

Many good Christians believe it did come from a natural desire on the part of the believers in Jesus to account for his superiority. Or did the belief of the virgin birth originate in the fact of the virgin birth? Now the evidence upon which we base our faith is the virgin birth in the narratives of the gospel. Four of them. But only two of them, Matthew and Luke, tell about this wonderful birth. Mark commences with the baptism of Jesus but John. But Matthew and Luke tell this beautiful story. Matthew tells us that there was a man named Joseph. Who was about to take as his wife a maiden named Mary. Before the marriage he discovered that Mary was about to become a mother. Joseph had only one explanation of such a condition. Namely that Mary have been faithless to the vows and of course he could not proceed with the marriage under these circumstances. To put her away publicly would humiliate her. Joseph, a just man, deliberated as to how he might do this privately. But an angel appeared and the angel told him not to hesitate about proceeding to marry Mary for she had not been faithless to the law of purity. But which is conceived in her is of the Holy Ghost. She would soon given birth to the Saviour. For he would save his people from his sins. And shortly thereafter Mary gave birth to Jesus in Bethlehem. Luke tells about the angel Gabriel who came to visit Mary in Nazareth. Who has been espoused to Joseph and of the house of David and said to her, "Hail, thou art highly

Luke 1:35

Introduction -

"The Holy Spirit shall come upon thee and the power of the highest shall overshadow thee. Therefore, also, that holy thing which shall be born of thee shall be called the son of God." From the beginning the Christian church has held the doctrine of the supernatural conception and the virgin birth of Jesus Christ. This has been true and essential part of the faith held by all saints. To unbelief in all of its forms this doctrine has always been offensive. From age to age men who hate the Christian religion and wish that it were driven out of the world have bitterly assaulted the virgin birth and the doctrine that the Holy Spirit formed the body of Jesus.

To deny the virgin birth of Jesus is no evidence of superior intellect or advanced learning. Jesus' own neighbors ignorant of the facts, called him the carpenter's son (Matt. 13:55). The indifferent crowds whose only interest in Jesus was food for their stomachs asked "Is this not Jesus, the son of Joseph?" whose father and Mother we know?" (John 6:42). And there were those enemies who sneered and said "We be not born of fornication" (John 8:41).

Racan Greek philosophers denied Jesus' virgin birth. One such school of thought was the gnostics who prided themselves in superior knowledge not passed by others. Much of the New

Testament was written to refute their heretical teachings, particularly Colossians. So to deny the virgin birth of Jesus is not to be (modern and up-to-date). It is a very ancient thing indeed. These ancients have their modern disciples who depart from God's word and deny the virgin birth on rationalistic, scientific, historical grounds. Contrary to biological law, based on historical facts, they say.

Typical of these is (Matthew Arnold). Many years ago he said "I do not believe in the virgin birth of Christ because it involves a miracle and miracles do not happen." These adverse critics seek to explain the virgin birth on the basis of (heathen myths). Among the ancients, (great men) were supposed to have unusual births. For instance, some (legends) said that the father of (Alexander the Great) was a giant serpent. Why not give to Jesus the same origin? But the (perfect vehicle) in the hand of the Holy Spirit (Isaiah 7:14).

Now Jesus' birth was written long before ~~the~~ Christianity came in contact with these heathen myths. The only new and strange thing about this old enmity is the kind of men who make the attack. Formerly it was made by (non-Christians) And anti-Christians. Men without the church.

✓ But (now) we find men in the church saying of the virgin birth of our Lord, practically what (Ingersol) and (Voltaire) and (Payne) and some of the rest declared. Many of them said that the

creditability and the significance of Christianity are in no way affected by the doctrine of the virgin birth. Some go so far as to say that (the doctrines) is the stumbling block to faith. They put a barrier between Jesus and the race. And that the narratives of the virgin birth in the gospel arose in much the same way as the (old legend) about the supernatural birth of famous pagans in the pagan world.

