



[Understanding the Christ](#)

Episode 39 - Born in Eternity: Rethinking the Virgin Birth and the Nature of Christ

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In this episode, Scott Stanley continues his videocast series on "understanding the Christ," offering a close reading of Scripture to explore the birth of Jesus in Bethlehem and the theological implications of the virgin birth. Speaking alone, Scott walks listeners through Luke 1 (especially verses 26–35) and connects those passages with other key texts—Philippians 2, Hebrews, Micah 5:2, Psalm 51, John 1, and more—to build a coherent picture of who Jesus is and where he came from.

Topics covered include the angelic announcement to Mary, the meaning of words like "conceive" (Strong's G4815) and "shapen" (G2342), the phrase "overshadow thee," and the translation choices between "spirit" and "ghost." Scott argues that the Bible indicates the Son existed in eternity past, that God "gave" the Son a body which was placed in Mary's womb (rather than a natural conception through a man), and that this explains Jesus' sinlessness, his unique origin, and his exceptional understanding of Scripture from youth.

Key points include the distinction Scott draws between humanity (born "shapen in iniquity") and the Son (brought forth by the Highest), the theological consequences of a divine origin for Jesus' identity and mission, and the process by which the eternal Son "emptied himself" and became flesh—tempted yet without sin. He also emphasizes the

importance of reading Scripture with spiritual openness rather than letting denominational creeds limit inquiry and growth.

Throughout the episode, Scott encourages listeners to study the transcript, pray for understanding, and pursue freedom to think and grow in their knowledge of Christ. He points to related resources—podcasts and the videocast—and invites listeners to continue exploring how the Son of God, born in eternity and physically in Bethlehem, becomes Savior, Lord, and the model for being formed in God's image.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi, I'm Scott Stanley, continuing the videocast concerning understanding the Christ. That's a big subject, understanding the Christ. And I've got a big one for you today to try to get your mind around. We're just simply going to read verses. And I want to discuss some of these things with you as to what they mean. And, you know, if we are not free from the denominations, if they are still holding over us a fear, a grip... they get a grip on you, that "if you don't go to church here, if you don't believe like us, you're going to hell."

I mean, I can't tell you how many times I've been told that, and I had to completely get away from them to have the freedom, to think, to be able to read the Bible and go to the Lord on my knees and ask him, "What does this mean? Could you help me understand this?" Because individuals change, denominations don't, and if you're stuck in a denomination and they've got their creed... You have to believe this creed. You can't grow. It's hard to go beyond that.

So it takes courage to stand up and say, "You know, I don't believe like you. I want freedom to think and get away from it." If you make that move, God will lead you. He will help you find people who can nourish you and strengthen you. So in this video today, I want to talk about the birth of Jesus in Bethlehem. Now, this is key because we know in Philippians 2, *let this mind be in you which was in Christ Jesus, who being in the form of God...* (Php 2:5-8) So here Paul is taking Christ Jesus back into eternity past.

Now we know Jesus wasn't given the name Jesus until Bethlehem (Mat 5:21). We also know that according to his baptism, where the Lord says, *I've anointed my king on my holy hill*, and then Jesus says, *well, I'll tell you the decree that he gave, the anointing. The decree, he said, was 'You're my Son. This day have I begotten you'* (Psa 2:6-7).

So here we have the Son of God being told at his baptism, *"You're my Son."* Immediately, after being told that, Jesus goes into a wilderness (Mrk 1:11-13). Now, without getting into all the explanations, if I'm reading the Bible spiritually, trying to understand the symbols and apply these things, I'm not saying Jesus did not go into a literal wilderness. The wilderness he went into was in his mind, for sure, because he started to be tempted.

If you're really the Son of God, then make these stones bread (Mat 4:1-11) ... You know, the temptations that happened in the wilderness of his thinking. I'm telling you, if Jesus already knew he was the only begotten Son of God literally, that would not have been a temptation. He couldn't be tempted: Are you really the Son of God? See, he would have known that for 30 years. So, the temptation happened because he didn't know that, and God told him, *"You are my Son,"* and immediately he went into a temptation. *"Well, if I'm the Son"* ... and he starts having these thoughts and answering his doubts and his questions with Scripture. So again, that is a study in and of itself.

