

## The Virgin Birth

### Lesson 2

#### Introduction.

1. Lesson 1 set forth the importance of the virgin birth of Christ as a foundational doctrine of Christianity.
2. It also set forth the difference between a miraculous birth, such as Isaac, Samuel and John the Baptist, and a virgin birth.
3. We also briefly examined the fact that modernists scoff at the idea of a virgin giving birth to a child.
4. They contend this calls for a biological miracle and they do not believe in miracles biological or otherwise.
5. We also looked at the fact that Joseph did not believe the pregnancy was a miracle, and he was strongly considering divorcing Mary. (Matt. 1:18-20).

MAT 1:18 Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

MAT 1:19 And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly.

MAT 1:20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit.

6. Betrothed were considered married though they had not come to live together as man and wife.
  - a. The age of those being betrothed could be quite young especially on the part of the female.
  - b. The Old Testament scriptures did not place a restriction in regard to age.
  - c. Several passages spoke of early marriage with approval. (Prov. 27:17; 5:18; Isa. 62:5).

PRO 2:17 That leaves the companion of her youth, And forgets the covenant of her God;

PRO 5:18 Let your fountain be blessed, And rejoice in the wife of your youth.

ISA 62:5 For as a young man marries a virgin, So your sons will marry you; And as the bridegroom rejoices over the bride, So your God will rejoice over you.

- d. Early marriage was possible because of custom and because of the early age at which persons arrive at puberty in oriental countries.
- e. The Talmudists forbade marriage for a man under 13 years and a day, and in for a woman under 12 years and a day.
- f. The usual age appears to have been higher especially for the male.
- g. The selection of a bride was followed by the espousal or betrothment.
- h. The betrothment was a formal proceeding undertaken by a friend or legal representative on the part of the

bridegroom and by the parents on the part of the bride.

- i. It was confirmed by oaths and accompanied with presents to the bride and a dowry for the parents.
- j. It usually lasted 10 to 12 months, and was followed by a marriage ceremony and the bride and groom coming together as husband and wife.

7. Today we will examine some “Objections to the virgin birth.”

- a. These objections come from atheists and agnostics.
- b. They also come from some who claim to be Christians.
- c. A significant number of those claiming to be Christians deny the virgin birth.
- d. Many do not openly denounce the doctrine of the virgin birth, but often use such terms as “divinity” [meaning he had a spark of genius or was exceptional) leaving the impression they hold to the doctrine of the virgin birth.
- e. The uninformed listener takes this to believe they hold to the Deity of Christ and accept the virgin birth.
- f. Some ministers and other religious leaders sometimes hide their true beliefs.

### **Distinguish Between Immaculate Conception And Virgin Birth**

- 1. It is very important, at the outset of this lesson, that we distinguish between immaculate conception and the virgin birth.
- 2. The two doctrines are often confused.
  - a. Immaculate conception is not a Bible doctrine, but it is a doctrine held by Catholics.
    - 1) It is an extra-biblical teaching of Catholicism that was not finalized until 1854 in Rome.
    - 2) It is not found in the Bible or in ancient uninspired writings.
  - b. The virgin birth of Jesus is clearly taught in the scriptures.
  - c. Immaculate conception is a teaching affirming that Mary was born without original sin and lived without sin.
  - d. It is argued it would not be fit for a sinner to give birth to the Holy Son of God.
  - e. The Bible teaches Mary, as all babies, was born sinless, but it does not teach she remained sinless.
    - 1) Mary conceded her need for a Savior. (Lk. 1:46, 47).

LUK 1:46 And Mary said: "My soul exalts the Lord,

LUK 1:47 And my spirit has rejoiced in God my Savior.

2) She, along with Joseph, brought a sin offering to the temple. (Lk. 2:21-24).

LUK 2:21 And when eight days were completed before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.

