and his feet.

In the New English Bible, it says they hacked off his hands and his feet. Now, how can you hack off a hand without breaking a bone? And the Bible says not a bone of him shall be broken. We have to be very, very careful with the present-day translation, so-called, the paraphrasing of God.

That is all in relation to the Septuagint, the Old Testament. But remember, the New Testament was written from the Greek language. And I've perfectly read for you Matthew Chapter 1. The corroboration of Isaiah Chapter 7, and verse 14.

All this was done, says Matthew, to fulfill that which was spoken by the prophet before the virgin child conceived, and therefore a Christ. His name, Emmanuel. Yes.

Without. So much for the virgin birth and interpretation. Secondly, the virgin birth and entry.

There were those who said that the mention of a Messiah born of a virgin was a plot. That it was an entry to bolster the shagging and the flagging spirit of the nation. Israel was under the subjugation of the Roman Empire, and each proud Hebrew resented this foreign domination.

And so this was a plot to inspire the flagging spirit of the nation and for them to arise and gain the glory of a Solomon's kingdom and overthrow the Roman government. Could this be an entry? Locally, socially and moderately, it was impossible for this mention of a virgin birth to be an entry. The fewer mentions are involved in a plot, the more likely it is for its success.

Now, just think for a moment those who were immediately involved in the birth of the Lord Jesus. On to locality, on to location. Well, as you know, Mary and Joseph came from Nazareth, from the north section of the country of Israel.

Then there were the shepherds, and locally, they were many, many miles away from Nazareth. These shepherds were working in the fields of Bethlehem. Then there was Elizabeth and her husband Zechariah.

They belonged to the field country of Judea. And what about the mystery from the east? These wise men came from many, many miles across the land. They were involved in the birth of the Lord Jesus, in the event, in the city of Jerusalem with old Simeon and Anna.

These were individuals immediately connected with the birth of the Lord Jesus. Why, beloved saints of God, did it take nine years for these people to get together, never mind nine months? There were no deeply married marriages. Travel was slow.

Communication was limited. How could these people be involved in any incident? As to location, it was impossible. Socially, it was impossible.

Marian soldiers were very, very poor. Zechariah and Elizabeth, they belonged to the aristocracy. They belonged to the peaceful family.

They were descendants from Aaron. The shepherds were hard-working men, working round the clock. On this particular day, it was the lambing season.

Obviously, the wise men were very rich. So socially, it was impossible for these to get together. And living in the Old Temple, obviously, they were dependent upon God for His daily sustenance.

And dear old Anna was over a hundred years of age, and she departed not from the temple day or night. Socially, it was impossible to form an incident. And morally, these dear folks would not be involved in anything.

What kind of a man was Joseph? I find Joseph was a man that was unrivaled in his life. When he thought there was something curious going on, he thought to send his wife Mary away to the land so that she would not become a public example. Under the law, it was demanded, if this be the case, that she should be put to death.

But such was his love for Mary that he would not make her a public example, and he was willing to take her away from her. Do you think that man could be involved in any intrigue? And he was a man that responded so wonderfully to the voice of God. God said to him, Joseph, that which is conceived in Mary is of the Holy Ghost, and thou shalt call his name Jesus.

And so they called him, and when the Holy Spirit said to him, Joseph, we take Mary and the child down to Egypt, he immediately responded to the word of God. And he went down to Egypt. Could this man be involved in any intrigue? His dear wife was one who was amazing.

When she was told to by Gabriel, she said, how shall these things be? He and I know not a man. We emphasize her moral purity. She could not be involved.

The handmaid of the Lord. We see her dedicated to Christ and to God in her agony. And the last thing we see of Mary is in the upper room with the disciples praying.

She goes out as he commends the handmaid of the Lord. Nor she could be involved in any trouble. Zachariah and Elizabeth, the Bible says, that they were blameless.