It is true we are (dealing) today with a great mystery. The beginning of all life is a mystery. Over which (science) which can tell us so much about the progress and chance of things has shined not even the feeblest ray of light. The (Psalms) said I will praise thee for I am fearfully and wonderfully made. Marvelous are thy works and that my soul knoweth right well. It is true of the (birth) and conception of man how much more of the conception of the birth of the god of man, Jesus Christ, is a great mystery. The mystery of the incarnation.

The (truth) of the Holy Spirit producing this has been questioned. Was Jesus or was he not born of the virgin Mary? From the very beginning (the church) has believed that the birth of Christ was on this wise. Namely that he was born of the virgin Mary. No one should dispute this fact. How did such a belief arrive? Was it a carefully advocated legend of myth? Clearly built up by these first disciples? Was it the story that the gospel writers just put together? Did it come as we are told?

fiercely jealous of her Lord's mortal children, sent two great serpents to destroy Hercules as he lay in his cradle. But the powerful youth strangled them with his hands. What these old myths tell of is lust-enflamed gods visited women on earth and beget children after a carnal manner. The birth of Zoasta and Budda are comparable to the New Testament account of the virgin birth. And as for the tales of great men begotten by serpents, pagan gods having children by mortal women in no way disproves the power of the Holy Spirit upon Mary.

II. Definite proof of the spirit's work

We have considered the denials of the spirit's work. Now let us come to the definition of proof.

First, supernatural announcement. This incredible, unbelievable by some. As we open the first pages of the history of our Lord's early life we come in contact with this supernatural. The spirit world unfolds. In the old patriarchal and prophetic ages, angels frequently appeared, conversing with Abraham, Hagar, Lot, and Jacob. Instructing in their ignorance, comforting in their distress, strengthening in their weakness. Joshus and Gideon and Elijah and Daniel and Zacheriah.

Excluding however those instances in which it was the angel of the covenant who appeared. The case of angelic manifestation was comparatively rare. And scattered over a thin area preceding the years of the birth of Christ.

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favored." And told her about the coming one. That the Holy Ghost, the Holy Spirit, had given her this child. Therefore, all of this was a holy experience. And when they went up to Bethlehem to be taxed, there was no room in the inn and therefore she placed him in a manger. Now Luke takes up this story and gives it deserved treatment. We find that the verses connected with the virgin birth should not have been included in the narratives. And that they were not in the foundation because of the difference in the genealogies and problems of the table of descendents. And that the attention is to certain statements that Jesus is referred to as a carpenter's son. Or the son of Joseph and the people knew no difference. About his outward appearance and that the strange thing would have been if they had thought of Jesus as other than the son of Joseph.

There are others who object to it on the basis that the silence in other portions of the New Testament. How that Mark is silent and John is silent. Mark does not say much about the new birth or the virgin birth of Christ. Neither does he speak of the birth of Christ in any form whatever. You would not infer that silence. Therefore Jesus never born was born. Certainly not. Where does the gospel of Mark begin? With the baptism of Jesu? Or the public life and the ministry? The fact that he does not write about the birth and childhood of Jesus in no way invalidates the facts that are in Matthew.

Other enemies discredit it because of what John does not say. He must have known all these things. If Jesus were born of a virgin, it is conceived that John should have known about it. But he kept silent. He did not say a word about it. He accepts it and takes it for granted. And he gives the details. Luke describes the detailed story of John the baptist and his birth and his parents but all that John says of the coming of John the baptist is that there was a man sent from God whose name was John. Yet you would not argue about the silence. And he does not go into detail about Zacharrus and Elizabeth.

Other enemies feel that because the apostle Paul has little to say about the virgin birth and the power of the Holy Spirit in this that there is nothing definite about it. Birth in those Paul's writings, though this is far from what we could describe. He alludes to it. Dr. Orr points out the indisputable fact that Paul is speaking of the incarnation of Christ always employed some significant peculiarity of expression such as God sending his son. In Romans 1:3, Becoming in the likeness of men. (Phil. 2:7, Gal. 4:4). Born of a woman. Paul hardly ever refers to the incidents of Christ's earthly life. Save his death. The resurrection is a great conformity of the miracle with which Paul deals. But here is intimate knowledge of the facts of the resurrection as well as the institution of the Lord's Supper indicates a full knowledge of the fact of Christ's life. Paul

taught the universality of the guilt of sinfulness of man. And yet he talked about Jesus coming to redeem man.

