

# LESSON EIGHT

## THE INCARNATION

### A. IN THE INCARNATION THE LOGOS BECAME FLESH:

Scriptural Reference:

*"And the Word became flesh (Human, incarnate) and tabernacled among us" (John 1:14, Amplified New Testament).*

The dictionary meaning of "to incarnate" is given as "to embody in flesh." In the incarnation the Logos became flesh (John 1:14) and God was manifest in the flesh (I Timothy 3:16). This is correct Scriptural terminology. God could not be born of Mary but He did manifest Himself in that flesh that was born of Mary. The flesh that was born was the Logos incarnate. This does not make two persons for the Logos was God.

We are able to say with Charles Wesley: "veiled in flesh, the Godhead see! hail, the Incarnate Deity!"

### B. QUOTATION FROM THE WRITINGS OF BRO. ANDREW URSHAN:

The thought of the incarnation can be explained clearly by quoting here a paragraph written by our beloved Bro. Andrew Urshan:

"Our Lord before He came in the flesh; He eternally existed as "God and Word," notice: He was not only the Word of God, (Logos) but also the very God, just as His beloved apostle said, "In the beginning was the Word, and the Word was with God and the Word was God." Here our Lord is declared to be both God and the WORD. The reader must also notice that God did not become flesh and God was manifested in that flesh. So to say "God incarnate" is not right; for God cannot be begotten, nor can He be born of a woman, but to say the Word incarnate and God was in that personified Word reconciling the world unto Himself yet remaining in His Heavenly habitation, without any change whatever in His glorious and omnipresent Being, is scriptural teaching. Hence Jesus Christ was not only that limited human personality, He was The Mighty God and the Everlasting Father also." See Isaiah 9:6, John 1:1, etc. Herein lies the great mystery of Godliness. "God was manifested (not by the flesh) but in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up INTO GLORY." (The Witness of God. December 1958).

### C. JESUS WAS BORN IN BETHLEHEM:

Scriptural Reference:

*"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler of Israel" (Micah 5:2).*

Bethlehem is one of the oldest towns in Palestine, and while the Gentiles controlled it, it was called Ephratah. We note that "Bethlehem" and "Ephratah" are linked together for the

"incarnation." This shows that both Jew and Gentile are brought together in the plan of redemption.

Bethlehem is approximately six miles from Jerusalem. For many years it was under Arab rule in the Kingdom of Jordan. Since the Six-Day War it has been governed and occupied by Israel.

This is David's native town, and the story of Ruth took place here. Benjamin was born here and Rachel died here.

#### **D. JESUS WAS BORN IN THE FULLNESS OF TIME:**

Scriptural References:

*"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4).*

*"...In due time Christ died for the ungodly" (Romans 5:6).*

*"So all the generations from Abraham to David are fourteen generations...fourteen generations" (Matthew 1:17).*

The first advent of our Lord was right on time in God's program. God is never late. When the fullness of time was come, Jesus was born. This tells us that His Second Advent will also be right on time. God will never be late.

The fourteenth generation of the third cycle is significant. It tells us that God has His plan worked out in detail, and His plan will be fully and completely fulfilled and carried out.

#### **E. JESUS WAS BORN IN ORDER TO DIE ON CALVARY:**

Scriptural References:

*"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).*

*"I am come that they might have life, and that they might have it more abundantly" (John 10:10).*

*"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Timothy 1:15).*

*"...In the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8).*

The purpose of the incarnation was to provide a sacrificial Lamb for the atonement. Christ was born in order to die on Calvary. The words of Abraham to Isaac was fulfilled here, *"My son, God will provide himself a lamb for a burn offering."* (Genesis 22:8). Only through the incarnation could it be possible for a sinless lamb be provided for a sacrifice.

Sometimes Revelation 13:8 is misquoted. Jesus is a Lamb slain "FROM" the foundation of the world. He was foreordained "BEFORE" the foundation of the world, but slain "FROM" the foundation of the world.

#### **F. THE MIGHTY GOD IS IN CHRIST JESUS:**

Scriptural Reference:

*"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Corinthians 5:19).*

Once we can understand the truth expressed in this Scripture the revelation of the Oneness of the Godhead and the Deity of Jesus Christ becomes clear. We see Jesus Christ as both God and man, God manifesting Himself as flesh, and God in that human temple to reconcile the world to Himself. Are there two persons who are reconciling us to themselves? No, certainly not. *"All things are of God, who hath reconciled us to HIMSELF by Jesus Christ" (II Corinthians 5:18).*

#### **G. THE FULLNESS OF THE GODHEAD DWELLS IN JESUS CHRIST:**

Scriptural Reference:

*"For in him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9).*

Let us quote two other versions of this Scripture:

*"For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form" (Amplified New Testament).*

*"For it is in Christ that the complete being of the godhead dwells embodied" (The New English Bible).*

Actually we need no other Scripture apart from Colossians 2:9 to prove conclusively the Oneness truth. Anyone who argues for the theory of the Trinity must first clip this Scripture from his Bible.

Let us examine this Scripture by asking ourselves a few questions:

1. Is Jesus in the Godhead or is the Godhead in Jesus? The Trinitarians say that Jesus is in the Godhead. The Bible says that the Godhead is in Jesus. Whom shall we believe?
2. Are there THREE fullnesses of the Godhead? Certainly not. There is only one fullness of the Godhead who dwells in Jesus Christ.
3. Is there only a part of the fullness of the Godhead in Jesus? The Bible says ALL THE FULLNESS, not just a part of the fullness.
4. What does this Scripture tell us? It tells us that all the offices and manifestations of God, His attributes and the essence of His very Being, are all in Jesus Christ. Likewise the only place we can find the Son and the Holy Ghost is in Jesus Christ.

#### **H. THE FATHER AND JESUS CHRIST ARE ONE:**

Scriptural Reference:

*"I and my Father are one." (John 10:30).*

*"He that hath seen me hath seen the Father." (John 14:9).*

*"That they may be one, even as we are one." (John 17:22).*

The Jews understood Jesus far better than most people do today. They understood that He claimed Oneness with the Father, and it was for this reason they were going to stone Him. Jesus told Philip that when we see Him we see the Father. Shall we see the Father apart from Jesus Christ? No, NEVER!

## LESSON EIGHT

### SELF HELP TEST

*Write out the Scriptures with Scriptural references to prove the following truths:*

1. The fullness of the Godhead dwells in Jesus Christ.
2. Jesus was born in the fullness of time.
3. Jesus was the lamb slain from the foundation of the world.
4. The mighty God is in Christ Jesus.
5. The Father and Jesus Christ are one.
6. When we see Jesus we see the Father.