God-fearing people. They could not be involved in any intrigue. What about the men from the east? These mystics from the east, they were meant to do something about God.

They'd do something about the guidance of God, because they were controlled by the stars. They had left something of Balaam's property away back in their homeland, because Balaam, under the direction of his critic of God, got a preview of the humanity and the supremacy of the Lord Jesus. Balaam, that idolatrous man, that lover of the wages of unrighteousness, he said of the Lord Jesus that he would rise as the star out of Jacob and as the star out of Israel.

So they learned something from the word of God. They were guided by the revelation, and they were controlled by the movement of the star. And their goal was Him.

Think of these men coming many, many miles, maybe hundreds of miles, and their objective, their goal, was Him. Where is He that is born King of the Jews? And when they finally reached the Lord Jesus, they found Mary and a child, and they worshipped Him. The accuracy of the divine revelation, they worshipped Him.

These were men of God. And they opened up their treasure, and they purposely selected something from the treasure hospitable in its entirety to that day. One selected day.

One selected mercy. One selected frankincense. It says they opened up their treasure, and they selected something specific.

The goal tells you who He is. The frankincense tells you what He became, and the mercy tells me what He did. Go speak to us of Jesus.

He was the Son of God, and He knew that type. He was the Son of God. That's who He was.

The frankincense tells us what He became. In the meal offering, one of the ingredients was frankincense. The Word became flesh.

And the Myrrh tells me what He would do, and they knew what He would do. There are three things characterized Myrrh. It's bitter to the taste, it's sweet to the smell, and it's for healing.

And this speaks to us of the work of pondering. They knew that child was born to die. And Calvary was bitter to taste.

It is sweet to us, and it's healing to us, as we present the gospel of the glory of the bread of God. Could these men be involved in any injury? It was impossible. The shepherds were reverential men, and we discovered that they were men that knew how to praise God.

Simeon, in Jerusalem, was just. He was devout. He was a man that was led by the Spirit of God.

When he saw his little child, he said, Now let this thy servant be part of thee, for mine eyes have seen thy salvation. What a state! And what about dear Anna? At least a hundred years of age, we read that she served God in pasture, and in prayer, night and day. What an example to us! The temple was her home, and the estate of heaven to all those that look for redemption in Israel.

No, beloved ye, should not be involved in any injury. Now finally, we have the virgin birth, and influence. The virgin birth has an influence on the word of God, on the scriptures, and it has an influence on the sinner.

We have a confrontation with the virgin birth of Christ, and there's no escape. We either accept it by faith, or we reject it like a friend in a box from New York City. There's no explanation.

Proverbs 25 says, It is the glory of God to conceal a thing, and that's good enough for me. The virgin birth, an influence upon the scriptures. The virgin birth is the keystone in the prophetic act.

Take away that keystone, and the act disintegrates. Now, dear saints of God, there are three Bible scriptures, many more, but three Bible scriptures that had their fulfillment in the birth of God. You remember, the Lord God himself, the first gospel preacher, in the presence of Satan, he preached about the seed of the woman.

And secondly, there was the seed of Abraham. And thirdly, there was the seed of David. Now, these three scriptures had their fulfillment in the birth of our Lord Jesus Christ.

The seed of the woman had to do with the breaking of Satan's power. The seed of Abraham had to do with the inheriting of the blessing, and the seed of David had to do with the possession of the throne. So, you see how the Bible is the virgin birth of Christ.

The seed of the woman had to do with the breaking of Satan's power. And so that birth that we have talked about in the book of Vinny, in Hebrews 2, verse 14, for as much as the children were partakers of blood and blood, he also himself likewise was partakers of death. But through death he might destroy him who was a power of death.

One of our dear sisters down at the nursery school was reading that very scripture about the annulment of Satan's power to this dear old lady ninety-two years of age. And she ejaculated, Hallelujah! I was listening behind her. And you and I owe everything to the seed of the woman.

