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Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Various Evidences

That Support

The Teaching of the Virgin Birth.

(2013)

The Bible not only reveals God's eternal Plans, Purposes and Promises,
But also shows how you can know God for yourself.

Teach it, don't demand it.

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Various Evidences that Support the Teaching of the Virgin Birth.

Topics.

- Argument from Alleged Silence.
- Six evidences of the virgin birth.
- Miracle births in the Bible.
- Jesus was the Son of God by birth not by water baptism or by resurrection.
- The intimate reverent dialect Jesus speaks concerning his heavenly Father.
- Jesus the unique Son and holiest of all.
- Children and sons of God.
- The Son of man.

INTRODUCTION: following are various evidences that support the teaching Jesus is the Son of God and the teaching of the virgin birth and notes relating to the matchless uniqueness of the Lord Jesus Christ who was born of God and not of Adam as we all are.

Argument from Alleged Silence.

Some deny the Virgin Birth because it is not stated in clear detail in the Old Testament and because the Jews themselves missed it and because it is not mentioned in Paul's, Marks or John's Gospel., Following are some reasons why these things maybe so.

The Old Testament and the Jews Blindness: no one should expect to find more that hints in the Old Testament of the virgin birth for had it been written plainly and in lengthy detail perhaps not even the blind eyes of the Jews would have failed to see it. Their blindness to it is no proof that it is not there. They were blind to the prophecies regarding the suffering of their Messiah and the many other Scripture that pointed forward to his appearance and by their very blindness they helped to fulfil them.

Paul's Gospel: perhaps Paul's silence concerning the genealogy and birth of Christ and even his relative silence concerning Mary came from an unwillingness to provoke further scandalous accusations during Mary's lifetime (the religious leaders accused Jesus of being born of fornication) (John 8:41), or because he chose not to emphasise something that he had not personally witnessed, besides this Paul's calling was to proclaim the Gospel not reteach what others had very carefully and with much detail already written of.

Nevertheless it is very interesting to notices that Paul deliberately uses the word made rather than born when talking about the birth of Jesus.

Marks Gospel: Mark has no record of the virgin birth he is concerned with the mission of Jesus only. He begins with Jesus as an adult and his baptism, presumably Mark realised that Jesus was born of God because his opening words are clear, bold and categorical, "The beginning of the Gospel of Jesus Christ, the Son of God."

John's Gospel: John's purpose in writing his Gospel is that we might believe that Jesus is the Christ, the Son of God. He gives us in his first chapter the divine genealogy of Christ, "The word was made flesh and we beheld his glory" (the glory as of the only begotten of the Father). Since Mary from the time of Jesus crucifixion made her home with John he would of had exceptional opportunities of knowing

the truth of Christ's origin, yet when he comes to write, far from correcting or altering the earlier records of Christ's birth he use words which are only satisfactorily understandable if the Virgin Birth is true.

Concerning the Virgin Birth not being mentioned in Paul's, Marks or John's Gospel the following words of John should always be remembered: -

- Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written (John 21:25).

When I look at the exaltation of the Virgin Mary by multitudes of religious people worldwide and the worship of her statutes, I would think this would be one obvious reason why there is very little written about Mary. Certainly the Bible honors her as a godly maiden and the mother of Christ, but nowhere do the Scriptures say or even indicate that she should be exalted to the status she has been by some religions today.

Six Evidences of the Virgin Birth.

Flowing are six evidences that could be used in a court of law for proof of the virgin birth: -

1. An indication that a virgin birth might eventuate (Gen 3:15).
1. Evidence from the supposed father (Matt 1:16-25).
2. The reaction from the virgin mother (Luke 1:26-56).
3. A doctor's opinion: doctor Luke does not dispute it.
4. The son's opinion of who his Father is (John 1:1-8).
5. An indication of divine intervention (Dan 2:44).
6. The sceptics taunts, "We be not born of fornication" (John 8:41).

How important is it to understand whose Son Jesus is, consider the following words of Jesus: -

- This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (John 17:3).
- For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16).

From the beginning of the Bible there is indication of a virgin birth there is evidence from the supposed father and a reaction from the mother, a doctor does not dispute it and the Son speaks of who his real father is. Added to these there are sceptic's taunts of it and from the beginning Scripture is full of numerous indications of divine intervention.

Jesus Christ is the centre of God's entire eternal plan for mankind's redemption, he is vital to salvation, but to understand who Jesus is sinners must know who his Father is. Those who try to dispense with the miraculous element of Christ's birth are denying the uniqueness of God's Son and their perfect and beautiful relationship.