LUK 2:22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

LUK 2:23 (as it is written in the Law of the Lord, "Every first-born male that opens the womb shall be called holy to the Lord"),

LUK 2:24 and to offer a sacrifice according to what was said in the Law of the Lord, "A pair of turtledoves, or two young pigeons."

LEV 12:6 ' And when the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting, a one year old lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering.

LEV 12:7 'Then he shall offer it before the Lord and make atonement for her; and she shall be cleansed from the flow of her blood. This is the law for her who bears a child, whether a male or a female.

LEV 12:8 'But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean.' "

3) She was not an exception to Romans 3:10 and Romans 3:23.

ROM 3:10 as it is written, "There is none righteous, not even one;

ROM 3:23 for all have sinned and fall short of the glory of God,

4) There is no evidence that she was considered to be sinless.

5) She is not presented as one to obey. (Matt. 12:46-50). See Lk. 6:46; Jn. 14:15; 15:14; Heb. 5:9.

MAT 12:46 While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him.

MAT 12:47 And someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."

MAT 12:48 But He answered the one who was telling Him and said, "Who is My mother and who are My brothers?"

MAT 12:49 And stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers!

MAT 12:50 "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."

f. Mary is presented as a virtuous young lady who was pleasing to God and morally chaste. (Lk. 1:28, 30).

g. Only her Son was sinless. (Jn. 8:46; 2 Cor. 5:21; 1 Pet. 2:22; Heb. 4:15; 1 Jn. 3:5).

h. Only her Son was Divine. She was not divine and not to be worshiped.

i. Mary did have other children and did not remain a virgin. (Matt. 1:25; Lk. 2:7; Matt. 13:55; Mk. 6:3; Jn. 7:5).

### **Objections To The Virgin Birth**

1. Some object to the virgin birth by saying it is impossible for a virgin (one who has not had sexual intercourse) to conceive a child.

a. This is not technically correct.

b. At least today there is "in vitro fertilization" and embryonic transfer that was developed in 1978.

c. There is also artificial insemination.

d. It is quite possible for a woman who has never experienced sexual intercourse to give birth.

e. It should be pointed out and affirmed that the Almighty God of heaven, not some high-paid gynecologist, was responsible for the birth of Jesus.

- f. It was God, through the Holy Spirit, that caused the baby Jesus to be miraculously formed in Mary. (Lk. 1:35).
2. Some object to the virgin birth by affirming ancient people were gullible and did not understand there is no such thing as a miracle and Jesus could not have been born of a virgin. This is non-sense!
- It is alleged that science has now proven there is no such thing as a miracle because miracles violate the laws of nature..
  - They fail to recognize that ancients were not ignorant and knew children were only produced through sexual intercourse between a male and female. (Matt. 1:19; Lk. 1:34).
  - Today those who reject the miracles of God are the real ones who are gullible and ignorant.
  - The God who made the heavens and the earth can certainly supercede the laws of nature that He created.
  - Those who refuse to believe in miracles cannot logically explain the existence and complexity of the universe.
  - Nothing is more unscientific than spontaneous generation that is accepted by evolutionists.
3. Some object to the virgin birth because it is recorded in only two of the gospels - Matthew and Luke.
- This objection has no validity.
  - The truthfulness of a matter is not determined by the number of times it occurs in the scriptures.
  - Here are a few examples of things recorded once.
    - Jesus changing water to wine. (Jn. 2:1-11).
    - Jesus' discourse with the Samaritan woman. (Jn. 4:4-46).
    - Healing of the nobleman's son. (Jn. 4:46-54)
    - The conversion with Nicodemus. (Jn. 3:1-12).
    - Raising the widow's son at Nain. (Lk. 7:11-17).
  - Though Mark and John do not record the virgin birth, they constantly refer to Him as "the Son of God." (Mk. 1:1; 3:11; 5:7; 15:39; Jn. 1:34, 49; 20:30-31).
  - There is nothing in either Mark or John to suggest these inspired penmen believed Jesus was the biological child of Joseph.
  - John, in his prologue, affirms the "Word" Jesus "was with God" and "was God" "in the beginning" and all things came into existence through Jesus. (Jn. 1:1-3).
  - The eternal "Word" [Jesus] became incarnate and was the unique Son of God. (Jn. 1:14, 18).