Some had suggested that it came from Jewish sources. Disciples of Jesus believed that he was the Messiah, the Son of God and therefore were ready to attribute to him some (miraculous) entry into the world. But Isaiah says, "Behold, a virgin shall conceive and bear a son and shall call his name Immanuel," And they were ready to ascribe any wonder to Christ. Matthew is said to have taken the suggestion of the virgin birth from the prophets. And (fabricated the story) that Jesus was so born and put the tale into his gospel. And after the same manner Luke. In other words the prophets suggest a narrative of the virgin birth.

Now according to Budda and Zoroaster, they were all supernaturally born. Confucius, Mohammed are among the great founders of religion and history. To whom Miraculous birth is not attributed. Some have said that such men as (Plato), (Augustus) Caesar were born of virgins.

The case of (Augustus), the myth, was that his mother asleep in the temple of Appollo had been visited by that god in the hospae of a serpent. And the fruit of this visit was Octavius. And afterwards Augustus. In any collection of classic myths, there will be found numerous accounts of the connection of Gods with (mortal women). The example of Electryon was beloved by Jupiter. The result of their union was (Hercules). But Juno,

question of curiosity; not of unbelief. But to that of Abraham about the birth of Issac when he said to the angel, "Whereby shall I know this?" The question implying no failure of faith. For we know that Abraham staggered not at the promise through unbelief but from natural curiosity. And the wish to have the faith she felt confirmed. She was told that the Holy Ghost should come upon her and the power of the highest should overshadow her and that the child after it was born, now miraculously to be conceived.

What a contrast. Here between Zacharias and Mary. The aged man had been taught from childhood in one of the schools of the prophets. And familiar with them. Mary was humble; has her opportunities of instruction. Was but meager but compared to his. Her inexperienced youth, her faith, was as yet unfortified by trial. What she is asked to believe is a direct, miraculous forthputting of the power of God. And yet the old priest staggers while the young maiden instantly confines.

Mary immediately and entirely believed the angel's word. And had great confidence in God. She had been betrothed, proved unfaithful. Was she by the law of Moses sentenced to death now? She was deemed guilty of such a crime, she stood exposed to lose of character and to public objection. What voucher would she give that it was actually a heavenly messenger? That it was of the Holy Spirit? Many a distressing fear could have been hers out in the future. But the angel said behold a hand-maid of the

At its opening and at its close, the angels appear as taking a special interest in the event. Gabriel announces to Zacharias the birth of John; to Mary the birth of Jesus. And an angel warns Joseph in a dream to take the young child down to Egypt. On the night of the great birth and for the first time on earth, a multitude of heavenly hosts is seen. In the garden of Gethsemane, an angel came to strengthen our Lord in his great agony. On the morning of the resurrection, angels appeared now sitting and now standing with him and without the sepulchre. On the top of Olivet, the cloud carried the rising Jesus out of the apostle's sight. Two angels stand beside the apostles and foretell his second coming. Nor do they withdraw from human sight when the ministry of our Lord was closed. Angels released Peter; commissioned Philip; instructs Cornelius; smites Herod; stands amid the terrors of the shipwreck before Paul.

Is there ought incredible in this? If there is indeed a world of spirits and in that world Christ builds the place our faith attributes to him. A great innumerable company of angels. The great design of our Lord's visit to this earth was to redeem our sinful race to God and unite us with the fallen family. The it was not unnatural; for around his throne and over his cradle stand rejoicing group of angels. Shall all the angels of God worship him? Shall we wonder then that this worship is one or two of its acts? From the beginning angels were interested

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spectators of what transpired here on earth. They sang together and they shouted for joy. When sin and death made their dark entrance, angels stood by; hailed the first beam of light that fell upon the darkness. And welcomed the first human spirit that made its way into the heavenly mansions.