And his power has been known to us. And tonight we are more than content through him alone. He went down into death and he lent an empowerment to the power of death.

Satan's power has been written. He also had to be of the seed of Abraham. And so in the Hebrew Bible we read in chapter 2, verse 16 that he laid hold not upon angels but upon the seed of Abraham.

And tonight you and I enjoy spiritual blessings from the seed of Abraham through the birth and the death of our Lord Jesus Christ. And he was made of the seed of David according to the flesh said Romans chapter 1 by the apostle Paul. We look forward to the man who one day will possess the throne.

He's as good as dead. I have set my faith upon my holy hill of life. God says that in his presence you'll present him the ruler and the owner of heaven the king of kings and Lord of lords.

And one day he shall come from Jerusalem from the governmental and religious metropolis of the universe and his glory will cover the earth as the waters cover the sea. That's our chance. Now Matthew he traces that genealogy to Abraham through David's life.

Why Matthew? Why was Matthew so interested in the genealogy of Christ? Well, Matthew was a tax doer. He belonged to the internal revenue department and gave all the business. He calculated that round for various individuals.

And Matthew also was used with keeping records. So you see how wide it outgrew Abraham. He chose Matthew.

And moreover, Matthew was a Levite and he was used with handling the holy things of God. Remember those Levites, the Gershonites, the Kohathites and the Korahites? They handled the holy things of God. Now Matthew traces that genealogy back to Abraham through David's life.

Now had he been Joseph's son he would not have had the right to the throne of Israel. But because Joseph was legally married to Mary the Lord Jesus had the right to the throne of David through his mother's womb. Why was not he allowed the throne through Joseph's line? Because in Jeremiah chapter 22 on verse 6 there's a man called Jeconiah and God said any descendant of that witch Jeconiah will never sit on my throne.

But because of the likeness the Lord Jesus Christ had the right to the throne. Dr. Luke, he traces the genealogy right back to Adam. And writing to Gentiles he does not emphasize, obviously, David and Abraham.

But this man looks to the book of Genesis. He tells us about the sages and all the details are absolutely marvelous. See how wonderful that God has been a physician to give us all the details of the birth of Christ.

And as you know doctors are very strong in ethics and if there was anything curious about what was born and how it was born he would not have divulged anything of an unsavory nature. But the scripture says Luke has perfect knowledge of what Jesus, God's word is Christ. Now as I conclude my time is gone.

As I conclude there is an influence upon the sinner. We have seen the influence upon the scripture and there is an influence upon the sinner. Now we either accept it by faith or we reject it.

And no one can be saved apart from believing in the virgin birth of Christ. Because if there is no virgin birth there is no such thing the alive would never be saved. And so we must hold on to this vital truth.

Now Matthew tells us the reason for the virgin birth. He tells us why a virgin birth was essential. Dr. Luke tells us how it was possible.

And John tells us who that person was. Why was a virgin birth essential? There are three fourteen generations mentioned in Matthew chapter one. Fourteen, fourteen, and fourteen.

In the first fourteen generations it was from Abraham to David. The second fourteen was from David to the man Zerubbabel. And from Zerubbabel to Christ was the third fourteen generations.

Now in the first fourteen generations the most important man was Abraham. Now Abraham brought Israel out of idolatry into fellowship with God. How important Abraham was.

The most important man in the second generation was David. And David was the man that brought Israel from being the heel of the nation to becoming the crown of the nation. He was a glorious military practitioner.

And the third important person is the man Zerubbabel. He was the man that brought Israel out of Babylonian captivity into marvelous deliverance. That beloved saint of God.

Not one of these men could save his people from their sins. Great men though they were they could not save his people from their sins. Now what does the Lord Jesus Christ do? He's the one who supersedes Abraham and he brings us out of idolatry into fellowship with God.

And what a fellowship that is! You were hearing about that last week from my colleagues. Our fellowship is with God. I was a son Jesus Christ and the people of God.