Perhaps they should consider the angel's reply to Mary's uncomprehending bewilderment at the angel's words, "With God nothing shall be impossible." Everyone who believes in the Christian God believes he created everything that exists; it seems amazing when this is taken into account that some still have trouble believing He cannot by the same creative power alter some genetic information so that Mary would conceive and bear a child.

Miracle Births in the Bible.

Adam: the birth of Adam was a miracle he was made from the dust of the earth.

Eve: the birth of Eve was a miracle she was made from Adams rib.

Isaac: the birth of Isaac was a miracle, Abraham was 100 years old and Sarah was 90 when Isaac was born.

Jacob and Esau: the birth of Jacob and Esau was a miracle Rebekah was barren, until Isaac her husband prayed.

God: says: He is the God of Abraham, Isaac and Jacob, it is interesting that all these births were through a miracle of some kind.

Joseph: the birth of Joseph was a miracle because Rachel Jacob's wife was barren until God answered her desire.

Samson: the birth of Samson was a miracle, Manoah's wife was barren and bare not until the angel of the LORD came to her.

John the Baptist: the birth of John the Baptist was a miracle, Zacharias and Elizabeth John's parents were well stricken in years and Elizabeth could not conceive until the angel of the LORD came to her.

Jesus: the birth of Jesus was a miracle he was born through the creative power of God and the Holy Spirit upon the Virgin Mary.

Everyone who believes in the Christian God believes that Adam was created from the dust of the earth and Eve from his rib and that God created all things by his word so why would it be difficult for some to believe that God's by his spoken word and creative power of the Holy Spirit could not alter certain genetic information of a gene within Mary, especially since scientist can or are very close to being able to produce a virgin birth by doing exactly that and are able to clone certain life forms today.

Jesus was the Son of God by Birth not by Water Baptism or by Resurrection.

No man or woman has ever regarded their own relationship with God as the prime reason for their existence, they have always spent more time over their earthly relationships than they ever have devoted to God, but in Christ this is not so, his entire focus and purpose in life was to be found in God. He knew at a very young age that God was his Father and had an affinity with Him which no other person has ever known. His mind was alert and active at the age of twelve, doctors of the law were astonished as he sat in their midst asking and answering questions with an extraordinary degree of understanding.

Some believe Jesus became the Son of God at his water baptism while others believe he became the Son of God at his resurrection, but when Jesus came to John to be water baptised by him John declares that Jesus is the Son of God, not that he has become the Son of God clearly showing that Jesus was the Son of God prior to his water baptism and prior to his resurrection.

For Christ to be declared the beloved Son on the day of his water baptism he has to have been God's Son prior to his water baptism. Scripture says, while Jesus was a Son he learned obedience and increased in wisdom and stature, and in favor with God and men, this is why his Father was able to declare, "This is My beloved Son in whom I am well pleased."

At the very beginning of Jesus ministry, as he rose from the waters of baptism it is made clear that his sonship does not depend upon his later obedience and spiritual development, but upon his birth.

The Intimate Reverent Dialect Jesus speaks Concerning His Heavenly Father.

Another evidence of Christ's Sonship to the Father is seen in his calm natural, intimate and yet reverent dialect when speaking to the Father or about the Father or in his claim to be the Son of the Father. There is no uncertainty in his assurance to being the begotten Son, no tension, no altering, no unevenness no muffled inner doubts his confidence in his unique Sonship with the Father very clearly shines through in his language concerning the Father.

When Jesus refers to God, it is "My Father" it is never "Our Father." Christ always personalizes his relationship to the Father, believers use the term "My Father" in personal prayer but when talking with groups of believers it is always, "Our Father" or "The Father" whereas with Christ is always "My Father." He never allows for the thought that he might have a human father. If Joseph was the father of Jesus (as some believe) Peter would have recognized Jesus not as the Son of God but as a prophet of God when Jesus asked him, "Who do you say I am?" (Matt. 16:13-17). Added to this if Jesus was the son of Joseph Jesus would have corrected Peter but instead he tells Peter that he only got the knowledge that Jesus is the Son of God by a revelation from the Father in heaven.

At Jesus birth angels declare, "A Saviour is born which is Christ," and at the age of twelve, Jesus says to his mother, "Did you not know that I must be in my Father's house?" (Luke 2:49) And all that heard him at this young age were astonished at his understanding and answers.

- John saw Jesus coming to him, and said, behold the Lamb of God.
- Scripture says we beheld his glory, the glory as of the only begotten of the Father.
- Peter gets a revelation from God the Father and declares Jesus, not as a prophet of God, but as the Son of the living God and Jesus commends him for this statement.
- Jesus himself says, I came down from heaven, no other apostle or disciple uses this kind of language.
- The church is built on Peter's revelation that Jesus is the Son of the living God.

