

Why The Virgin Birth Matters

Jeff Rogers / Lamplighter Bible Study

Various Scripture

It's the season of awe and wonder. Terms like "magical" are often used to describe the feelings surrounding Christmas. But I submit today that, in the sense we use it as believers, Christmas is not magical but miraculous. And that miracle we celebrate is divine. It is not an anomaly of nature or incidental to the universe. The miracle was a divine symphony of events calculated with fine precision to move forward God's plan of redemption.

Without this miracle, the divine plan of redemption would be lost forever. If the time, place, or circumstances were distorted by any delay, relocation, or derailment, the plan would collapse. Everything in God's plan of redemption is dependent on the delivery of this miracle in accordance with Scripture.

Several notable, "miraculous" births are recorded in the pages of Scripture. God specifically tells us of six women in the Bible who were called barren, who, without the miraculous intervention of God, were unable to conceive and bear a child.

- **Sarah**, the wife of Abraham (**Genesis 11:30**). Mother to Isaac (She was 90 years old)
- **Rebekah**, the wife of Isaac (**Genesis 25:21**). Mother to Esau and Jacob.
- **Rachel**, the wife of Jacob (**Genesis 29:31, 30:1-2**). Mother to Joseph.
- **Manoah's wife** (**Judges 13:2-5**). Mother to Samson.
- **Hannah**, the wife of Elkanah (**1 Samuel 1:2**), was the mother to Samuel.
- **Elizabeth**, the wife of Zacharias (**Luke 1:7, 36**). Mother to John the Baptist.

I. The Scriptural Accounts of the Virgin Birth¹

- A. Two Gospel writers capture the narrative surrounding the virgin birth **Matthew 1:18-25 & Luke 1:26-38**
- B. Matthew records Joseph's perspective on the announcement of Mary's expectation of a child, while Luke focuses on Mary's deliberations as a new mother-to-be.
- C. Luke speaks to Mary's godly character, favor, and obedience to the Lord (**Luke 1:28, 38**), while Matthew speaks to Joseph being a just man who was obedient to the Lord (**Matt 1:19, 24-25**)
- D. Both Gospel writers insist on the sexual purity of Mary leading up to her conception (**Luke 1:27, Matt 1:18, 20, 23, 25**)

II. Because Salvation is of the Lord

- A. Just as God promised in Genesis 3:15 (the seed of the woman) would ultimately destroy the serpent, God brought this about by His power, and it was not the result of human effort.
- B. The virgin birth reminds us that our salvation comes through the supernatural work of God Himself.
 1. **Galatians 4:4-5**, *But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons.*

III. Because of the History of the Kings the Virgin Birth Matters

- A. Matthew records Joseph's Jewish (to Abraham) and kingly lineage (to David/Solomon) in **Matthew 1:1-17**.
- B. In this line of Kings, we find one Jechonias (or, Coniah) mentioned in **Matthew 1:11**. In a normal reading, we fly right by and keep going. But, today, let's find out who this was and why he matters to the virgin birth.
 1. In Jeremiah, we find this prophecy regarding Coniah in **Jeremiah 22:24-30**.
 2. **Jeremiah 22:29-30**, *O land, land, land, hear the word of the Lord! 30 Thus says the Lord: "Write this man down as childless, a man who shall not succeed in his days, for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah."*
- C. The word of the Lord cursed any future kings from Coniah's lineage onward. Thus, any natural born

¹ Zacharias, H. Daniel. "Jesus, Virgin Birth of." Edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press, 2016.

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- son of Joseph would be under this curse.
- D. Jesus, as the virgin-born Son of God and not the natural-born Son of Joseph, is not subject to this curse!

IV. Because of Biblical Prophecy the Virgin Birth Matters

- A. The Savior would be born of the seed of a woman (**Genesis 3:15**)
- B. The Blessing to all nations would come from the nation of Israel (**Genesis 12:1-3**)
- C. The King would be born from the tribe of Judah (**Genesis 49:10**)
- D. The King would be born to the house of David (**2 Samuel 7:12-17**)
- E. The Ruler in Israel will be born in Bethlehem (**Micah 5:2**)
- F. The Season of Messiah's birth (**Daniel 9:24-27, esp. vs. 26**)
- G. The Scepter's association with a star (**Numbers 24:17, Genesis 49:10, Revelation 22:16**)
- H. The Sign of His coming would be a virgin woman's conception (**Isaiah 7:14, Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.**)

V. Because of the Curse, the Virgin Birth Matters

- A. Genesis 3 – Death **enters** the world through sin (Genesis 3:6-7)
 - 1. **Genesis 3:6–7**, *So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.*
- B. Ecclesiastes – Death **defines** life “*under the sun.*”
 - 1. **Ecclesiastes 2:14**, *The wise person has his eyes in his head, but the fool walks in darkness. And yet I perceived that **the same event happens to all of them.***
 - 2. **Ecclesiastes 3:19**, *For what happens to the children of man and what happens to the beasts is the same; **as one dies, so dies the other.** They all have the same breath, and man has no advantage over the beasts, for all is vanity.*
 - 3. **Ecclesiastes 9:2–3**, *It is the same for all, **since the same event happens to the righteous and the wicked**, to the good and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice. 3 This is an evil in all that is done under the sun, **that the same event happens to all.***
- C. Romans 5, Death is **defeated** through Christ.
 - 1. **Romans 5:12**, *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—*
 - 2. **Romans 5:18–21**, *Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*