

## Lesson 46

### 9.7. The incarnation of Jesus Christ

- We've seen Jesus Christ in the Old Testament, and now we're going to talk about his incarnation, which is Christology. We have studied the following topics: The Eternity of Jesus; The preexistence of the Son of God; Jesus in the OT as: Jehovah, Elohim, Adonai; as the Son of God; as the Angel of the Lord Creator; Preserver; Provider; the Theophanies as Savior; Typologies in the OT; the Prophecies of Jesus in the OT. We have yet to study the incarnation of the Son of God, the incarnate person of Jesus Christ, and the life, death, resurrection; the present and future work of Jesus Christ.
- At the beginning of the study, we learned that God created the earth and gave it to man, saying: '*have dominion over the animals.*' God gave man all authority.

⇒ **Psalm 115:16;**      '*The heaven, even the heavens, are the Lord's;  
But the earth He has given to the children of men.*'

Therefore, in order to intervene on Earth, you must be human or use a person as a means of action. Satan and his demons need people to call upon and do things consecrated to them. They use people as their channels. Out of mercy, God forbade it and issued a decree: '*the earth He has given to the children of men.*' Otherwise, Satan would be free to act on earth. This '*decree*' is also valid for God to act on earth. That's why we need to pray and intercede. When we pray, we allow God to act in favor of our requests. That's why we need to pray. God knows what we need, but because of His '*decree*', we must pray.

- How, then, could the second person of the Trinity, who offered himself up in '*past eternity*' to die for the sins of humanity, come to Earth? If he didn't become incarnate and receive a human body, Satan could say: '*What about the decree that only human beings can act on Earth?*' Have you ever thought about that? Have you thought about that? Jesus' incarnation was absolutely necessary; otherwise, God wouldn't have needed to do many of the things that have been done.
- For Jesus to intervene on Earth and take the place of sinful humanity, he had to be human. To be human, he had to enter the planet as everyone does: through the womb of a woman. Therefore, the virgin birth of Jesus is the solution to the problem of the human race, not a problem itself.
- Jesus Christ, the Son of God, had to be born into the human race to take the place of sinful humanity. The demons themselves were the first to recognize that Jesus was the Son of God.

⇒ **Matthew 8:28~34;**      '*What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?*'

⇒ **Mark 5:1~20;**      '*When he saw Jesus from afar, he ran and worshiped Him.*'

⇒ **Luke 8:26~39;**      '*What have I to do with you, Jesus, Son of the Most High God?*'

The demons knew Jesus, the Son of God, so well that they worshipped him. They asked, '*What are you doing here on earth, Jesus? Have you come to judge us before our time?*' Jesus didn't respond, though; he just cast them out.

⇒ **Isaiah 9:6**; *'For unto us a Child is born, Unto us a Son is given.'*

- A child was born, but the son was not. The Son was given. The Son wasn't going to be born because the Son is eternal. *'A child has been born for us,'* Isaiah said to his readers. Who gave the Son? God gave him. Mary would never give her son away. What mother would allow her son to be crucified?

⇒ **John 3:16**; *'For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.'*

- However, it was necessary for the Messiah to be born of the human race. Mary, the handmaid of the Lord, risked being stoned for becoming pregnant before marriage. When the angel appeared, she had only one question: *'How will this happen, since I am a virgin?'* The angel said to her, *'The Holy Spirit will come upon you, and the power of the Most High will overshadow you. The child you bear will be called the Son of the Most High.'* Mary replied, *'May the Word of the Lord be fulfilled in your handmaid.'*

⇒ **Luke 1:26~38**

- Jesus was formed in Mary's womb, but he wasn't the result of a Mary's seed. Jesus' body was formed by the Word and the Holy Spirit when He was born. The angel declared to Mary: *'You will have a son. You will give birth to a son.'* Mary believed and received the Word, opening her life and saying: *'May it be done to me according to Your Word.'* The Word of God spoken by the angel was the seed. Mary then expressed her doubt, not disbelief, and the angel added, *'The Holy Spirit will envelop you.'* It was through the union of the Word and the Holy Spirit that Jesus' body was formed in Mary's womb. When Mary said, *'Let it be done to me according to Your Word'*, she was welcoming and accepting God's Word. Then the Holy Spirit took root and Jesus was born. Similarly, when we believe that God is going to perform a miracle in our lives, we believe that His Word will become true for us. In this way, He transforms the invisible (*the Word*) into concrete, visible, real things.
- Jesus did not begin to exist at that moment; the Holy Spirit generated His body so that God could legally enter the planet. Every child of God who is *'born again'* is born in the same way that Jesus' body was formed. When we accept that Jesus died for our sins and that He is our Lord and Savior, and repent, the same process happens. We accept the Word as a seed. The Holy Spirit comes upon us, germinating the seed of the Word, generating life and creating a new child of God. We receive a new spirit. This is the process of the new birth: not born of the will of the flesh, but of God.