But looking at this birth in Bethlehem, where he is given the name Jesus, I want to turn to Luke chapter 1, and we're going to be looking at a lot of different things. I want to show you some word meanings. Right now, as I sit here, giving you this information, I'm wondering, how are you going to do this? How are you going to put this on the screen? So I have some bridges to cross, I'll tell you that.

But I want to get across to you something about Christ, because all of my Christian life, there has been the argument: How much like us was he? I've heard people say, *"Well, he was 100% God and 100% man."* Well, I want to answer some of those things, and you can come to the conclusion you want. But I think it's important that we see what's actually being stated when Gabriel comes to Mary. Let's look at this in Luke chapter 1. I want to start reading at verse 26.

Luk 1:26 In the sixth month the angel Gabriel was sent from God to the city of Galilee,

named Nazareth,

Luk 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Luk 1:28 The angel came in unto her, and this is what he said. Hail, thou that art highly favored. The Lord is with thee: blessed are you, among women.

Luk 1:29 When she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

Luk 1:30 And the angel said unto her, Fear not, Mary: for you have found favor with God.

Luk 1:31 Behold, you shall conceive in your womb, and bring forth a son, and you shall call his name Jesus.

Luk 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Luk 1:33 He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Luk 1:34 Then said Mary to the angel, How shall this be, seeing I know not a man?

Now that's key that she says that, and it's recorded here, like in verse 27: *a virgin espoused to a man whose name is Joseph*. But again, verse 34,

Luk 1:34 Mary said to the angel, How shall this be, seeing I know not a man?

Luk 1:35 And the angel answered and said unto her, The Holy Ghost (which the word "the" is not there. It is not the word "ghost," it's "spirit.") Holy Spirit shall come upon you, and the ability of the Highest (who we know is the Father), shall overshadow you: therefore also that holy thing which shall be born of you shall be called the Son of God.

Now, needless to say, these verses are loaded, and the first one I want to address is verse 35. Verse 35, let me put this on the screen one more time.

Luk 1:35 The angel answered and said unto her, Holy Spirit shall come upon you, and the ability of the Highest will overshadow you...

What does it mean, "the ability of the Highest, of the Father, shall overshadow you"?

Well, two key words are "overshadow" and "you." *It'll overshadow thee...* to overshadow, you think of a mountain. Let's say the sun's coming up and that mountain overshadows

a city. Well, the ability that God has will overshadow you. His ability overshadows your doubt.

Now, think about it. *I'm a virgin. How is this going to happen? I've never known a man.* Well, the ability God has of making you pregnant, his ability is going to overshadow the doubt that you have about this situation. *"And therefore, that holy one born in you will be called the Son of God."*

So let's make something clear. Mary was a virgin. What does that mean to us? That means there was no penetration - that she became pregnant without knowing a man. There was no penetration. Now, consider with me. Therefore, God put his Son in her womb. Now, why do I say it like that? Because if you'll remember what is stated in Hebrews 10, quoting from the Old Testament, it says, *"a body you have given me"* (Heb 10:5/Psa 40:6). A body you've given me. "Me" already existed. You've given me a body.

How do I know "me" already existed? Because *Jesus, being in the form of God, thought it not robbery to be equal with God, but he humbled himself and became a servant, became a man* (Php 2:6). So "me" already existed, but he was given a body. There was no penetration. Mary was a virgin. This is key. God placed a body in her womb, however small it was, "me" was given a body.

What does it mean that you shall conceive in your womb? Let's look at this word "conceive." It's in verse 31, and if I just simply read this from the Strongs, the word in the Greek, Strong's Greek is [4815], and it means "to seize, (arrest, or capture); specifically to conceive (literally or figuratively); by implication to catch, conceive, help, take." If I look at Thayer's, it means "1) to seize or take: one as prisoner, for instance, 2) to conceive, of a woman, 3) to seize for one's self, 3a) in a hostile sense, it means to make prisoner, 4) to take hold together with one, to assist."

I guess the point I'm trying to make here is that God did not put sperm in her to fertilize an egg. He put a body in her. Her womb seized it. Her womb took that body. Now, think about it. You see, if there had been penetration, or let's just say if God put sperm in her, and it fertilized an egg, then Jesus would have her DNA, and she would be called the mother of God.

But that isn't what happened. *A body you have given me.* God put a body in her womb. Her womb seized it, grasped it like a prisoner. Her womb took that body. Therefore, that Holy One in her is called the Son of God, because it is God who brought him forth in eternity past. Remember Micah 5:2, his origin is from eternity, and he put that person in a body, in the womb of Mary.

