

The Importance of the Virgin-Birth of the Lord Jesus Christ
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The virgin-birth ties heaven and earth together in the glorious person of the Lord Jesus Christ. It is an integral part of the greatest account ever told on the face of the earth. It is not a “story” or a “legend,” but a fact of history affirmed by the prophets and recorders of Scripture who were men of unquestionable virtue and character. It is upon the Lord Jesus Christ that the foundation of our redemption rests [1 Cor. 15:1-4]; and so, the importance of the virgin-birth cannot be diminished, degraded, or destroyed. For believers in Jesus Christ, the meaning of the virgin-birth can be classified into two categories: (1) The Soteriological Importance of the Virgin-Birth and (2) The Historical Importance of the Virgin-Birth.

The Soteriological Importance of the Virgin-Birth

(1) A saviour of mankind must be capable of perfectly satisfying all judgment and perfectly removing all sin(s) for all men in order to fulfill all the requirements of a Holy God. Therefore, only a holy and perfect “person” could fill the position of saviour of mankind as demanded by the perfect righteousness and judgment of God. Scripture presents the clear record of history and truth that no man born from the seed of Adam could attain unto perfect sinlessness (Isa. 53:6, Jer. 17:9, Rom. 5:12). Therefore, the seed of a woman (Gen. 3:15, Gal. 4:4) overshadowed by the power of the Holy Ghost (Lk. 1:35) must bring forth a holy thing, the New Adam (Rom. 5:12-21), perfectly sinless to do the work of salvation (the perfect sacrifice to satisfy perfect judgment) as the representative of all mankind; and would have to be sinless since all descendants of Adam sin by deed as a result of our nature or by imputation of sin. The only person, who could fulfill all the requirements, would have to be the perfect God-man. The only way a perfect representative could be found that would satisfy these qualities would be a man

born via a virgin-birth. If God presented a full grown man claiming to be sinless and God, the questions would always arise, “Is He really human?” and “Is He really sinless?” If a full grown man was *adopted*, as some claim Jesus was, He would not be sinless because of the acquired sin nature from the first Adam causing Him to sin and by the judicial imputation of original sin by God. Additionally, if God created a newborn (an infant) God-man, the question would be similar, “Is He really representative of man since he was not born by labour and by birth as are all men from Adam?”¹ The incarnation of the eternal, pre-existent, holy, second person of the trinity via the virgin-birth answers the objections and fulfills the requirements of God and man (Lk. 1:35, Mic. 5:2, John 1:14, 8:58). Who could think of such things except our God?!

(2) A corollary to these soteriological thoughts demanded by Scripture is the necessity of fulfilling the requirements of a *saviour-king* by prophecies found in the OT in Isa. 7:14, 9:6, Mat. 1:21, 23 and the Davidic Covenant found in 2 Sam. 7:12-13. The Davidic covenant states that a man would sit on the throne of King David from his *seed*. However, this would be impossible because of the curse on David’s descendant or seed, King Jechoniah (also called Jehoiachin and Coniah in the Scriptures) (Jer. 22:24) extending to Joseph, who was in the same royal line. The miraculous virgin-birth removed Joseph from the procreative act, thus allowing the curse to remain. The fulfillment of all the requirements of the Saviour’s kingship and seed was recorded by Matthew and Luke’s genealogy and comments, and confirms the legal *adoption* of Jesus by Joseph, thus granting Him the right to the throne via inheritance through his *legal* father. However, the genetic *seed* requirement (2 Sam. 7:12) came by Jesus’ mother, Mary, a descendant of Nathan who was David’s son, but who did not sit on the throne of King David (Lk. 3:23f); and therefore, Nathan could not confer the kingship. Who could think of such things except our God?!

(3) A third important concept related to our need for a sinless saviour is presented by Dr. Roy Wallace. He states, “If our Lord was *not* virgin born, then He was the son of an unknown father,”² and His mother lied, and she was unfaithful. “This is the brutal alternative!,”³ which is no alternative for our Saviour.

(4) The supernatural *history* of our Lord’s existence is important soteriologically, and therefore, demands his supernatural virgin-birth. His eternal pre-existence, birth, death, resurrection and ascension would be marred by a “natural” pro-creative birth.⁴ His historical supernatural history is a sign to test men’s faith. He is truly “a sign which shall be spoken against.” (Lk. 2:34). Who could think of such things except our God?!

(5) The virgin-birth is important because the eternal, pre-existent Jesus Christ was our high priest. “Wherefore in all things it behoved him **to be made like unto his brethren**, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.” (Heb. 2:17) (my emphasis, HDW) Who could think of such things except our God?!

(6) Soteriologically, we praise God for our Lord destroying the work of the Devil by His coming in the likeness of flesh by the virgin-birth. “Forasmuch then as the children are partakers of flesh and blood, **he also himself likewise took part of the same**; that through death he might destroy him that had the power of death, that is, the devil;” (Heb. 2:14) (my emphasis) Who could think of such things except our God?!

He, and He alone, is our redemption by grace through faith in the manifest wonders of the gospel: His virgin-birth, death, life, and resurrection (Eph 2:8-9, 1 Cor. 15:1-4, Gal. 1:6-10).

The Historical Importance of the Virgin-Birth

(1) From an historical point of view, the trustworthiness of the Scriptures is also related to the virgin-birth prophecies. If the Biblical prophecies of the virgin-birth (Gen. 3:15, Isa. 7:14,

Jer. 31:22) were not fulfilled, how could any part of text, even the jot and tittles of Scripture, be believed?

(2) Historically, the fact of the virgin-birth is important because it decimates the arguments of heretics, agnostics, and atheists. For example, it is claimed that Paul did not mention the virgin-birth, and so, it is implied that he did not believe it. However, Paul said, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4), which is a clear statement of his concurrence and belief in the doctrine. However, the attack on Paul and other members of the church throughout the centuries has been relentless. Dr. Orr comments about those who defame the truth, saying, "On the hypothesis of invention, what manner of men were they who fabricated these narratives and succeeded in foisting them upon the church so early as to dominate its earliest official records and control the very making of all its creeds?"⁵ Of course, our answer to the defamers of these righteous men of God as inventors of fables is, "God, Himself, gave us the narratives and accomplished the precise performance. Who would question the Almighty God's plenary, inerrant, preserved words? Who could think of such glorious things? Only our God?"

Endnotes:

¹"Why Jesus;" The section, Virgin Birth (<http://www.founders.org/ss/family/122505.htm>)

² Dr. Roy Wallace, Th.D., Ph.D., Studies in Systematic Theology (LinWell Printers, Shreveport, LA) 2001, 94

³ Ibid. 94

⁴ Ibid. 94

⁵ James Orr, M.A., D.D. General Editor. "Entry for 'VIRGIN BIRTH'". "International Standard Bible Encyclopedia". (<http://www.searchgodsword.org/enc/isb/view.cgi?number=T9091>) 1915, Section: Its Importance to the Leaders of the Early Church.