The supernatural is woven inextricably into the whole Bible story—especially the story of Christ Jesus, his virgin birth, his signs and wonders, his resurrection from the dead, his ascension into heaven, his sending the Holy Spirit—all must be rejected if the supernatural and miraculous is rejected.

Taking the supernatural element out of the story of the Bible, is like taking the thread out of a garment. You undo the entire garment except for a handful of buttons.

**The Virgin Birth: No Myth or Fable**

The gospel nativity bears no resemblance to myth. Were it written that Mary picked a pumpkin and found the baby Jesus inside, then well might we think we are reading a myth.

The account, however, is straight forward and contains none of the trappings of fables. The story's extraordinary point is that Mary was a virgin when she conceived, and was still a virgin when she gave birth.

This, and the rest of the story, is presented as straight facts and real events among real people. The account bears no resemblance to the myths of the Greek and Roman gods or the unscriptural Jewish fables.

Myths, fables, and legends, are written not to embody great truths, but to make a hero out of one who, in real life, falls short of the ideal. If faith in Jesus requires myth or legend to bolster it, then it is a vain faith, because the real Jesus, stripped of the legend and myth, is just another Ned Kelly, Robin Hood, or Davy Crockett.

Peter testifies, "We did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eye witnesses of his majesty..." —a clear, evidential refutation of the assertion that the story of Christ is a myth (2Pe 1:16).

**Christ's Birth: A Sign**

The virgin birth was to be a "sign" from God (Isa 7:14). A birth in the ordinary course of nature is not a sign. As wonderful as it may be, human procreation occurs every minute of every day. If Jesus's birth were an ordinary natural event, how would it be a sign of anything?

On the other hand, if the mother had conceived being a virgin, and was still a virgin when she gave birth, then that would indeed be a sign. Matthew is clear that Joseph kept Mary a virgin until she gave birth to Jesus (Mtt 1:24-25). Nothing less than that fact makes the birth of Jesus a sign, and Jesus the unique son of God in whom we should believe (John 3:16).

**The Word “Virgin”**

In some translations the word "almah" in Hebrew is rendered "maiden" or "young woman" rather than "virgin" (Isa 7:14). However, the inspired translation (Mtt 1:23) has the Greek word for "virgin" —the Holy Spirit settles the matter.

**Jesus as Joseph's Son**

The scriptures report some as saying that Jesus was Joseph's son. For example, Philip did (Jhn 1:45). Even Mary once said to Jesus, "Your father and I have been worried and looking for you" (Lke 2:48). In ordinary life, many fathers and sons are so related legally, morally, and socially, but not biologically. They are properly called fathers and sons. Jesus's relationship to Joseph is treated in this ordinary way.

Of course the birth records would be expected to show some indication of the non-biological relationship. Notice how the genealogies of Jesus studiously avoid calling Jesus the son of Joseph... "Jesus supposedly the son of Joseph" (Lke 3:23)... "Joseph the husband of Mary by whom was born Jesus" (Mtt 1:16). This is not an indication of myth building by Matthew and Luke, but contrawise an indication of their attention to factual detail in representing accurately the birth record of Jesus.

We see, then, that in ordinary statements Jesus is properly spoken of as the son of Joseph, but in legal statements he is not acknowledged as the biological son of Joseph, nor is Joseph said to have begotten Jesus. Furthermore, in theological statements, Jesus is said to be "the Son of God" (eg Jhn 3:16, Jhn 20:30-31).

**Silence of the Epistles**

Some worry that the rest of the New Testament is "silent" on the virgin birth. Silence does not