

# The Incarnation: Fact or Fiction?

By Robert Schmid

If you are a student of the Bible and you decide to study the doctrine of the incarnation, where would you go first? The Bible - of course! You would go to your Concordance and look up all scripture verses that contain the word "incarnation". But, low and behold, **the word incarnation is not in the Bible.**

Next, you would get the booklet or re-print (that's especially meaningful if you have a WCG background) on the incarnation. You search and search, but, low and behold, **there is no booklet or re-print on the incarnation.**

Then you decide to ask your minister where the incarnation is in the Bible, and of the top of his head he will quote **John 1:14**, explaining that the incarnation took place when God (meaning Jesus) became flesh. So, you go home, take out your Bible and read John 1:14, and low and behold, it says nothing about "God" or "Jesus" becoming flesh, it says: **"And the WORD became flesh."**

Now, you are really confused, and you begin to realize that studying the incarnation may not be as simple as you assumed. You now have two choices: One, you can forget the idea of studying the incarnation, after all, it's a fundamental doctrine of all churches and obviously, you reason, there are surely those who have studied and confirmed it to be Biblical truth. The second choice you have is to study the subject yourself. So, let's become like the Bereans and find out if these things are really so?

There may not be much written about the incarnation in any of the Churches of God literature, but look at Roman Catholic Church literature and you will find plenty of writings and (attempted) explanations of the incarnation.

The first observation is that the words "incarnation" and "incarnate Word" are freely used, implying that it is Biblical language, implying that all know and understand exactly what is being communicated.

Let's consider some definitions of the word "incarnation." According to Webster's it means:

- 1.) Endowment with a human body, appearance in human form.
- 2.) In Christian Theology, effectuation of the hypostatic union through the conception of the second person of the Trinity in the womb of the Virgin Mary.
- 3.) Any person or animal serving as the embodiment of a god or spirit.

The Interpreter's Dictionary of the Bible says: Incarnation (*Lat. incarnatio, being or taking flesh*). **God's becoming man**; more particularly, in Christian usage, the revelation of God in the human life of Jesus of Nazareth. The Christian use of the term was derived from the Latin version of John 1:14, and is frequent in Latin Christian authors from the fourth century onward.

The Columbia Encyclopedia says: INCARNATION the assumption of human form by a god, an idea common in religion. In early times the idea was expressed in the belief that certain living men, often kings or priests, were divine incarnations. India and Egypt were especially rich in forms of incarnation in men as well as in beasts. Incarnation is found in various phases of Greek religion, in which the human body of a god was a disguise or a temporary means of communication. Among western cultures the most widely accepted belief in incarnation is in that of Jesus Christ, held by Christians to be **God in the flesh**, partaking wholly both divinity and of humanity, except in so far as human beings have a propensity to sin. This is the accepted understanding of the biblical "The Word was made flesh."

Clearly, the thought is being communicated that a God Being that already exists, is endowed with a human body -- **God becoming man!** The God that is spoken of is (usually) the second God of the Trinity -- Jesus, who was coming in the flesh via an incarnation! As we can see from the above definition, a belief in incarnation, i.e., gods becoming man, existed long before the birth of Christ. Far-eastern religions and Hellenistic influence laid the groundwork for the mixing of mythological and Biblical concepts that shaped Roman Catholic Church doctrine.

Lets consider the fact that a fundamental aspect of the Trinity doctrine is that Jesus -- God the Son existed from all eternity with God the Father and God the Holy Spirit. Roman Catholic teaching is: "If anyone does not confess that God the Word was twice begotten, the first before all time from the Father, non-temporal and bodiless, the other in the last days when he came down from heaven and was incarnate by the holy, glorious, God-bearer, ever virgin Mary, and born of her, let him be anathema." The same teaching is expressed in this Trinitarian statement: "In considering the Incarnation, we **must** remember that Jesus existed before his conception."

We can see here that the idea of **incarnation** requires pre-existence, i.e., someone must have existed as a spirit being, before someone is born in the flesh and exist as a human being!