When we look at the incarnation; this great act of the Holy Spirit, it was the son of God who brought these good angels down along with him. Securing their service and preparing us. Are they not all ministering spirits and sent forth to minister to them who are heirs of salvation. These angels were waiting for Lazarus to bear him away into Abraham's bosom. They hover around every deathbed. They are with us in our footsteps wherever we go.

The angel, Gabriel, was sent from God unto the city of Galilee named Nazareth to this virgin, espoused to a man whose name was Joseph of the house of David. The virgin's name was Mary. Little information is given in the gospel of the previous history of Joseph or Mary. He was told, we are told, they were of the house of David. A royal lineage. By direct descent. But that line now fallen so low that he was but a village tradesman, a carpenter. Mary, too, we have reason to believe, was also of the royal stock of David. Yet, living in an humble condition she; this betrothal had taken place and there was new hope. She sees the form of the angel, hears the voice of the angel.

"Hail, thou art highly favored. The Lord is with thee. Blessed are thou among women."

To Zachariah, he had spoken at once by name. And had proceeded to deliver a message. He enters more reverently, humbly at Nazareth and he stands by this youthful maiden. Mary should have been troubled at this saying. Troubled as she felt the privacy of her secluded thus invaded. She is not so troubled however as to hinder her from casting in her thoughts. What manner of salvation this should be. She received this with silence and surprise. Gabriel hastened to relieve her fears and satisfy curiosity. "Fear not, Mary. Fear not. For thou hast found favor with God. Behold thou shall conceive in thy womb. And thou shalt call his name Jesus. He shall be great."

There was scarce a mother in Israel in those days who did not cherish it as the very highest object of desire and ambition to be the mother of the promised Messiah. Mary was a mother in Juda. And the man to whom she was betrothed, belonged to the stock from which the Messiah was to spring. Her devout and thoughtful habits had made her familiar with the old prophecies that foretold the Messiah's advent.

She seems at once to have apprehended that it was of the birth of the great son of David that he was speaking. She seemed not to have needed any information on this point. She puts indeed a question which has been interpreted. But her's was a

the house and lineage of David were obligated to go to Bethlehem.

This was at the time the (fullness of time). God sent forth his son, evidently implies that not only there was a set time, appointed time aforeshadowed of the father, but that a series of preparation, prearrangements these things had to appear in proper order.

But if Christ had come in the earlier stage; had incarnation followed quickly upon the fall so far as that coming was concerned there had been no room for such prophecy. That would have been cut off, prediction extending over three thousand years from the first dim time that the seed of woman should bruise the head of the serpent. On down to Malachi.

Even the miracles would have put him to a serious disadvantage. Our belief in the miracles of Jesus is thus bound up with our belief in a large portion of ancient history. If we renounce the one, we must in all fairness renounce the other. And we would blot these out. We have to thank God for the wisdom and the order of things whereby consequently the time came for the Holy Spirit to send forth Jesus.

The world was left for a long while to itself to make full proof of its capabilities and dispositions. Many great results are realized. There were countries unvisited by any light from heaven. Upon which the son of civilization rose and shone with no mean luster. Where the (intellect of man) acted as vigorously

Lord. Be it unto me according to thy word, she emphasized.

As you notice the humility of her faith, it brought freedom to her. This wonderful announcement of the child. The miraculous conception by the Holy Spirit. And Mary harbors no doubt, things on these things. How unworthy, behold, the handmaid of the Lord. A finer instance of simple, humble, childlike trust. Can scarcely be found in the word of God. Gabriel said that God was with her. God's good pleasure would be with this maid,

2. His errand accomplished, Gabriel withdrew and after the brief, exciting interview, Mary was left to think upon these thoughts. She longs for someone with whom she can converse. To whom she may unburden her full mind and heart. Is there anyone that she could lay bear all the secret thoughts? For she remembered now what Gabriel had told her about her kindwoman, Elizabeth. Who may well be trusted with the secret. Eager for sympathy, bursting for companionship, she arises in haste and departs and travels a distance to her cousin's who lived in the far off (hills of Judea). Or Juda. It might have been a perilous journey some have suggested it might have been a hundred miles. But what was the distance? Quickly traveling the long distance, she reached the house of (Elizabeth), salutes her and Elizabeth breaks forth at once with the explanation, "Blessed art thou among women. The very words which the angel had so lately spoken to her astonished ears and blessed is the fruit of thy womb.

