

In the United States and Great Britain fifty years ago, there were many who, though claiming to be real Christian believers in the atonement, attacked the doctrine of the Virgin Birth. They said it was contrary to natural law, and, after all, of little importance. They pushed this denial most vigorously. To many thoughtless Christians, it seemed to be a very minor point, but it formed an entering wedge for undermining all belief in the supernatural, and ultimately destroying any real Christian faith. If the Bible is not reliable on this matter, which it presents so clearly, how can we trust it anywhere? The natural result occurred. A few years passed, and those who had been led to question this point were moving still further away from belief in God's Word. Large churches and seminaries - whole denominations in some cases - were led away from any belief in the God of the Bible or in the Bible of God. Belief in the Virgin Birth is vital to the continuance of effective Christian testimony.

In the sixth place, belief in the Virgin Birth is important, because it is one of the points at which anti-Christian views are most readily detected. A man may say he believes in the Resurrection, and simply mean "the permanence of personality". He may say he believes in Christ, and simply mean a vague symbol for human betterment. He may say he believes in the Atonement, and simply mean an ethical principle. But few indeed - none that I know of, unless it be some follower of the Neo-Orthodox brand of confusing terminology - will say that he believes in the Virgin Birth of Christ, and mean something other than what is really taught in the Bible. It is a touchstone by which many an enemy in the camp may be detected.

As a young man attending a religious conference, I was once assigned a roommate who was a pronounced modernist. Constantly he tried to destroy faith in the Virgin Birth. One day I asked him: "Why do you so constantly affirm your disbelief in this particular miracle? How about the Resurrection of Christ?" In a rare moment of utter frankness he turned to me and said, "If you can believe that a real man really died and was buried, and then really came to life again, you are accepting such a stupendous miracle that it is foolish even to talk about lesser ones."

Obviously, the man did not accept the great central Christian belief in the bodily Resurrection of Christ. But he rarely mentioned this. He constantly talked about the Virgin Birth.

The Virgin Birth is a gate to the city of God which must be constantly guarded. It is a point at which those who would destroy our faith can easily gain access. It is important that we watch this point.

Is this the spirit of love, to talk this way? Should not the Christian love all men? Indeed he should. He should love them so much that he will strive with all his might to secure their salvation.

If a boat is drifting down the stream toward Niagara Falls, would we show love to its occupants by refusing to warn them of their danger? They are enjoying the scenery and chatting amiably as they drift toward their destruction. Would it be loving to disturb their pleasure?

Yes it would. In fact, it is showing lack of love to let people drift unwarned into modernism and soul-destroying apostasy. Christ had the sharpest of denunciation for those who led his people astray. True love to God and to His people requires that we speak out against apostasy, as Paul did, warning with tears that eternal death for millions is ahead, if apostasy is not checked. The Virgin Birth is one of the key points of our religion. If we believe in God and in His Word, we must speak out against those who deny this precious teaching.