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## The Miracle Birth of History

The advent of Christ to this world was surrounded by the miraculous. Before the hour of His birth, at the time of that wondrous event, and immediately following, strange and wonderful incidents occurred. To both Mary and Joseph, an angel appeared to make announcement of the Saviour's birth. There was light at midnight and the singing of angelic choirs to herald the first Christmas announcement. And a brilliant meteor was "launched" to guide the seeking Wise Men to the discovery of "the desire of all nations."

But most miraculous of all was the birth itself. It was to a virgin that the angel came, it was of a virgin that the Christ was born. "Behold, a virgin shall conceive, and shall bring forth a son . . ." is the strangely significant forecast of prophetic announcement. And this was in keeping with the emphasis of the early Messianic promise: ". . . the seed of the woman shall bruise the serpent's head . . ."

The doctrine of the Virgin Birth of Christ is described by Dr. Adam Clarke as "an article of utmost consequence to the Christian system."

We cannot but deplore the unscriptural prominence which the Roman Church gives to the Virgin. Their doctrines of the sinless birth, the perennial virginity, the bodily ascension to heaven of Mary, we reject, and with biblical right. The erection of images, small and great, to the "Queen of the Universe," is idolatrous and evil. Praying to "the mother of God" is a misleading perversion of communion with the Almighty.

But, while we do not exalt Mary, the mother of Jesus, to a place of worship, we do embrace the sacred and mystical doctrine of the virgin birth of our Lord Jesus Christ.

The mystery of the Incarnation of Christ is beyond the range of human thought and understanding. It eludes all human explanations. It is a truth we accept by faith in God's Word and power, "for with God nothing shall be impossible," Luke 1:37. Nor is there place in our church for a liberality of thought and teaching which would eliminate from the tenets of our faith this sacred truth.

Acceptance of this great doctrinal truth is basic to Christian faith. "Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel." This is the sign of the supernatural, a sign that only faith can see.

Christianity was launched by a miracle, as the creation of the world was. In the beginning, the Spirit of God "brooded over the face of the waters;" in the beginning of this "new creation," He "overshadowed" Mary.

"The Holy Ghost who produced the world, now produced the Saviour of the world," comments Matthew Henry.

"He who can recognize in the Babe of Bethlehem, both the Son of God and the son of Mary, will find no equal demand is ever afterward made upon his faculty of faith."

Thus, belief in this miraculous element in the birth of Christ, lays a foundation which will support all other miraculous elements of the Gospel.

For this faith we give thanks, and in this faith we rejoice.