These Scriptures shine a brilliant spotlight on the truth that Jesus is the unique and only begotten Son of God who came into the world by God's miraculous creative power by the Holy Spirit and by the Virgin Mary. Unlike Jesus believers are adopted sons of God, not by literal birth, but by faith in the name of the Son of God the Lord Jesus Christ.

Jesus the Unique Son and Holiest of All.

Men and woman who are most conscious of sin are those who are righteous and godly. John and the apostle Paul are a witness to the truth of this statement. In Romans seven Paul is telling of his inner conflict and showing to others that in his progress in discipleship there is a very real awareness of the realization of his own unworthiness before God and before the Lord Jesus Christ.

Paul said: -

- For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God (1 Cor. 15:9).
- To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ (Ephes. 3:8).
- The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost (1 Tim. 1:15).

John wrote: -

- If we say we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8).

This means that for Christians to claim sinlessness for themselves is quite simply to lie. If Christ had been only an extremely good man like the apostles and other humans (as some believe) then he would have said the same as they do of themselves, but never once do we hear from Christ, an admission of sin and we are not offended.

The following Scriptures show that Jesus was the holiest of men: -

- Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work (John 4:34).
- He who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him (John 8:29).
- For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Cor. 5:21).
- Which one of you convicts me of sin? If I tell the truth, why do you not believe me? (John 8:46).
- If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love (John 15:10).
- He committed no sin, neither was deceit found in his mouth (1 Peter 2:22).
- You know that he appeared to take away sins, and in him there is no sin (1 John 3:5).
- For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin (Heb. 4:15).

These Scripture shine a brilliant spotlight on the truth that Jesus was unique to all other men and woman born of Adam. He was in all points tempted like we are, yet without sin, he knew no sin, did no sin, and in him is no sin, neither was guile found in his mouth this is why his heavenly Father was able to raise him from the dead the Law had no legal right to hold him in the grave.

Children and Sons of God.

Throughout the Bible believers are spoken of as children or sons of God. Sometimes the same Greek word used for children is also translated sons. The primary use of the word children generally refers to those who are dependent and weaker while those who have overcome are spoken of as sons, but in a family sense both the child and the son are children to the parent which in the believer's case is God.

The picture the Bible presents is one of the believers heavenly Father caring for his weaker children. Believers are seen as weaker creatures being nurtured by a loving, caring and stronger being to themselves. The identification of course is to a natural earthly father who cares for and protects his own children.

All believers are presented in the Bible as adopted children or adopted sons of God whereas Jesus is always referred to as the only begotten Son of God and never called a child of God except when he literally was a child.

Unlike Jesus believers are always called the children of God or sons of God and when the title son of God does refer to believers it is always plural (i.e., the sons of God), no believer is ever spoken of or referred to as the son of God.

The Son of Man.

It is interesting to notice God calls Jesus His only begotten Son and others give Jesus the title the Son of God, but Jesus when referring to himself uses the title, "The Son of Man." Jesus is the Son of God by the Holy Spirit and the Son of man through Mary.

While dwelling with the apostles on earth Jesus lived not for himself, but on behalf of all mankind (he could of had all the riches and wealth of the world) and presented to the world and to all future generations the spirit, character, nature and behavior of the perfect man.

The title, "The Son of man" refers to the goodness of humanity in contrast to the barbarity and ferocity of mankind and carries the idea of weakness and mortality. Jesus seems to have preferred the title, "The son of man," for himself to his other Messianic titles, perhaps for the following three reasons: -

1. In order that he might identify his Messiahship with the mankind.
2. So that he might designate himself as the head of the human race.
3. Because of its lowliness it was the title least suited to foster the expectation of an earthly Messiah in royal splendor.

Wives, Concubines and Prostitutes.

Prior to the birth of Jesus the sons of Israel in the Old and New Testament, are spoken of as being begat to their father. When the father is involved or in focus, the term begat or begot is used (i.e., men beget sons), but when the Scripture is focused on the woman or the mother only, the term used is bring forth or bare, because woman do not beget they bring forth.

The general principal concerning woman becoming wives in the Old Testament appears to be when a man had intercourse with the intention of having children the woman automatically became his wife. This principal did not apply to prostitutes or concubines although if a man had concubines under the Law of Moses he still had to treat them as he would a wife. He was expected to perform a husband's duty toward his concubine and provide for them financially (i.e., give them protection, food and shelter (this is probably why only kings had concubines, who else could afford them?).

End.