

DOCTRINE OF THE VIRGIN BIRTH

1. Definition and description:

- a. The “**virgin birth**”, and more importantly, the “**virgin conception**”, refers to the **unique incarnation** of the Lord Jesus Christ.
- b. His is the only conception and birth in human history whereby no human sexual contact or union was involved between the parents, Mary and Joseph, prior to procreation. (Isa. 7:14; Matt. 1:23; Lk. 1:27, 31)
 - (1.) Jesus Christ was **conceived by the Holy Spirit**. (Matt. 1:20; Lk. 1:31-35)
 - (2.) Jesus Christ was the “**only-begotten**” (**μονογενής** - monogenes - Gk. adj., m. s. - meaning: “only-born” or “uniquely-born”) **from** (**παρά** - para - Gk. prep. - meaning: “from the side of”) the **Father**. (Jn. 1:14; cf. Jn. 1:18; Jn. 3:16, 18; 1 Jn. 4:9)
 - (3.) There was no human copulation between Mary and Joseph prior to Conception and birth. (Matt. 1:24, 25; Lk. 1:34)
- c. The promise of a redeemer and a “virgin birth” can be seen as early as Gen. 3:16, “...**her seed** (that is, the seed of the woman)”, and is fulfilled in Matt. 1:16, “...**Mary by whom** (**ἐκ** - ek - Gk. prep. - meaning: “**out of**”; with **ἧς** - hes - fem., sing., relative pronoun, used as an ablative of *immediate* source, meaning: “**whom**”) **was born Jesu , who is called** (the) **Christ**.”
- d. Paul speaks of God alone as the Father and Mary as the mother of Jesus Christ in Gal. 4:4, “...**the God sent forth His Son, born of woman, born under the law,**...”

2. Vocabulary

- a. **הַמְּלֵצָה** - ‘ALeMAH - (Heb., fem. noun) - a young woman of marriageable age under the care of her parents - veiled; a **virgin**. (Isa. 7:14)
- b. **παρθένος** - parthenos - (Gk., fem., noun) - a **virgin**; a young marriageable maiden; or a young married woman. (Matt. 1:18, 23, 35; Lk. 1:27a, b; cf. Matt. 25:1, 7, 11)

3. The prophecy of the virgin birth is found in the Old Testament in Isa. 7:11, 14:

- a. Some scholars see the prophecy as being fulfilled exclusively in the time of the Assyrian invasion of Israel and possibly even by Isaiah’s son. (Isa. 8:1-4).
- b. Many, however, see this prophecy as being exclusively a reference to the miraculous sign of the “virgin birth” and the incarnation of the Lord Jesus Christ.
- c. Still others see it as being partially fulfilled in the time of Ahaz and Isaiah and completely fulfilled over 715 years later by the incarnation of Jesus Christ.

4. The supernatural signs of this event:
 - a. The “*virgin birth*”. (Isa. 7:11, 14; Matt. 1:23,25)
 - b. His “*star*” in the heavens. (Num. 24:17; Matt. 2:2)
 - c. He was to be “*born in Bethlehem*”. (Micah 5:2; Matt. 2:2, 5, 6)

5. The miracle of the virgin conception and birth:
 - a. Conception, pregnancy, and birth without copulation. (Matt. 1:25)
 - b. An angel of the Lord appeared to Joseph in a dream and explained Mary’s virgin conception by the Holy Spirit and its purpose. (Matt. 1:20, 21)
 - c. Joseph’s change of plans as per his angelic visitation. (Matt. 1:18, 19 with 24, 25)
 - d. Matthew’s comments and his use of Isa. 7:14 as being fulfilled by these events. (Matt. 1:22, 23)

6. The mechanics of the virgin birth:
 - a. Conception by the Holy Spirit (Matt. 1:20; Lk. 1:31-33, 35)
 - b. A body prepared by God the Father. (Heb. 10:5)
 - c. Physical birth accomplished by the Father. (Jn. 1:14)

7. The necessity for the virgin birth:
 - a. The pre-existence and undiminished deity of the Lord Jesus Christ demands a unique entrance into human history. (Jn. 17:5; Phil. 2:5-8; cf. Col. 1:15-17; Eph. 1:3, 4; Jn. 1:1-3)
 - b. His dual natures as both God and man in Hypostasis are evident in His divine name, **Emmanuel** (from Heb. Immanuel, meaning: “**God with us**”), and His human name, **Jesus** (from Heb. Yeshua, meaning: “**Savior**”) and necessitate the virgin birth. (Matt. 1:21, 23; cf. Isa. 9:6, 7)
 - c. His sinless nature, that is, His impeccability demands an extraordinary birth, the virgin birth:
 - (1.) Because while the original sin of Adam condemned the human race (Rom. 5:12, 16, 18, 19; cf. Rom 3:23), nevertheless, Jesus Christ is said to be “**the Holy Thing Begotten**” and “*shall be called the Son of God*”. (Lk. 1:35)
 - (2.) Therefore it can be inferred that while Jesus Christ is truly human, “born of woman” (Gal. 4:4), nevertheless, He has not received the “sinful nature” of Adam, nor the imputation of Adam’s original sin (A.O.S.), nor did He commit any personal sins of His own during the incarnation. (2 Cor. 5:21; 1 Pet. 2:22; Heb. 4:15; 7:26)
 - d. His human lineage from David to Mary is genetically linked while His human lineage from David to Joseph is broken by the curse of Coniah (aka. Jeconiah, aka. Jehoiachin) (Jer. 22:24-30; Matt.1:11; with Lk. 3:27)

8. Those who reject the virgin conception and virgin birth are forced to these conclusions:
 - a. If there is no virgin conception, then Jesus Christ is not God.
 - b. If Mary and Joseph are both the genetic parents of Jesus Christ, then He is born in sin as we are. (Rom. 5:12, 18)
 - c. If Jesus is born of only human parents, then He cannot be the Savior of the world because only God can save. (Matt. 19:26; Isa. 45:21)

9. The results of the virgin conception and virgin birth:
 - a. ***“...the Word became flesh (the incarnation of the Lord Jesus Christ),”*** (Jn. 1:14a)
 - b. He ***“tabernacled (dwelt) among us...”*** (Jn. 1:14b)
 - c. ***“...we beheld His glory, glory as of an Only-born from (the) Father,”*** (Jn. 1:14c)
 - d. He is ***“full of grace and truth.”*** (Jn. 1:14d)
 - e. ***“...there has been born for you a Savior, who is Christ the Lord.”*** (Lk. 2:11)