That's what Christ has done. And he has brought us from the heel to the very crown. We were just like Motives.

We were down in Mordebaugh in the place of no path. We were sinners, degraded, repugnant to God. We were just like a heel.

But he brought us into a area of blessing. We are now the sons of God. He found us with dignity and with honor.

And the Lord Jesus is a man that supersedes not only Abraham and David, but also Zerubbabel. He has taken us from bondage, from satanical bondage, and brought us into the marvelous liberty of such. That's why a virgin birth was essential.

Now, Dr. Luke tells us how it was possible. The Holy Spirit shall come upon thee, and the power of the eyes shall overshadow thee, and that holy thing that shall be born of thee shall be called the Son of God. This was something that only God could do.

This was not a new experience to God, protecting the vehicle of the royal priesthood. In Genesis chapter 12, if you'll bear with me for a few moments, in Genesis chapter 12, Abraham is going down to Egypt with Sarah, and he says, Sarah, you're a beautiful lady, and till Sarah will have resigned, you tell him that you are my sister, otherwise he'll kill you. And Sarah took this lady into his arms, but he could not place a finger upon her.

God came in, and he visited Sarah. Don't touch that lady. In chapter 20, and men always seem to learn lessons.

In chapter 20, Abraham is going down to the territory of King Abimelech Gerar, and the same proceed. And Abimelech came in, this lady said, and God says, you touch that lady, and you're as good as dead. You see why, brethren? We would not know whether Isaac was the son of Abimelech or the son of Abraham, but God protected the seed line.

And the same applies to our beloved Lord. The Holy Spirit shall come upon you. That was the conception, and the power of the highest of all versatility, and that Holy Spirit, that shall be born of thee shall be called the Son of God.

Oh, how we marvel at the man Joseph. The last verse of Matthew chapter one, and it says, And Joseph knew him not, until he had brought forth a firstborn child. For nine long months, Joseph lived at a distance from his beloved wife, protected by the Holy Spirit, protecting the vehicle through which the Lord Jesus Christ would be brought.

But how it was possible, and John tells us who that man is, the word became flesh. Now, what does that mean? In the Old Testament, God introduces himself as a God of grace, as a God of righteousness, and as a God of faithfulness. He says to Adam, Adam, you can put fruit of all the trees in the garden.

That was a God of grace. But one stipulation, Adam, he lived as a God of righteousness. Don't touch that tree of the knowledge of good and evil.

But Adam failed. But God came in as a God of faithfulness, in spite of a confusing understanding. As warm as the afternoon, damp of the seed-diamond harvest, cold and heat, summer and winter, day and night, could not be.

He does the very same thing in the New Testament. He comes in as a God of grace, as a God of righteousness, and as a God of faithfulness. I'll tell you why.

There are four women mentioned in the genealogy of Christ that should not be there. A God of grace. There was Tima, there was Reha, there was Bathsheba, and the other one, Ruth.

Four women, and they should not be there. But he put them there. A God of grace.

But then he is seen also as a God of righteousness. There are four kings that should be there, and they're not there, because of sin. But here he comes in ponderably as a God of faithfulness.

Behold, a virgin shall conceive, and bring forth a child. His name shall be called Peter, for he shall save his people from the sin. The God of faithfulness.

This is our God tonight, and we thank him for the virgin birth. May he do so for his mother. Loving Father, we thank thee for thy people who have assembled this evening around thy womb.

We're grateful, our Father, for the support of these meetings, and we thank thee again for the subject this evening, the bull, the virgin shall conceive. And do help us, our Father, to appreciate what he has done for us, and what thou, our Father, expect from us, to hold on tenaciously to these vital truths of Holy Scripture. Do bless, thy people, during the remainder of this week, and do kindly remember our brother's past, and thank thee for him, that his faithful service over the many years give enduring message in a more productive week amongst thy people here in this pleasant place in the Savior's nation.

Amen.

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