She need (not tell) her secret. It is already known. What a fresh warrant this for the truth of all that Gabriel had said. It comes to confirm a faith already strong. But which might perhaps otherwise have begun to falter. He did not waver in the angel's presence. But now she comes to share it and she realizes that this message is already known. This is a rare exhibition of humility toward God. And now the same spirit which had enlightened her eyes and filled her heart, had opened her lips to give such greetings to her cousin. Coming in. And there was a wonderful salutation.

My soul doth magnify the Lord. The Lord had magnified her by his goodness. And made her great and she will magnify the Lord.

The larger his gift to her, the larger the glory she will render in his great name. My spirit hath rejoiced in God, my Saviour. She hails the coming Saviour as one needed by her as by all sinners.

Her family was poor in Juda. As she was among the least in her father's house. And now the Lord has stooped down and regarded his handmaid and exalted her. So much about herself and all that the Lord had done for her but now she widens and she embraces to give thanksgiving and praise. These two mothers stood face to face saluting one another. It is the voice of him who crieth in the wilderness, "Prepare ye the way of the Lord. Make straight

in the desert a highway for our God. And here is the other who will come out of Galilee and say, "Blessed are the poor in spirit for their's is the kingdom of Heaven." The same spirit that ministered to these will minister through their sons.

It is difficult, perhaps impossible to decide, whether it was before or after her visit to Elizabeth, that Joseph was made acquainted with the condition of his betrothal. Painful perplexity to put her publicly away by bill of divorcement would have openly stamped her character with shame. He was unwilling to do that to injure her.

The angel of the Lord appeared to him in a dream and removed all these doubts and led him to take Mary as his wife. This difficulty overcome, Mary was quietly awaiting at Nazareth, the expected birth. But it was not at Nazareth that the Messiah was to be born.

According to ancient prophecy, it was to be in Bethlehem. So that the prophet Micah spoke (700 years) before should be fulfilled.

3. So God used (another instrument in the Roman Empire) stretch out his domain and that there should be a general census in the empire and the taxation should be determined. By the ruler. Thus each subject would go to the home of his birth, his tribe, the seat of his tribe, where his record was kept. And there he would register or be enrolled. Joseph and Mary being both of

pointing to her conception by the Holy Spirit for with God nothing shall be impossible. (Luke 1:37). This involves a miracle. Miracles are impossible is today the question for with God, nothing is impossible. If we deny the existence of God, everything becomes a problem.

What is a miracle anyway? It is an event in the natural world through divine intervention which is contrary to the laws of nature. As we understand them. But we do not understand God's natural laws. His may be commonplace. For him to have been sitting in a closed room many miles from where Mary was and yet the Holy Spirit working this miracle. This truth. Or for you to be in a closed room and somebody be speaking over the radio miles away. Talk about the miracles of God. And reveal unto you Jesus.

Yet, these things seem to be beyond the natural or the biological possibilities. Is not the answer to be found in the fact that the Bible does not claim deity for either Isaac or John? For denial of the virgin birth is to deny the deity of Jesus. And to deny this leaves you with a greater problem of explaining Jesus than ever before. Animals beget animals and men beget men. Does it not naturally follow that God begets God. Either Jesus was born through the Holy Spirit of the virgin or else it was a natural birth and thus makes him a natural man.

Even science cannot disprove this because science is not in

as it has ever done on earth.

Culture, painting, sculpture, architect. Was nothing gained by allowing Egypt, Greece, Rome to run out their full course of civilization. While the light of heaven narrowed on the limits of Judea. Was there nothing to gain in all of this? We have the description that they became vain in their imaginations, their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible god into an image made like a corruptible man.