JOH 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

JOH 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him. John uses the word "begotten" in both of these verses. This word is translated from "monogenes" [mah nah geh **nace**]

meaning - "one of a kind, only, unique." Jesus is God's unique Son.

4. Others object to the virgin birth because of the genealogies of Jesus differ in Matthew and Luke and one of them clearly says Joseph is the father of Jesus.

a. Matthew goes back to David (presenting Christ's legal right to the throne) and Abraham (relating Him to the Abrahamic covenant..

1) In Matthew 1:16 Joseph is called "the son of Jacob."

MAT 1:16 and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.

2) Joseph, the legal father of Jesus, was a descendant of David and Abraham. (Matt. 1:20; Lk. 1:27; 2:4, 5).

MAT 1:20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "**Joseph, son of David**, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit.

LUK 1:27 to a virgin engaged to a man whose name was Joseph, of the **descendants of David**; and the virgin's name was Mary.

LUK 2:4 And 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**,

LUK 2:5 in order to register, along with Mary, who was engaged to him, and was with child.

3) This promise was made to David. (2 Sam. 7:12).

2SA 7:12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

b. Luke appears to be giving Mary's blood line and giving Jesus blood descent, "the son of David according to the flesh." (Rom. 1:3).

1) Luke tells us that Joseph was "the son of Heli" (Lk. 3:23), but Matthew says He was "the son of Jacob." (Matt. 1:16).

LUK 3:23 And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli [Heli],

MAT 1:16 and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.

2) Luke appears to be giving the ancestry of Mary who descended from David through Nathan.

3) Heli is likely the father-in-law of Joseph.

• In 1 Samuel 24:16 Saul speaks of David as his son, but his real father was Jesse. See 1 Sam. 17:12.

1SA 24:16 Now it came about when David had finished speaking these words to Saul, that Saul said, "Is this your voice, **my son David**?" Then Saul lifted up his voice and wept.

1SA 17:12 Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons. And Jesse was old in the days of Saul, advanced in years among men.

• Joseph was Heli's son by marriage.

• He may have been adopted into Heli's family as Jews sometimes did if they had no sons.

## Matthew's Genealogy

### Division 1 - 14 names

Abraham  
Isaac  
Jacob  
Judah  
Perez  
Hezron  
Ram  
Amminadab  
Nahshon  
Salmon  
Boaz  
Obed  
Jesse  
David

### Division 2 - 14 names

David  
Solomon  
Rehoboam  
Abijah  
Asa  
Jehoshaphat  
Jeram  
Uzziah  
Jotham  
Ahaz  
Hezekiah  
Manasseh  
Amon  
Josiah  
Jechoniah

Jechoniah is the last name in the second group, but is listed as the first name in the third group. (Matt. 1:11,12).

### Division 3 - 14 names

Jechoniah  
Shealtiel  
Zerubbabel  
Abiud  
Eliakim  
Azor  
Zadox  
Achim  
Eliud  
Eleazer  
Matthan  
Jacob - Matt. 1:16  
Joseph - Matt. 1:16  
Jesus