Consider it. Because if this be true, his Father truly, really, is God. And you've got to understand that in Mary's womb, he has to be the same person that existed before. Why? Well, *let this mind be in you, which was in Christ Jesus, who being in the form of God...* See, his origin is from eternity. So, in eternity, God brings forth his Son. The Son of God humbles himself and becomes a servant. He's not seeking equality with God. He empties himself.

God has given him a body, put it in Mary's womb, and he is born. Now what does this mean? Let me show you something. Let's turn to Psalm 51:5.

Psa 51:5 Behold, I was shapen ("shapen" is [2342]). I was shapen in iniquity; and in sin did my mother conceive me.

Now, why would I read that? Because that is not Jesus, that is humanity. You see the difference going on here? If God was his Father and he put him in a body, then there was no iniquity found in the lineage of Jesus Christ. What would that do to a person? What would that have done to us if there had been no iniquity in our past, our ancestry ... there's no iniquity? What would that do?

All I know is this. Jesus Christ emptied himself and became a man, and he studied the scripture. How do I know that? By the time he was 12 years old, he was listening to the Pharisees, he was listening to the priests, but he was also asking them questions, which means he was teaching, too (Luk 2:46-47). He had an understanding of the scripture. His understanding of the scripture was so good.

Now, I'm going to make a statement here. I know everyone will agree with this. The understanding he had of the Bible was so good that today, if there is anything you and I can find in this Bible as truth and believe it's truth, if there's anything you can see, anything... Jesus already knew it. By the time he was 33 years old, before he went to the

cross, he was giving explanations of the end of the world and what is to take place, in Matthew 24. If I were to get into those things with you and just hammer it out with you, you would be amazed at how he put all of that together.

Here, I'm 74 years old. The Lord began dealing with me in my life at the age of 28, I mean, with the Bible, trying to help me understand it. And I'm 74. How many years is that? And look at Jesus. By the time he was 33 years old, again, there was nothing he did not understand. Who would disagree with that? You think there were things Jesus didn't understand, and now we're just getting it? No. He knew it. He knew it because he was born in eternity past, and that "me" was put into a body. That "me" was not born [2342], shaped in iniquity.

See, that [2342] is a number used in Proverbs 8, where he says, *I was brought forth. Before this, before that... I was brought forth.* That word "brought forth" is [2342]. I pointed out in a podcast that this is happening in the mind of God. There is no iniquity in God. He brought forth his Son in his mind and then brought him forth physically, and the Son of God was with him, rejoicing in the habitable part of the earth, the part of people, the people who could receive the truth about God. The Son of God rejoiced in that. He says, *as one brought up, or as one being nourished and strengthened* (Pro 8:30). There was no iniquity there.

So, that person is put in Mary's womb. Think about it. What would that have done? How would that have helped him? Because you see, he has to be the same person. He has to be the same person. He empties himself. That means he comes into this world in the flesh.

You see the argument now? The people who are in the apostasy, and they learn about the Christ. They learn that Jesus is the Christ, and he was told that at his baptism. They believe he died for their sin. They believe that he was raised from the dead. They believe he was seen after the resurrection (1Co 15:1-4). But they walk away from the teaching of the apostles, and this may be one of the reasons why (1Jn 2:18). Because to say that he existed in eternity past and yet was put in the womb of a virgin, in their mind, he has to be God, but the Lord never says that.

The Lord is telling you his Son became flesh. His Son was born. He came in the flesh (1Jn 4:1-3). He didn't just become literal flesh; his mind was in the flesh, not the Spirit. But he grew in wisdom and in his understanding. I believe by the time he was 12 years old, teaching and learning in the temple, his mind was no longer in the flesh. I believe he was in the Spirit at that point, and God was instructing him so fast, so many wonderful things in the scripture.

Listen, you don't understand the Bible unless you're listening to the Spirit. You have to be. And by the time he was 12, he was understanding scripture and putting it together. Did he come in the flesh? Yes, he came in the flesh. Did he remain in the flesh? No, he did not remain in the flesh. But he came in the flesh, and he was made like us.

You know, there's a scripture that says that he became poor. Though he was rich, he became poor... that he might make us rich, that we might become rich (1Co 8:9). That's not in money. That's in truth. The treasures of God are between your ears. Jesus became poor that we might be made rich.