When we think of Mary from Nazareth to Bethlehem, is there nothing impressive in seeing the power of Rome to bring about and determine the Redeemer's birthplace?

A few years after the birth of Christ, we know that Herod was disposed and vanished. And Judea had then a Roman governor placed over it. Had Jesus appeared a half a century earlier, or one half century later than he did; had he appeared when the Jewish authorities had unchecked power; how quickly, how secretly had their deadly malice discharged itself upon his head. No cross had been raised on Calvary had he come a few years later. But the Redeemer's birth, when Mary was at first informed that Joseph and she must go to Bethlehem, perhaps she shrunk from a long journey. At last they arrived in the village. The inn, we suppose, was small. One place afforded the entertainment of strangers. And there was a crowd. Thus Mary brought forth her

first-born son. And with her hands placed him in a manger. Yet the night of that wonderful birth was not to pass by without bearing light as a signal witness of the greatest event in all of history. On the ridge of Bethlehem, there was some grassy fields. And all that night some shepherds watched their flocks. Humble, faithful, industrious men. They would not have understood the message of the angels so well but they listened and hastened so quickly to Bethlehem. Had there not been such reverence, nor would they have reverently bent over the manger when they had been told of the child unless they were devout men. These lonely shepherds on the hillside keeping watch over their flocks, thinking perhaps of the time when these very sheepwalks were trodden by the son of Jesse; remembering the ancient prophecy told them that was one who was going to come; David's son, David's Lord. Suddenly the angel of the Lord came upon them and the glory of the Lord encompassed them and there was fear. Fear not, said the angel. For I bring you good tidings of great joy. Mary had been told that her child was to be called Jesus. That he was to be the greatest and the highest. Joseph had been told that the son would be born of Mary; Jesus for her would save his people from their sin. Now the angel speaks to these shepherds in still broader terms and says, unto them and to all people this child was to be born and to them and to all the world as a Messiah, the universal Messiah. The shepherds asked no sign as Zachariah

and Mary had done and yet they got one. Ye shall find him wrapped in swaddling clothes and lying in a manger. Now that village was but a mile or so from the spot where they stood. They could verify it. But they, having something more to see and to hear, ere they visited the village. There was a great multitude of the heavenly hosts with astonished vision. Human eyes never saw before such a great company; a large company in the sky. And they were chanting about the new Saviour. That had been brought though the power of the Holy Spirit. And age by age we take up this chant of the Redeemer's birth. Glory to God in the highest and on earth, good will toward men.

As the baby was born in Bethlehem, this old world, was in silence. In darkness, in ignorance, in unconcern. But all of heaven was moved. For this large company of angels which the shepherds saw were; what were they to the thousands that encircled the throne of God? And the shepherds are startled. At midnight, at the floods of glory. Their ears are thrilled with a thrilling song. And the stars look down as before through the darkness. And they collect their thoughts and they promptly go. They go in haste. The sign is verified. How cheering to Mary when these men arrive.

There is no doubt about it that we have definite proof of the spirit's work. Those because Mary would be the first one to doubt it. How shall this be seeing I know not a man? And

The virgin birth teaches that Jesus is our sinless Saviour. Some would tell you that the virgin birth is not essential to the Saviour hood. They ignore it. But to be your Saviour, he had to be free from sin. Free from the original sin.

Someone has said that his sinless life is as great a miracle as the moral realm as his virgin birth was in the physical realm. The seed of the woman, born of a virgin, born without sin and lived without sin, became sin for your sakes. Here is holiness. A sinless man. The first man created in God's image fell. And after him all men have sinned and fallen. Again we find that the angels try to tempt him but he was separate; he was free from every taint of sin. You have left in that manger cradle of Bethlehem the child who may become the world's greatest prophet and leader, dreamer, reformed. But Jesus the Saviour, Redeemer, is gone. Christ is lost to humanity. Wise men of the East take back your gifts. Which you have laid at his cradle feet.

