

## THE COMING OF JESUS, THE CHRIST

Matthew 1:18 - 2:11

### Part II

Introduction: The impervious vanguard of the Christian faith is without refutation the birth of Jesus. He was a paragon of a man because He was without sin. He was not born of a natural process because, although mothered by Mary, He was fathered by the Holy Spirit, making Him God-man. Every other human being is fathered by a human mother and a human father. The virgin birth is necessary because the blood He shed was divine blood, untainted and capable of cleansing all sin.

- I. All of the New Testament writers attest to the truth of the incarnation. The birth of Jesus Christ is an established, historical fact, and the Biblical writers under the inspiration of the Holy Spirit give us details of this miraculous event. The word "incarnation" simply means "God taking on Himself human flesh." John 1:1-14. God became man. In Jesus, deity took upon Himself humanity. A. B. Bruce writes, "It is not deified humanity, but the descent of God into humanity. It is not man taking on God into him, but God taking on manhood."

#### The Incarnation Historically

- A. To Mary. Luke 1:26-35; Jeremiah 31:22. The angel Gabriel was sent to Mary, a young Hebrew virgin girl, to announce the birth of the Messiah. The word was clear. The child would not be the product of the seed of man, but the Holy Spirit would overshadow the virgin and place within her womb the seed of the Father God. God would bring forth a sinless, perfect, immortal creature out of a sinful, imperfect, mortal creature. This is the miracle of the virgin birth. Mary, in total obedience, accepted the responsibility and challenge of being the mother of the Christ child. Luke 2:34, 35.
- B. To Joseph. Matthew 1:18-25. Matthew, after listing the genealogy of Jesus, breaks down the pattern of common descent by introducing the miraculous birth of Jesus with, "Now the birth of Jesus was on this wise..." This account says that Mary was found with child of the Holy Spirit. The angel of the Lord approached Joseph in his perplexed state and assured him that the Son to be born of Mary would be Jesus the Promised One. He would be called Immanuel - "God with us."
- C. Jesus Himself gave abundant evidence of His own origin including the truth of His miraculous birth. John 8:42, 16:27-28. Jesus knew that He was David's Lord (as to His deity) and David's son (as to His humanity). Matthew 22:42-46. On numerous occasions, He claimed God as His Father while never saying that Joseph was His father. The Father attested to His Son's miraculous birth. Three times He spoke from Heaven, saying, "This is My beloved Son in Whom I am well pleased." To deny the virgin birth is to reject the Father and the Son's own testimony.
- D. Paul makes many statements concerning the incarnation.
- "...Made of the seed of David according to the flesh..." Romans 1:3-4.
  - Galatians 4:4.
  - Colossians 2:9
  - 1st Timothy 2:5.
  - Hebrews 2:14.
- E. Peter acknowledged the truth of Christ's deity.
- Matthew 16:16.
  - 1st Peter 1:18-20.
- F. John also confirmed the deity of Christ.
- John 1:1-3, 14-18.
  - 1st John 4:1-3.

Conclusion: There are two major things which necessitate the incarnation. One is the fall and sinfulness of man, and the other is the covenant-making and keeping God. Sin necessitated the incarnation. However, if God were to come in the flesh, He must be without sin. Otherwise, He Himself would be a sinner unable to save others. God's answer was seen in the miracle of the virgin birth, in which He would clothe Himself with human flesh and was born of Mary into the human race. As such, He did not inherit a fallen, sinful, or corrupt human nature. He took sinless human nature and united it with the divine nature. No one born of Adam's race is without sin, and therefore all are in need of a redeemer. Only God through His Son Jesus Christ could accomplish that.