

The Attackers: Prophecy of the Virgin Birth: Clue in the Shema, Deut 6:4; Vowel Points for Tetragrammaton Borrowed from Those of *Athonai* Resulting in “Jehovah”; Messiah is *’Echath*: the Unique One in Deut 6:4 cf. *Monogenes*: the Uniquely-Born One in Jn 3:16; *’Almah*: Virgin in Isa 7:14 cf. *Parthenos*: Virgin in Mt 1:23; Historical Realization of the Davidic Covenant, Prophecy: Lk 1:26–33; Fulfillment: Lk 2:1–14; Exegetical Problem in v. 14 of the KJV

8. The Messiah will be born as the result of a virgin pregnancy:
 - (1) The first clue that the Messiah would have a unique birth is found within the Hebrew text of Deuteronomy 6:4, known throughout history right down to this very hour by the Jewish community as the Shema.
 - (2) The Shema is considered by the Jews as their profession of faith and includes three passages of Scripture (1) Deuteronomy 6:4–9, (2) 11:13–21, and (3) Numbers 15:37–41.
 - (3) Its opening verse holds a clue to the virgin birth and we will note its content in Hebrew and Greek:

Deuteronomy 6:4 - The Interlinear Bible

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
 .’echath Y^ehovah Elohaynu Y^ehovah Yisra’el Shama’
 .one is Jehovah God our is Jehovah Israel Hear

Deuteronomy 6:4 - “*Shama, Israel! Athonai Elohaynu, Athonai echath!*” (Hebrew Pronunciation)

Deuteronomy 6:4 - “Hear, O Israel! The Lord is our God, the Lord is one!” (NASB)

Deuteronomy 6:4 - “Hear, O Israel! The eternally existing One is our God, the eternally existing One is unique!” (Expanded Translation)

- (4) The Jews pronounced the word *Athoani*, which is translated “Lord,” whenever they came to the Tetragrammaton in a passage.
- (5) Tetragrammaton is the name given to the four letters that make up the word *YHWH* (יהוה). The Jews would not pronounce the divine name and instead substituted *Athonai*.
- (6) The English word Jehovah is a compound taken from three sources. The *yod* (י) is the Hebrew Y but the English replaces it with a *j*. The Hebrew *he* (ה) is *H* while the *waw* (ו), pronounced *vav*, is the English *v*. The result is: יהוה or YHWH.
- (7) When the vowel points of *Athonai*: אֶֿתְּנִי: *sheva* (ֿ), plus *cholem* (ֿ), plus *qames* (ֿ): e + o + a, it becomes *Jehovah*.
- (8) In the Hebrew translation of Deuteronomy 6:4, the title *Athonai* plus the divine name *Elohaynu* refers to “the eternally existing One,” i.e., undiminished deity.
- (9) Next is the repetition of the title *Athonai* followed by the numerical adjective *’echath*, “the eternally existing One is unique,” i.e., the addition of the essence of true humanity.

- (10) The Messiah is the unique Person of the Trinity and the unique Person among Homo sapiens. He is unique among the Trinity because He is also Man. He is unique among Homo sapiens because He is also God.
- (11) The unique nature of Messiah is the subject of this excerpt:

There are many key words in the Deuteronomic vocabulary which are often repeated, but *yhwh 'echath*, "Yahweh our God, Yahweh is Unique," is not one of these. In contrast to this, the command to love God in 6:5 is often repeated. The demand for love is itself one of many formulations of the fundamental demand made on Israel to worship Yahweh alone and not any of the other gods. The meaning of *'echath* in 6:4 must be determined by the fundamental demand of Deuteronomy in general, and by the beginning of the Decalog [*sic*] in particular. On this basis, it affirms that Yahweh is the one [unique] and only God for Israel.¹

- (12) *'Echath* expresses compound unity. Within the matrix of the eternally existing Ones there is One who is unique to the other two. The unique One is in the Holy of Holies; He is the one who will enter human history in a unique way through the virgin birth.
- (13) The correlation to this principle can be observed in the New Testament at:

John 3:16 - Because God the Father loved the world unconditionally, He gave [δίδωμι (*didōmi*): freely offered] his uniquely-born Son [μονογενής Υἱός (*monogenēs huíos*): uniquely-born Son], so that [ἵνα (*hina*): introduces purpose and result] whoever believes in Him [πιστεύω (*pisteuō*): the necessary response to achieve the purpose and result] shall not perish [the purpose: deliverance from the lake of fire], but have eternal life [result: entry into heaven at physical death].