In comparison, **procreation** does not and can not involve pre-existence, for nature, i.e., God's creation of re-production, teaches us that procreation always results in a **new being**.

So, the question is: Does the Bible teach **incarnation** or, does it teach **procreation**? From the beginning, God's command was to be fruitful and multiply through **procreation**. Both, the Old Testament prophecies and the New Testament fulfillments are the record of the genealogy and the birth of Jesus, the first born Son of God. Jesus' command was and is that, "you must be born again," so that there is no doubt that **the Bible teaches procreation** from beginning to end.

What is the difference between **incarnation** and **procreation**?

**Incarnation** begins with a SPIRIT being that becomes a HUMAN being.

**Procreation** begins with a HUMAN being that becomes a SPIRIT being.

**Incarnation** begins with THREE -- the Trinity, and ends with THREE -- the Trinity.

**Procreation** begins with ONE -- God, who becomes TWO -- Father and Son, who become MANY -- the Family of God.

As we can see, **incarnation** is a part of the **Trinity** doctrine, whereas **procreation** is a part of the **Family** doctrine. These two concepts, the Trinity and the Family are in hopeless contradiction one to another. The Trinity (of Satan) is forever limited to three! The Family (of God) is forever expanding!

Lets recognize that most Christian denominations (Catholicism, Protestantism, Churches of God, etc.) would have us believe that John 1:14 reads: And God (meaning Jesus) became flesh. **But, it does not!** John 1:14 reads: “And the **WORD** became flesh” in any translation and in any language.

What is the significance in differentiating between the words “God”, “Word” and “Jesus?” The significance is that, in the context of John 1:14 each word has a different and specific meaning, even though there is a time and place when these three words can mean the same.

**Did “God” become flesh? No,** God always was, is, and always will be a **Spirit Being**.

**Did “Jesus” become flesh? No,** Jesus did not **become** flesh, Jesus was **born** in the flesh and **born again** in the Spirit.

**Did the “Word” become flesh? Yes,** the Word **became** flesh as John 1:14 clearly says. Who’s word became flesh? The **Word of God** became flesh.

How did the **Word of God** become the **Son of God?**

If the “Word of God” was a second God, next to the first God, then the second God became the Son of God via an **incarnation**, and the Son of man, via **procreation**. That’s syncretism.

If the Word of God was the Word of God, then, the Word of God became the Son of God, **and** the Son of man, via **procreation**. That’s according to Rom. 1:18-20.

In other words, incarnation involves the **change** of an existing God being, the second person of the Trinity, or the Spokesman, or the pre-existing Jesus, into a human being, who is then called the Son of God. But, does incarnation, i.e., the **change** from a spirit being to a human being, make one a TRUE SON? **Of course not!**

In contrast, procreation involves the ONE God, Jehovah Elohim, who (de)sired offspring, when the Word of God, via a **birth**, not only became the Son of man through Mary, but became a **TRUE SON** of God by being begotten and born of God.

**Why is incarnation fiction and mythology?**

- 1.) Because incarnation requires existence before conception and there is **nothing** in all of God’s creation that would support such an idea.
- 2.) Because incarnation is a **necessary component** of the Trinity mystery doctrine.
- 3.) Because incarnation **denies** that the Word of God became the Son of God 2000 years ago.
- 4.) Because Jesus would **not be our example** in how to become begotten and born (again), as a **true** Son of God.

### Why is **procreation fact and Theology?**

- 1.) Because **everything** in God's creation supports the fact that begetting and birth is the beginning of a **new being**.
- 2.) Because procreation is a **necessary component** of the One God Family doctrine.
- 3.) Because procreation **affirms** that the Word of God became truly and literally the Son of God 2000 years ago.
- 4.) Because Jesus **is our example** in how to become begotten and born (again), as a **true** Son of God.

Jesus is asking all of us this most important question: "But who do **YOU** say that I am? Well, from Peter's reply we know what the correct answer is, for his answer did not come from flesh and blood, but from the **Father** who is in heaven. "You are the Christ, the **SON** of the living God."

**Thank you, Abba Father, thank you Jesus, my Lord and my God!**