## Luke's Genealogy

Adam  
Seth  
Enosh  
Cainan  
Mahalaleel  
Jared  
Enoch  
Methuselah  
Comech  
Noah  
Shem  
Arphaxad  
Cainan  
Shelah  
Eber  
Peleg  
Reu  
Serug  
Nahor  
Terah  
Abraham  
Isaac  
Jacob  
Judah  
Perez  
Hezron - Lk. 3:23 - Ram - Gr. Arni  
Amminadab  
Nahshon  
Boaz  
Obed  
Jesse  
David  
Nathan - Luke 's genealogy traces Jesus through Nathan (2 Sam. 5:14; 1 Chron. 3:5).  
Mattatha  
Menna  
Melea  
Eliakim  
Jonam  
Joseph  
Judas  
Symeon  
Levi  
Matthat  
Jorim  
Eliezer  
Jesus  
Er  
Elmadam  
Cosam  
Addi  
Melchi  
Neri  
Shealtiel  
Zerubbabel  
Rhesa  
Joanan  
Joda  
Josech  
Semein  
Matthathias  
Maath  
Naggei  
Esli  
Nahum  
Amos  
Matthathias  
Joseph  
Jannas  
Melchi  
Levi  
Matthet  
Heli or Eli - Lk. 3:23  
Joseph  
Jesus - Lk 3:23

### Notes on Matthew's Genealogy

- David is counted by Matthew in his first list of 14 as a patriarch and in his second list as a king. (Matt. 1:6,7; Acts 2:39).
- The first 14 are patriarchs. The second 14 were all kings of Judah. (1 Chron. 3:5, 10-17). See 2 Sam. 7:16; Psa. 132:11; Isa. 9:6,7; Psa. 89:29; Lk. 1:32.
- Jesus' name must be included to get 14 in the third group or division of names.
- David (vs. 6), the Babylonian Captivity (vs. 8), and the birth of Christ (vs. 16) - each significant in salvation history - are dividing points.
- Matthew omits 3 kings of Judah between Joran and Uzziah; they are Ahaziel, Joash, and Amaziah. (2 Kgs. 8:24; 1 Chron. 3:11; 2 Chron. 22:1, 11; 24:27). No reason is given for the omission of these names. Some think it was done to preserve symmetry by bringing the number of names in each list to fourteen.
- Jesus is called "the son of (descendant) of David." (Matt. 1:1; 12:23; 21:9; 22:42; Acts 2:30-36; 13:23; Rom. 1:3; 2 Tim. 2:8; Rev. 22:16; cf. Heb. 7:14).

### Notes on Luke's Genealogy

- Luke traces the genealogy of Jesus through Mary - not Joseph as Matthew did.
- The lines coincide at Shealtiel and Zerubbabel at the time of the return from Babylonian captivity, but part again after that. See Rhesa & Joanan.
- Mary was "of the house of David."
- Luke refers to Joseph, and makes it implicitly clear that Joseph was not the real father of Jesus (Lk. 3:23; 1:34,35), but that Jesus was the descendant of David.
- This strongly implies Mary was a descendant of David.
- Christians of the second century believe Mary was of the family of David. Justin Martyr, "Dialogue with Trypho" 43, 45, 100; Irenaeus, "Against Heresies" III. XXI 5).

5. Others contend the story of Christ's birth, as recorded in Matthew and Luke, is not truly a part of the original manuscripts but is an interpolation.
- a. This is an unfounded objection.
  - b. There is not a single unmutated manuscript of the Gospels that leaves out the accounts of the virgin birth of Jesus.
  - c. Sinaitic, Alexandrian, the Codex Ephraemi, the Codex Bazaе - all of these ancient Greek manuscripts contain the two accounts.
  - d. The early versions of the New Testament, dating back to the days of the second century, contain the two accounts.
    - 1) They are in all the Latin versions, in all of the Syriac versions, and in all of the Egyptian (Coptic) versions.
    - 2) Even Celsus, a bitter enemy of Christianity during the second century, gave much notice to these passages.
  - e. The evidence is against the objection that the virgin birth is not a part of scripture.

- f. This is a vain attempt to deny what the Bible clearly sets forth in order to agree that miracles are fictional and unscientific.
6. Others object by saying people who lived at the time of Jesus believed he was “the son of Joseph.”
- a. There are a number of passages that contain accounts of Jesus being called “the son of Joseph.” (Mk. 6:3; Matt. 13:55; Lk. 4:22; Jn.1:45; 6:42) . See Luke 2:27, 41.
  - b. John, who does not directly mention that virgin birth, may suggest there were rumors Jesus was the illegitimate child of Mary. (Jn. 8:41). This is an unlikely meaning of these words in context.

