

THE VIRGIN BIRTH

When Mary heard Gabriel's message of **Luke 1:31**, she got stuck on the imminence of its promise – “And behold, **you** will conceive in your womb, and **you** will bear a son, and **you** shall name Him Jesus.”

How did she see the imminence of this happening while single, when she was given these three future indicatives verbs (conceive, bear, and name)?

Notice that all three of these verbs are in the “You” part of Gabriel's message. All three of these verbs are 2ps (second person singular) meaning Mary alone not you all (2pl).

The fact that Mary understood this meaning is stated in her one question – “How can this be, since I am a virgin?” (Lk.1:34) [euphemism] (Lk.1:27, 34). Also the Greek word “this” is touto (NSN) and the subject of “be” (eimi / f.m.ind / ASQ). It is a reference back to Gabriel's prophetic message of Lk.1:31-33.

We will study four aspects of the Virgin Birth and why it is an important Church age doctrine.

1. Christian theology of the Virgin Birth comes from Gabriel's response to Mary's question in Lk.1:34-35.

“And the angel answered and said to her, ‘a Holy Spirit will come upon you, and a power of a Most High will overshadow you; and for that reason The Holy offspring shall be called a Son of God.’” (Lk.1:35)

There are four Greek grammatical points in this verse that are important to the theology of the Virgin Birth.

- No definite article with Holy Spirit or Most High refers to the Godhead's creative work. The Creative work of the Holy Spirit will come upon (**epi** + metaphoric accusative of Jewish Age dispensation) Mary.
- This creative power of Most High (sovereignty of God) will overshadow (**episkiazō** / f.a.ind) [epi on the front of the word is associated with the previous preposition epi] you (dsf / soi). Mary's body will become a temple of Christ with Shekinah glory (Ex.40:34-38; 1 Cor.6:19-20).
- There is a definite article with The Holy Offspring (To Hagios gennaō / p.p.ptc.nsn) [subject]. It began with “for this reason” referring back to the creative work associated with the Virgin conception.
- There is no definite article with ‘Son of God’ - “The Holy Offspring shall be called a Son of God.”
- The absence of the article with Son of God refers to the genealogy SEED of Christ from Gen.3:15 to Luke 3:23-38 and Matt.1:1-17 to Gal.4:4.

2. All members of the human race are born with a blemished or imperfect “Y” chromosome because of Adam's fall - “For in Adam all die, so also in Christ all shall be made alive.” (1 Cor.15:22)

As a result of Adam's fall, man became the transmitter and woman became the carrier of AOS and OSN (Gen.4:1; 1 Tim.2:14-15) - “When Adam had lived one hundred and thirty years; he became the father of a son in his own likeness, according to his image, and named him Seth.” (Gen.5:3)

Apart from the creative work of the Holy Spirit, Joseph would be the transmitter and Mary would be the carrier of AOS and OSN to Jesus (Lk.1:35).

Mary's "X" chromosome carried the genealogy SEED lineage of Christ through Seth to Jesus Christ (Lk.3:23-38) while God's perfect "Y" chromosome transmitted the Only Begotten Son of God.

3. **Therefore Jesus Christ was born minus AOS and OSN because of a perfect or unblemished "Y" chromosome and qualified at birth to become the Lamb of God to take away the sin of the world (John 1:29, 36).**

"Untainted by the genetic influence of Adam's fall." (Renaissance of NT on Luke 1:35)

"But with the blood, as of a lamb **unblemished** (no birth defects) and spotless (no growth defects), the blood of Christ." (1 Pet.1:19; 1 Cor.5:7) "How much more will the blood of Christ, who through the eternal Spirit offered Himself **without blemish** to God, cleanse your conscience from dead works to serve the living God." (Heb.9:14) [**Impeccable**] (2 Cor.5:21)

(Heb.7:26) "For it is fitting that we should have such a high priest, holy, innocent, **undefiled** (amiantos) [free from contamination], separated from sinners and exalted above the heavens."

Because of the Virgin Birth, Jesus Christ was given the special title of **Only Begotten Son** (monogenes) (John 1:14, 18; 3:16, 18)

(1 John 4:9) "By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live (zao) through Him."

(Rom.8:3-4) "For what the Law could not do, weak as it was through the flesh, **God did: sending** His own Son in the likeness of sinful flesh and as an offering for sin, he condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit."

4. **Virgin birth was the first step in the historical qualifications of Jesus Christ as the Savior of the world.**

Gabriel to Joseph:

(Matt.1:21) "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins."

Gabriel to shepherds:

(Luke 2:11) "For today in the city of David there has been born for you a Savior, who is Christ the Lord."

John to the world:

(1 John 4:14) "And we have beheld and bear witness that the Father has sent the Son to be the Savior of the world."

The writer of Hebrews understood the important of the theology of the Virgin Birth:

(Heb.10: 5, 10) "Therefore, when He comes into the world, He says, 'Sacrifice and offering Thou hast not desired, **but a body** Thou hast prepared for Me."

The Greek word for prepared is katartizo (a.m.ind.2ps). It is a medical term referring to mending something broken. It is a messianic quotation taken from Ps.40:6. This is a theological reference to the perfect "Y" chromosome of the Virgin Birth rather than imperfect "Y" of Adam's fall.

Peter captured this theology:

(1 Pet.2:24) "And He Himself **bore our sins in His body** on the cross that we might die to sin and live to righteousness; for by His wounds you were healed."