

Question: "Do you believe the Biblical account of the virgin birth of Christ? (Part 2)

The doctrine of the virgin birth is based on two clear biblical references (see Matt.1:18-25; Luke 1:26-35). There are several other New Testament passages which relate to this wonderful event (see John 1:1, 14; Rom.1:3; Gal.4:4; 1Tim.3:16; Heb.2:14; 1 John 4:2). Let us proceed, from the scriptures, to document sound reasons for believing in the virgin birth.

I believe in the virgin birth of Christ because...

It is another demonstration of God's sovereignty over His creation.

"The Lord has made all things for Himself" (Pro.16:4), said the wise man. To believe in the virgin birth is to accept that God is able to do what He wills with what He made. It is inconsistent to believe some, but not all, of the miracles recorded in the Bible. They stand together in confirmation of the word of a sovereign God.

On several occasions, God promised a child to a mother who was either barren or past the age of childbearing. Surely, the births of Isaac, Samuel and John the Baptist are proof of His absolute power. He pointed to this fact when, in promising a child to Abraham and Sarah, He asked rhetorically, "Is anything too hard for the Lord" (Gen. 18:14)?

It is recorded by two divinely inspired historians, Matthew and Luke.

"Every word of God is pure" from the "God of truth...Who keeps truth forever" (Pro. 30:5; Psa 31:50; Psa 146:6). Since the Bible is the word of God (2 Tim.3:16), I believe its historic narratives to be accurate and its prophetic utterances to be true (John 17:17).

Actually, the resurrection of Jesus confirms the record of His birth, since the resurrection proved His divinity (Rom 1:3-4; John 1:14). While on earth, Jesus taught from the Law, the Prophets and the Psalms, thus endorsing the canon of Jewish Scripture (Luke 24:27, 44), which included a reference to the virgin birth. Before ascending to the Father, He promised to send the Holy Spirit to guide the apostles in their work (John 14:25-26; 16:12-15). Matthew was an apostle, and Luke traveled extensively with an apostle. Matthew and Luke, like the prophets of old, were "holy men of God" who "spoke as they were moved by the Holy Spirit" (2 Pet.1:21; Acts 2:4). Their writings are thus "inspired of God" and stand together in conclusive support of Jesus' miraculous birth.

It explains the Person of Christ.

The two phrases, "Son of God" and "Son of man," fairly summarize the person or character of Jesus Christ. They both are descriptive of the presence of Jesus on the earth. When the announcement came to Mary of the conception and birth of Jesus, the angel said "that Holy One who is to be born will be called the Son of God" (Luke 1:35). Jesus, at the home of Zacchaeus, referred to Himself as "the Son of Man" (Luke 19:10).

As the Son of God, Jesus is the complete and final revelation of God to mankind (Heb.1:2). He sums up every spiritual quality of the Godhead (Col.2:9). To the degree God deemed necessary for us, Jesus Christ "has declared Him" (John 1:18; see 14:8-10; 1 Cor.2:10-16).

As the Son of man, Jesus possessed all the attributes of manhood. The Hebrew writer said, "in all things He had to be made like His brethren" (Heb.2:17). His earthly existence was comparable to ours in every way except that He *successfully* resisted the temptation to sin (see Heb.4:15; 1 Pet.2:22). The combination of Jesus' divinity and manhood can only be explained, scripturally, by the virgin birth.

Conclusion:

The Scripture declares that God came in the flesh through a woman and by a miraculous conception. If Jesus was not born in this way, then He was an impostor born out of wedlock, and a blasphemous and erroneous conclusion is drawn from the holy record. To discredit the virgin birth of Christ is to fumble around in the darkness for an explanation of Isaiah's prophecy. Jesus was, in fact, "Immanuel" or "God with us" from the very moment He was conceived.

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