JOH 8:41 "You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father, even God."

- 1) It is more probable that this verse has nothing to do with the birth of Christ.
- 2) It is most likely a response to the charge Jesus made that they were not true children of Abraham.

JOH 8:39 They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham.

JOH 8:40 "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do.

- 3) “Fornication” is an expression sometimes used in the Scriptures denoting idolatry, or the worship of other gods other than the true God. (Isa. 1:21; 57:3).
  - 4) They were denying they were guilty of this, but were affirming they acknowledged only the true God of heaven.
- c. Jesus was the legal son of Joseph and could be the heir to the throne of David because of this.
  - d. Mary referred to Joseph as the legal father of Jesus though she knew Joseph was not the father. (Lk. 2:48; 1:26-38).
  - e. Joseph knew he was not the natural father of the child. (Matt. 1:18-25).
  - f. If Jesus was not the Son of God, why did not Mary stop the crucifixion of her son by naming the human father of Jesus?

- 1) This would have forced Jesus to recant His claim of being the Son of God.
- 2) Mary would not let her son die to save her reputation.
- 3) Mary treasured all the things the angel told her and the events of His life “in her heart.” (Lk. 2:19, 51).

LUK 2:19 But Mary treasured up all these things, pondering them in her heart.

LUK 2:51 And He went down with them, and came to Nazareth; and He continued in subjection to them; and His mother treasured all these things in her heart.

- 4) She knew Jesus was begotten by the Holy Spirit - not a human father. (Lk. 1:34,35).

- 7. Others object by saying in all of the writings of Paul there is nothing concerning the virgin birth. It is therefore not a part of the gospels.



- a. Paul's epistles have scores of references to Jesus as being the Son of God. (Rom. 1:4; 1 Cor. 1:9; 2 Cor. 1:19; Gal. 2:20; 4:4, 6; Eph. 4:13).
  - b. Paul never refers: (1) to Joseph (2) Joseph, the father of Jesus (3) Joseph, the husband of Mary.
  - c. If one substitutes the name of Joseph as the father of Jesus wherever Paul names God, as His Father, it makes chaos of the scriptures. (Rom. 1:1-4; 8:31, 32; Phil. 2:9-11).
8. Others object by saying, "I cannot understand it."
- a. "It calls for a biological miracles and I can accept only what can demonstrated in a laboratory."
  - b. Yes, it does call for a biological miracle.
    - 1) Lesson 1 demonstrated God could open the womb of those who could not bear children and were even way beyond the age of child bearing, such as, Sarah who gave birth of Isaac when she was 90. (Gen. 17:17).
    - 2) The Bible also sets forth that God is not bound by the limitations of man and brought about a virgin birth.
    - 3) "With God all things are possible." (Matt. 19:26).
  - c. The existence of the universe, man, the lower creation, all came about by miracles.
    - 1) The Hebrew word "bara" means to bring into existence from nothing.
    - 2) Man can not "create," but can only work with what has been created.
  - d. The God who created all things could certainly bring about a biological miracle and did. (Lk. 1:34, 35).
  - e. We cannot understand it, but we must accept it by faith in an all-powerful God.
  - f. We also accept the virgin birth on the basis of the marvelous and unexplainable life of Jesus.
    - 1) No mere man could live above sin. (2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; 1 Jn. 3:5).
    - 2) No mere man could speak as Jesus did and prophesy the future with exactness as Jesus did. See Matt. 24.
    - 3) No mere man could do the miraculous things Jesus did.
    - 4) The "signs" [miracles] of Jesus proved, without any question, that He was the Son of God. (Jn. 20:30,31).

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