

# EVERLASTING LIFE BAPTIST CHURCH

## THE VIRGIN BIRTH OF JESUS CHRIST

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In the year of our LORD, 2024, the current world population totals 8.1 billion people according to Worldometer. Worldometer's clock keeps a running tally, second by second, of the globe's population growth. In December 2024, 65,941,742 people had been born in the world. These births, including the writer and the readers of this article, share one thing in common: we were born by the natural processes of human reproduction.

Since the birth of Cain, billions upon billions of births have occurred. But one stands out in all human reproductive history: the virgin birth of Jesus Christ.

His birth was, therefore, *sui generis*, that is to say, in a class by itself. This unique birth explains how the incarnation of the Second Person of the Trinity entered into humanity—how He became the God-Man.

The virgin birth of Jesus Christ was a supernatural miracle that defies finite human minds' ability to ever comprehend it. Further, it is a profound biological miracle accomplished by supernatural means which is not within the realm of scientific inquiry.

We are not required by God, fortunately, to process what is beyond creaturely ability but to receive, by faith, God's revelation in Scripture of how the Son of God became one of us and yet remain fully God (**Colossians 2:9**).

Scriptural revelation from both testaments affirms the virgin birth of Christ, either by explicit statements or by allusions. Herewith is the biblical data for both categories. The direct statements first: **Isaiah 7:14; Matthew 1:18-25; Luke 1:26-38**. The allusions to it are found in **Genesis 3:15; Isaiah 9:6; Micah 5:2**.

The virgin birth is clearly implied in **John 1:14; Romans 8:3, 9:5; Galatians 4:4; Philippians 2:6-7; 1 Timothy 3:16; Hebrews 2:9, 14**.

### One Person, Two Natures

The uniqueness of the person of Christ attributable to His virginal conception is asserted in **Colossians 2:9**. The reading of that text establishes, along with others mentioned in the article, the two natures of Christ. Before the virgin conception of Christ, God the Son only had a divine nature (**John 1:1; Philippians 2:6**); after that event He possessed two natures: divine and human. Fully God and fully man.

He was not two persons but one person with two natures. Theologians call this reality the *hypostatic union* or personal union of two natures in one person. Robert Gromacki writes, "He was not schizophrenic at His incarnation. He did not take into union with Himself another person with a human nature. He did not become two persons with two natures. His divine nature did not assume a human nature. At the virgin conception Jesus gained a new nature."<sup>1</sup>

### Jesus Knew He was Virgin Born

Jesus knew that He was virgin born. This knowledge was not the result of Mary informing Him of the fact, but because He is eternal, omniscient God. During His earthly ministry, our LORD's words about His eternal pre-existence verifies for us the previous

statement.

Here are some of our LORD's utterances with respect to His unique entrance into the world: **John 3:13; 6:33, 42, 50-51, 58, 62**. He further asserted that the Father sent Him into the world from heaven (**John 7:16, 27-29, 33-34; 8:18, 26, 42; 16:28; 17:18**). Jesus constantly affirmed that He was not of this world (**John 8:23; 17:14**).

### **The Doctrine of the Virgin Birth Does Not Stand Alone**

The virgin birth of Christ is not a doctrine that can be isolated from other doctrines taught in Scripture. In fact, some other doctrines are at stake if the virgin birth is denied. Theologian John Frame lists those doctrines.<sup>ii</sup>

1. *Doctrine of Scripture*. If we cannot trust what the Bible teaches about the Virgin Birth, how can we trust what it says about the deity of Christ, His atonement for our sins, or His bodily resurrection?
2. *Deity of Christ*. Eliminating the Virgin Birth from the Incarnation leaves us at a loss to explain how the divine Son of God could enter the human race without the taint of sin and still be fully human and fully divine at the same time.
3. *Humanity of Christ*. Without a human birth, the true humanity of Christ would be in question. Early Christians emphasized that Jesus was really born and was really one of us, in contrast to the beliefs of the Gnostics. Even Ignatius of Antioch, a minister contemporary to the aged apostle John, went to great lengths in his epistles to stress that Christ was human as well as divine.
4. *Sinlessness of Christ*. If Jesus had been born of two human parents, how could He have been exempted from Adam's sin nature. How could He become a "second Adam," a new head for the human race. His sinlessness is possible by the sanctifying "parentage" of the Holy Spirit.
5. *Doctrine of Salvation*. There is no salvation as we know it without the Virgin Birth, the Incarnation, and the sinlessness of Christ. Only the virgin born, sinless Son of God can die for our sins. Otherwise, He is, as some theologians suggest, a self-appointed, radical martyr—the victim of His own inadequacy.

### **True Saints Believe the Doctrine of the Virgin Birth**

A genuine convert to Christ will accept the truth of Christ's virgin birth. A saved person will receive divine revelation as factual. On the other hand, a person claiming to be a Christian, yet rejects Scripture's testimony to Christ's deity, incarnation, and virgin birth (they are an inseparable triad), shows that he or she rejects the things of the Spirit of God and remains unconverted (**1 Corinthians 2:14**).

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<sup>i</sup> *The Virgin Birth, A Biblical Study of the Deity of Jesus Christ*, Robert Gromacki, revised and updated.

<sup>ii</sup> *The Fundamentals of The Twenty-First Century*, Edward Hindson, Mal Couch, editor.