Hopefully, that's what's happening to us right now. Hopefully, we are becoming rich in our understanding of the Christ. It's my prayer that we have such a deep respect for him and that our Bible study increases as we grow in knowledge of him. Let me read something else, too. This is from the Gospel of John, chapter 8. Looking at verse 23,

Jhn 8:23 He said unto them, Ye are from beneath; I'm from above: you're of this world; I am not of this world.

What does he mean by that? Exactly what he says. I'm from above. He says this in John 3:13. He says,

Jhn 3:13 No man has ascended up to heaven (and this heaven means God's understanding). No man has ascended up to God's understanding, to heaven, but he that came down from heaven, him, even the Son of man, who is in heaven.

Heaven is, again, God's understanding. As he stood there, he had come from literal heaven, and his mind was in the heavens. Now, again, consider what he just said. *No man has ascended up to God's understanding.* That cannot be. In Ecclesiastes, it says that

we have the world in our heart, therefore we can't understand God. We can't understand what God is doing (Ecc 3:11).

He didn't have the world in his heart. He couldn't have had. There was no man involved in his birth. There was no man. It was God himself. God, in his mind, in the mind of God, Jesus was a concept in his mind. John 1:1: *In the beginning was the logos, a concept. This concept was from God.* This concept was brought forth in the mind of God to answer all of the problems humanity was going to have (Pro 8:22-27). Then God birthed him. His origin, Jesus' origin, is from eternity – God birthed him (Mic 5:2).

Then the Son of God willingly, not wanting to be equal with God, being in the form of God, he willingly emptied himself, and God put him in the body... put the body in the womb. The only DNA Jesus had is from God. In that way, he was completely different than us. Completely different.

He is the Son of God. But instead of trying to make us to be like him, he became like us. He became flesh and blood (Heb 7:26/2:14). He became like us and defeated the devil, and the devil is an inward thing; it is just simply adversity. Everyone has it. If you have a free will, you have adversity. But he defeated adversity. Jesus was tempted in all points, like us, but without sin (Heb 4:15/Jas 1:13). But James tells you, God cannot be tempted.

So to look at Jesus and say, "Well, you're God" ... that is what happened after his resurrection, because we see this in Psalm 45. I'm not going into all that. I just made a podcast that, if you want, you can go over there and listen to it on podbean.com. Go to thelamslove.org. Go to the bottom, click on podcast, and you'll find that the Son of God, that this verse that we read in Hebrews, is quoted from Psalm 45.

Heb 1:8-9 - *Thy throne, O God, is forever and ever. A sceptre of righteousness is the scepter of your kingdom. You hated iniquity. You loved righteousness. Therefore, God, your God...* See, those things were spoken to him after the resurrection. And John 1:1, I believe, is conceived in the mind of the Apostle John from Psalm 45.

Psalm 45, the Father says, *My heart is just bubbling over of a good concept, a good concept concerning the king, his Son. You're blessed forever because grace is poured into your lips* (Psa 45:1-2). And you see the risen Savior, a good concept. In the beginning was

the concept of God (Jhn 1:1). *He was with God, and he himself was God* according to Psalm 45. He was the concept of God.

I know these things are deep. I know that I think even if a person was trying to understand me, they would have a struggle with this. And that's okay. Watch the video again. Get the transcript, read it, underline it. Let the Lord move in your heart concerning the Son of God. He became flesh and blood because we are flesh and blood. He defeated the devil in himself for us.

The man was never... he was tempted, but he never sinned. He did not have man's DNA. His Father was God. He was not conceived in iniquity. He was conceived by the Highest. Therefore, *that Holy One, that holy thing in you, will be called the Son of the highest*. He's the Son of God. He was the Son of God, brought forth in eternity, born in eternity; his origin is from eternity, and born in Bethlehem.

It is the same person. He is our Savior. That is why he is Lord. He is Lord, and we're being made in his image. Is that even possible? Well, it can be because you have an infinite mind. Your mind is infinite. You can't have so many thoughts, you can't have another. And God is putting in us the knowledge of his only-begotten Son and making us into the image of his only-begotten Son, who literally is the Son of God.

He is our brother. He's our Savior. He's our Redeemer. He is Messiah. He is everything to us because he is the only begotten Son of God.