- (14) The word for "uniquely born" is a compound of **μόνος** (*monos*): unique, and **γένος** (*genos*): kind or species.
- (15) Together they form the concept of a uniquely-born Son. The word contains critical principles related to the hypostatic union of Messiah;

Μονογενής monogenēs: The unique one (*monos*) of a class or kind (*genos*); one of a kind or unique. This stands in fulfillment of Old Testament prophecies which identify Christ as both human, descending from David, and divine, originating from God. Therefore, *monogenēs* can be held as synonymous with the God-Man.²

Prophecy:

¹ Norbert Lohfink and Jan Bergman, "יְהוָה," in *Theological Dictionary of the Old Testament*, rev. ed., eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: William B. Eerdmans Publishing Co., 1977), 1:196.

² Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 995–96.

Isaiah 7:14 - Therefore, The Lord Himself will give you a supernatural manifestation: Know and understand that a virgin [עַלְמָה ('*almah*)] will become pregnant and bear a Son, and she will call His name Immanuel, which means, "God with us."

Fulfillment:

Matthew 1:23 - "Behold, the virgin [παρθένος (*parthenos*)] shall be with child and shall bear a Son, and they shall call his name Immanuel," which translated means, "God with us."

- (16) Joseph was assured that the pregnancy was not of human origin on the advice of the angel Gabriel:

Matthew 1:20 - "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit."

VIII. Historical Realization of the Davidic Covenant:

- (1) Matthew 1:18-25 is parallel to passages in Luke 1 and 2. We will note the prophecy of the virgin birth from Luke 1 and its fulfillment from Luke 2.

Prophecy:

Luke 1:26 - Now in the sixth month the angel Gabriel was sent from God to a city of Galilee, the name of which was Nazareth.

v. 27 - To a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.

v. 28 - And coming in, he said to her, "Greetings, favored one! The Lord is with you."

v. 29 - But she was very perplexed at this statement, and kept pondering what kind of salutation this was.

v. 30 - The angel said to her, "Do not be afraid, Mary; for you have found favor with God.

v. 31 - "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

v. 32 - "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

v. 33 - and He will reign over the house of Jacob forever, and His kingdom will have no end."

Fulfillment:

Luke 2:1 - Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth [i.e., the Roman Empire].

v. 2 - This was the first census taken while Quirinius was governor of Syria.

v. 3 - And everyone was on his way to register for the census, each to his own city.

Luke 2:4 - Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David,

v. 5 - in order to register along with Mary, who was engaged to him, and was with child.

v. 6 - While they were there, the days were completed for her to give birth.

v. 7 - And she gave birth to her firstborn son, and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

v. 8 - In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night.

v. 9 - And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

v. 10 - But the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people;

v. 11 - for today in the city of David there has been born for you a Savior, who is Christ the Lord.

v. 12 - "This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger."

v. 13 - And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying,

v. 14 - "Glory to God in the highest, and on earth peace among men with whom He is well-pleased."

- (2) The last verse of this passage is a song sung by the angels. Its rendition in the King James Version reads as follows:

Luke 2:14 - Glory to God in the highest, and on earth peace, good will toward men. (KJV)

- (3) Either poor exegesis or lack of it has allowed this verse to become a mantra for pacifists and Progressives who use it as a rhetorical veil to promote their political objectives.
- (4) This song is apolitical. Its subject stresses the temporal and eternal implications of the virgin birth on the entire human race.
- (5) The word "peace" is the nominative singular subject of **εἰρήνη (eirēnē)**. It has nothing to do with international relations between countries or domestic tranquility within a country.
- (6) Prior to the Second Advent, peace is simply a pause between wars.
- (7) In the context of Luke 2, *eirēnē* refers strictly to the relationship a person has with God the Father when he expresses faith alone in Christ alone.
- (8) This peace replaces the enmity one had toward God due to unforgiven sin. God is righteous and cannot have a relationship with anyone that is unrighteous.