⇒ **John 1:12~13**; *'We are born of God's will.'*

⇒ **John 3:1~7**; *'We are born of water (which is the Word) and the Spirit.'*

⇒ **Ezekiel 36:26**; *We receive a new spirit.*

⇒ **I Peter 1:22~23**, *'Having been born again, not of corruptible seed but incorruptible.'*

⇒ **Ephesians 5:26**; *'Sanctify and cleanse her with the washing of water by the Word.'*

A new child of God has been born. The Bible declares that Jesus is the firstborn among many brothers, and we are his brothers because a new man has been begotten in our spirit. This is the new race: the people of God.

⇒ **II Corinthians 5:17**;      *'Anyone is in Christ; he is a new creation.'*

⇒ **Isaiah 9:6**;                      *'For unto us a Child is born, Unto us a Son is given.'*

- God gave his son, but Mary would never have given her son to be crucified. At the beginning of Jesus' ministry, when he was 30 years old, the career of the *'child who was born'* was coming to an end, and the career of the *'son who was given to us'* was about to begin. This is why Isaiah uses these two expressions. At the beginning of his ministry, Jesus made a spiritual break with *'the Father who sent Him'*. He began to refer only to the Father, and his mother no longer appeared. However, this does not diminish Mary's significance; she is an example of faith, she is blessed among women and was chosen to be the human mother of the Savior – the dream of every Jewish woman.

⇒ **John 1:32~34**;                      John the Baptist's testimony that Jesus is the Son of God.

⇒ **Luke 3:21~22**;                      The baptism of Jesus.

- Luke's passage shows Jesus' baptism, the moment when he identified himself with the human race. Jesus didn't need to undergo the baptism of repentance; he did it to identify himself with the human race. At that moment, a voice came from heaven saying: *'You are My beloved Son; in You I am well pleased.'* Jesus' ministry then began immediately (at the age of 30), and his career as the Son of God would end on the cross of Calvary.
 

⇒ **Luke 3:23**;                      The beginning of the career of the Son of God.

- Jesus performs his first miracle in Cana of Galilee.

⇒ **John 2:1~12**;      *Water Turned to Wine*

- **V.4**; *'Woman'*. In no way is Jesus disrespecting Mary in this passage. On the contrary, *'woman'* was a respectful way to address a woman in Greek. It was similar to saying *'my lady'*. Then Jesus seemingly answers something unrelated: Mary tells him that the wine has run out, and he replies, *'what does your concern have to do with Me? My hour has not yet come.'* *'Isn't that an odd response?'* Mary, however, was a servant who believed in God and knew what was going on. She didn't change her mind and said something very wise.
- **V.5**: *'Do whatever he tells you'* We have to follow Mary's example here: *'Do whatever Jesus tells us.'* She knew what was happening: Jesus, the Son of God, was moving towards what He came to accomplish on earth. There was a shift from the figure of *'the child who was born'* to *'the Son who was given to us'*.
- **V.6~10**; Jesus performed his first miracle by turning water into wine. This passage marks a milestone in Jesus's ministry. While we might think that Jesus was simply providing wine for the wedding feast, that was not his purpose. What Jesus did was of great significance: it was the first time he had publicly performed a miracle. The era of the *'For unto us a Child is born'* had ended, and the era of the *'Unto us a Son is given'* had begun. But what were these waters for?

(V.6) For the purification of the Jews. Then Jesus changed the water into wine. What does wine symbolize? Wine symbolizes blood. Jesus was showing that purification comes through blood, not water. That's the meaning of this miracle.

- What a treasure in the Word of God! Jesus Christ was born of a virgin and did not receive a sinful inheritance from the human race. He was born into the human race and entered the planet through the legal door. God's promise to humanity, made in the Garden of Eden, has been fulfilled.

⇒ **Genesis 3:15**; *'The Messiah born of the seed of the woman.'*

⇒ **Isaiah 7:14**

Seeing everything that was happening, Satan could not dispute anything; it was all legal.