

If we were to list the major events in the history of the universe from its recorded beginning to its recorded ending in God's word, what would we put on the list?

1) Creation: In Genesis 1:1-31 The creation of material things, including man;

If we were to list the major events in the history of the universe from its recorded beginning to its recorded ending in God's word, what would we put on the list?

- 1) Creation: In Genesis 1:1-31 The creation of material things, including man;
- 2) The incarnation ([John 1:14](#)); (NASB) ¹⁴ *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

If we were to list the major events in the history of the universe from its recorded beginning to its recorded ending in God's word, what would we put on the list?

- 1) Creation: In Genesis 1:1-31 The creation of material things, including man;
- 2) The incarnation ([John 1:14](#)); (NASB) ¹⁴ *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*
- 3) The death of Christ ([John 19:30](#));

If we were to list the major events in the history of the universe from its recorded beginning to its recorded ending in God's word, what would we put on the list?

- 1) Creation:** In Genesis 1:1-31 The creation of material things, including man;
- 2) The incarnation** ([John 1:14](#)); (NASB) ¹⁴ *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*
- 3) The death of Christ** ([John 19:30](#));
- 4) The resurrection of Christ** ([Matt. 28:5, 6](#));

If we were to list the major events in the history of the universe from its recorded beginning to its recorded ending in God's word, what would we put on the list?

- 1) Creation:** In Genesis 1:1-31 The creation of material things, including man;
- 2) The incarnation** ([John 1:14](#)); (NASB) ¹⁴ *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*
- 3) The death of Christ** ([John 19:30](#));
- 4) The resurrection of Christ** ([Matt. 28:5, 6](#));
- 5) The second advent of Christ** ([Rev. 19:11-16](#)); and lastly

If we were to list the major events in the history of the universe from its recorded beginning to its recorded ending in God's word, what would we put on the list?

- 1) Creation:** In Genesis 1:1-31 The creation of material things, including man;
- 2) The incarnation** ([John 1:14](#)); (NASB) ¹⁴ *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*
- 3) The death of Christ** ([John 19:30](#));
- 4) The resurrection of Christ** ([Matt. 28:5, 6](#));
- 5) The second advent of Christ** ([Rev. 19:11-16](#)); and lastly
- 6) The creation of the new heavens and the new earth** ([Rev. 21:1](#); [Isa. 65:17](#)).

What's missing on this list?

Christmas

Without the **incarnation** there is no Christmas.

There is no birth of the God Man.

The Birth of Christ which the world holds up high didn't make the list.

- These stupendous events are not only the greatest divine undertakings, individually,
- They also, in turn, indicate the beginnings of a new and measureless development in the mighty program of divine achievement.

The **incarnation** is by no means least in this list,

Definition:

- It is **the entrance of the Second Person of the eternal Godhead into the human sphere,**
- His partaking of all of the human elements—body, soul, and spirit—

Distinct intent : remaining a participant of all that is human for all eternity to come.

What was God's purpose, for the Second Person of the trinity to come down, from the indescribable heights of heaven in which He resided in the eternity past, to the sphere inhabited by the mere creatures of His hand,

Purpose: in order that He might lift them to the sphere of His eternal glory,

What kind of impact should that knowledge have on us?

- **This** unique and never-to-be repeated event in the eternal existence of the Second Person is, of itself, beyond the range of human understanding,

The effect on those redeemed ones taken from among His creatures who, through the inherent right established by His arrival into their sphere, are finally presented in eternal glory conformed to His image, **constitutes an achievement of surpassing importance, whether the achievement is valued by the inhabitants or not.**

Christ not only originated the universe as its Creator and formulates those ideals and principles which are the fundamental glory of the Bible, but He continues to express Himself to finite men and to execute and complete the program which the Godhead has devised.

LSC

The Person of Christ has been, and is, the central point of all moral and religious discussion.

- 1) Without the reality of the God-man, there isn't sufficient ground for the truths of salvation, for sanctification, or for a lost world.
- 2) Jesus being both divine and human Person is the hope of men of all ages and of the universe itself.
- 3) Christ is God in His divine nature and man in His human nature,
- 4) But in His Personality as the God-man He is neither one nor the other apart from the unity which He is.**
 - Isolation of either nature from the other is not possible, though each may be separately considered.
 - (That's the problem with the movie "The Chosen" and other worldly attempts to portray Him.)

The divine nature is **eternal**.

The human nature originates in **time**.

It therefore follows that **the union of the two is itself an event in time, though it is destined to continue forever.** Incarnation

This union is a far-reaching accomplishment, which is the unique reality of the theanthropic (Both divine and human) Person. LSC

The One who came into this world is none other than the Second Person of the Godhead—equal in every respect to the Father or the Spirit.

