

The Incarnation of the Word

Gal 3:26-29 — The sons of God are the seed of Abraham. Also, Isa 41:8-10 is speaking of us, His servants.

For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. (Heb 2:16, NKJ)

He did not take upon Himself the nature of angels, but He took on the nature of the seed of Abraham — human nature (Gal 3:16). The Word took upon Himself human nature through a preserved human seed which, by the agency of the Holy Spirit, impregnated Mary. The Word is divine, but God did not send a *divine* seed to impregnate Mary (Lk 1:35; Mt 1:20). The Holy Spirit took an unfallen human sperm cell, and by it a human child was conceived in Mary. She was of the seed of Abraham, a Jew from Judah — Abraham through Isaac through Jacob through Jacob's son Judah. The human seed by which Mary conceived was itself not of any particular tribe or son of Jacob, but of the human race. It was of the same nature as Adam's seed before the Fall, thus Yahshua was the Second Man and Last Adam (1 Cor 15:45-47).

Even after the Fall, Adam's line through Shem was blessed (Gen 9:26, NRSV), so that from it came forth Abraham, from whom were descended both Joseph and Mary, which is what Heb 2:16 means. The line of the Messianic promise goes to Shem's offspring (Gen 3:15; 4:26; 14:19; 25:23; 27:28-29; 49:10).

Yahshua received His humanity from that special human seed by which, through the agency of the Holy Spirit, Mary's ovum was fertilized, but His line of descent according to the official record was through His parents, whose line of descent was from Shem on to Abraham, to Isaac, to Jacob, to Judah, to David, etc. (Mt 1:12-17). Our Master was the thirteenth generation, or was it the fourteenth, as verse 17 states? You can count thirteen generations from the Babylonian deportation, but verse 17 makes the point that it is *fourteen* generations to Messiah.

Gal 3:29 — But we are the seed of Abraham through our Master Yahshua, His offspring (Isa 53:10), the fourteenth generation. We are His corporate Body to be entered through baptism (Gal 3:27). Baptism is into one corporate Body. We are one spirit with Him (1 Cor 6:17), His bride and wife-to-be (Rev 21:9).

Our Master is nothing without us and we are nothing without Him. His bride is the completion of Him, to bring forth a new race of man, a corporate man, who will be the corporate Body of Elohim through all eternity (Rev 21:3). Ps 102:27-28 — We are His servants now, and as His wife we will have offspring continually, not as natural man in this age (Mt 22:30), but as the spiritual, corporate Redeemed Man, who is the dwelling place of God eternally (Eph 2:22; Rev 21:3). Mt 28:18 — All authority was given to Him, but in 1 Cor 15:24,25,28, once His bride has overcome, He surrenders to His Father that authority given to Him personally, so that the God of all authority can dwell in the Corporate Man, the Body of Elohim (1 Cor 15:28).

Without His wife He is incomplete. He would have died in vain if through His suffering in death He did not obtain His bride and wife-to-be (Rev 21:9), if He did not produce His offspring (Isa 53:10), the fourteenth generation from the Babylonian captivity.

So the divine Word did not take on the nature of angels, but of Miriam, who was a natural descendant of Abraham through David's line. Just think, if He was not fully human, there could have been no ransom for mankind. The Greek in Heb 2:14 means to take on the nature of something. So Jn 1:14 should have read the same as Heb 2:14 — “took on the nature of humanity” instead of the word *became*, which indicates transition, meaning that the Word *turned into* a human. But the Word didn't *turn into* a human being any more than we, in verse 12, *turned into* God. But 1 Cor 6:17 gives us a little help to understand about the incarnation of the Word. He took on humanity so we could take on divinity (2 Pet 1:4), in whom we participate, and He in us, as we walk in the Spirit, filled with His Spirit.