Shepherds standing in silence you must go back to your sheep upon the fields. Angels whose music comes floating down from heaven's gates silence your sweet music and leave mankind to its grim music of sobs and moans and curses and blasphemies. The star of Bethlehem must go out. And let the world be in darkness and grope forever if Jesus is not holy. Then all of these things will have to be reversed. If the Holy Spirit did not have power in this mighty act.

a position today to avow that God cannot do this or that. The record here is most complete. Luke was a physician and he was a man who knew about sinet and therefore he put it down for us. Concerning the birth of Jesus and he is the one who writes out the birth certificate. Having done this, Luke wrote out Jesus' birth certificate despite the fact that the all his training and despite the fact of all his scientific objections. Is the virgin birth contrary to historical facts? I think not. Students of history are fortunate indeed if they have manuscripts dealing with the subjects in ancient history. The student of the life of Christ has comparatively unlimited number.

Sir William Ramsey, a noted British archeologist, once prejudiced against Luke, after many years of research declared Luke to be a historian of the first rank. It is significant therefore, that after careful evidence and searching Luke penned the complete story of the virgin birth as it took place under the influence of the Holy Spirit.

III. Discovering Blessings of the Spirit's Work

As we think about the power of the Holy Spirit to produce Jesus (Matt. 1:18), there are many blessings which I see in this truth.

✓ First, Jesus here has dignified the estate of infancy. He sorta hallowed it as he binds the mother to the new child. The

second Adam might have stood forth like the first. No childhood passed through. Why did he become an infant before he was a man? Well, that he might consecrate that first human tie. That earliest estate of human life. The grave we say, has been hallowed. Has not the cradle also? By Christ having lain in it. Humiliation of his birth stripped him of his estate of poverty and of all reproach.

And there he was between the lowest and the highest. A place and the manger in his earthly life.

3- Another blessing I see is a difference between earthly greatness and that of heaven. On that night when Christ was born, what was the difference? There was all outward marks of distinction between child of the Hebrew mother who lay in that lonely cradle and Augustus Ceasar. The name of the one was known and honored. Over the whole civilized globe. The name of the other was scarcely heard of beyond the narrow bounds of Judea. And when repeated there it was too often as a byword and reproach. How does it stand today? The thrones of Ceasar, the thrones of humanity perish. But the name of Jesus carries power. His empire is pure, self-sacrificing. And those little tender feet of his one day would stand and walk the stormy waters of the sea. That little feeble hand of his will one day touch and open blind eyes. Or loose a tongue-tied individual. Or cause diseases to take wings. That soft voice of his would be a

gentle breeze and breath to summons the storm to cease. It was he, the word who was from the beginning with God and who was God who was thus made flesh.

If you deny the power of the Holy Spirit in this, then certainly you may make any myth a fable to satisfy your own thinking. But this was a time of good tidings of great joy and we need to receive it with joy.

IV. Blessings is that this is the Son of God

This is the meaning of this incident that he was born and called the son of God. There are those who insist that Jesus never claimed to be the son of God. But Jesus allowed Peter to call him the Christ, the son of the living God. Thomas called him my Lord and my God. Paul said that he would continue to get his presence at all times. Any man's life would have a beginning like this certainly must have been the son of God. The deity of Christ here and those who reject the deity of Christ reject usually the virgin birth. One follows the other as a natural consequence. But the denial that Jesus was the son of God is the deny that the Holy Spirit had any part in forming the blessed body of our Lord Jesus Christ. Therefore the doctrine is essential to the integrity of the incarnation and onto the Christians salvation.

V. Sinlessness is Another Blessing

VI. The Promise of the New Birth

The virgin birth is the promise of the (possibility) of your new birth. As Jesus was born of a virgin; conceived of the Holy Spirit, so you may be born of the Holy Spirit (John 3:5-7).

The virgin birth is in accord with reason, science, and history. Scientific historical logic alone is insufficient to convince you of the virgin birth. There are limits beyond which these things cannot go. And I speak now of experience. No one can deny experience. And there are countless people present today who can say from genuine experience, "that one act of faith brought them to this personal experience in which they know in their hearts of a certainty that the Holy Spirit sent down God's best gift and at Christmas and that he was born of flesh and not of the will of man but of the will of God."

Place