Isaiah 7:14. "*Behold, a virgin shall conceive, and bear a son, and shall call his name **Immanuel**.*"

This twofold prediction is clear in that it states that

- One is to be born of a woman, which under no circumstances could imply, as to source, more than that which is human;
- Yet this One thus born is **Immanuel**, which, being interpreted, is "*God with us*" —but *with us* in the deeper sense of these words, which is, **that He has become one of us**.

Isaiah 9:6, 7. (NASB)

*⁶ For a **child will be born** to us, **a son will be given to us**; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.*

⁷ There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this."

He is a Child born and a Son given.

[Micah 5:2](#). "(NASB)

² "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."

**Jesus is seen coming from a geographical location on earth—
Bethlehem—, which is a human identification,**

Yet His goings forth are from everlasting.

[Luke 1:30-35](#). (NASB)

³⁰ The angel said to her, "Do not be afraid, Mary; for you have found favor with God.

³¹ "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

*³² "He will be great and **will be called the Son of the Most High**; and the Lord God will give Him the throne of His father David;*

³³ and He will reign over the house of Jacob forever, and His kingdom will have no end."

³⁴ Mary said to the angel, "How can this be, since I am a virgin?"

*³⁵ The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; **and for that reason the holy Child shall be called the Son of God.**"*

There is no greater assurance of a twofold reality to be formed within the human language than is presented in these verses.

That which is so clearly human is predicated of the One who is the Son of the Highest and who was, as no human could be, "***the Holy Child.***"

[John 1:1, 2, 14](#). (NASB)

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God.

1:14 (NASB)

¹⁴ And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

These verses declare that:

- the eternal God, the Logos, became flesh that He might live among men.
- As the context discloses, He it was who created all things and from Him all life proceeds—especially that eternal life which those that *believe* on His name and *receive* Him ([vs. 12](#)) do possess right this minute.

Philippians 2:6-8. (NASB)

⁶ who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

⁷ but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

This portion of the Word of God places Christ in three positions, each of which is final as to the entire incarnation revelation:

(a) He was in the form of God,

(b) He is equal with God, and

(c) He appeared on earth in the likeness of men.

Colossians 1:13-17. (NASB)

13 For He rescued us from the domain of darkness and transferred us to the kingdom of His beloved Son,

14 in whom we have redemption, the forgiveness of sins.

15 He is the image of the invisible God, the firstborn of all creation.

16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

17 He is before all things, and in Him all things hold together.

The order of description of Christ is reversed in this glorious passage, but the direct declaration is undiminished.

- The One, being human and has provided a redemption through His blood,
- He is, nevertheless, none other than the eternal Son who is Creator of all things visible and invisible.

1 Timothy 3:16.

*"And without controversy great is the mystery of godliness:
God was manifest in the flesh, justified in the Spirit, seen of
angels, preached unto the Gentiles, believed on in the world,
received up into glory."*

At this point we are confronted with a direct assertion, namely,
"God was manifest in the flesh"; and all else which is here
established of Him serves only to strengthen this well-established
truth.

These passages conduct the mind that is open and responsive to the Word
of God to one grand conclusion, namely, that **the eternal Son of God has
entered the human sphere.**

12-23.

"This is My beloved Son, in whom I am well pleased" ([Matt. 17:5](#)).

All the Father accomplished on our behalf is that we might have all He has in His beloved Son. *"For in Him dwelleth all the fullness of the Godhead bodily" ([Col. 2:9](#)).*

"Of all the marvels of the Father's grace, none is more marvelous than the fact of His bringing men into fellowship with Himself.

- That He should interest Himself in the concerns of our daily lives, is wonderful indeed;
- that He should give us glory in heaven above the angels is a wonder deeper still;
- **but that He should call us to like thoughts, feelings, and to common objects with Himself is beyond conception." -H.F.W.**

"It is by occupation with, and contemplating the Lord Jesus Christ, that we are brought, by the enablement of the Holy Spirit, into fellowship with our Father; enabled to enter into His own thoughts concerning, and even to share His own affections for, that blessed One who is now seated at His own right hand." -E.D.

"We only touch the positive blessings of Christianity as we reach the Lord Jesus Christ in glory. One may have a measure of relief and the assurance of eternal security because we trust the shed Blood and His finished work on the Cross, but when we come to divine favor and the reality of the Christian life, that is all connected with a Person, and inseparable from that Person." -C.A.C.

"When they had lifted up their eyes, they saw no man, except Jesus only" ([Matt. 17:8](#)).

