

# Incarnation of Jesus

by Michael Koulianos

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*The sermon explores the importance of the incarnation of Jesus, highlighting its significance in the Bible and its relevance to our lives today.*

**Duration:** 52:17

**Scripture:** Genesis 3:15, Romans 1:3

**Topics:** "Incarnation", "Divine Wisdom"

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## Description

Michael Koulianos emphasizes the significance of the Incarnation of Jesus, tracing its roots back to Genesis 3:15, where God first declares the coming of a Savior. He explains that Jesus, fully God and fully man, came to restore what was lost through Adam's sin, highlighting the divine wisdom in God's plan for salvation. Koulianos illustrates how Jesus' life, death, and resurrection fulfill the prophecies and promises made throughout Scripture, ultimately revealing the depth of God's love for humanity. He encourages believers to recognize the power of Jesus' name and the importance of understanding His dual nature as both divine and human. The sermon culminates in a call to worship and acknowledge the profound mystery of the Incarnation.

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## Transcript

Turn in your Bibles to Genesis 3.15, oh yeah. Now if you enrolled at Jesus School, you would actually get hours of teaching on the Incarnation. I have literally, and this isn't an exaggeration, I have taught myself voiceless and breathless multiple times at Jesus School.

I think the last time I taught on the Incarnation was for six hours. I'm not doing that today, don't worry, don't worry. But Genesis 3.15, I have mentioned this in the past here on Sunday morning.

Write this word, well, don't write it because it's a Greek word. But you can write this, the first gospel declaration. The Greek word for this passage that the fathers of the church termed this portion of Genesis 3 is called the proto, first, like prototype.

Evangelion, gospel, the first declaration of the gospel. I could read the whole chapter, but I won't. All of you are familiar with Adam and Eve, right? Yeah, if you're married, it should make a lot more sense to you, that whole perspective.

But let's read, let's start, I can't start in 13 because the Lord is correcting the woman. I'd have to go all the way back. So we're starting in 14 so that everybody feels included here, okay.

Genesis 3.14, so the Lord God said to the serpent, because you have done this, you are cursed more than all cattle and more than every beast of the field. On your belly you shall go and you shall eat dust all the days of your life. And I will put enmity between you and the woman and between your seed and her seed, with a capital S. He shall bruise your head and you shall bruise his heel.

In other words, for bruise there at the end of verse 15 is crush. Here we see the introduction of a man who is coming. We know what happened there in Eden.

And when you understand what happened there and you mirror that with the life of Jesus, the wisdom of God is so clearly declared that it's meant to cause you to worship. Example, let me just give you a few dynamics of how that whole thing pans out and you're gonna be blown away by the wisdom of the Lord. Wisdom is actually a person.

I said wisdom is a person. Paul actually wrote, he has become, we have made him or he is wisdom unto us. So the early church believed that wisdom is the person of the Lord.

You can read that in Proverbs. So wisdom disconnected from the person of the Lord himself is not wisdom. It's the tree of the knowledge of good and evil.

It's moralism without Jesus. It starts there. Then it becomes immorality without Jesus.

But it's the desire to know stuff that is not the Lord. Mike Bickle said two weeks ago, the clash of the ages will be this. I thought it was amazing.

He said, what satisfies your heart? Or who satisfies your heart? This will be the setting, the arena, the coliseum for the clash of the ages. Who or what, hopefully it's a who. If it's not, it's a what.

Hopefully, a who satisfies the heart and what or who satisfies us will determine where we fall as the end of time continues to approach. Where we stand. So for instance, we see Jesus surrenders in a garden called Gethsemane.

Adam loses everything in a garden called Eden. Adam loses everything in a garden called pleasure. Jesus gains everything in a garden called the crushing.

It's divine wisdom. Man eats from a living tree and dies. The second Adam or last Adam dies on a dead tree and brings life.

So the devil is not wise. He's smart, not wise. This is a wisdom that is so ascended because it's so lowly.

See, people are trying to win through debate right now, puffing themselves up but Jesus chose this secret passageway like David did to take Jerusalem from the Jebusites. No king could take Jerusalem. David found the underground lowly waterways flowing with water, the lowly places of worship and took what no other king could take.

That was better than you think. You'll need it one day. You'll need it one day when you want to be right and God says rather than argue, why don't you sing me a song? And that's how you'll win.

That's how you'll win. So another example, Judas walks to the Pharisees to betray the Lord Jesus with sparkling clean feet that Jesus had just washed and stared at him the whole way. I can't believe he washed these and I'm still gonna betray him.

If Judas doesn't do that, Jesus doesn't die, you don't get born again. See, there's a wisdom that's so high that it's low. And if you choose the lowly route, God will exalt it.

I asked my friend Dave Pompavisi when ISIS was going through Iraq, he had come literally by the will of the Lord. He thought like he needed to come to America. He came, ISIS ripped through his area, killed thousands of people.

And he came here for a while and we were sitting there with Jessica's dad having dinner. And he was sharing his heart for his calling. And my father-in-law said to him, Dave, if you go, you could die.

You can't go back right now, you're gonna die. I'll never forget what Dave said, Pastor Benny, it'd be the greatest honor. I signed that check before I left.

You see, death, death offers life. Most people aren't joyful, well I should say, many people who aren't joyful are those who haven't surrendered. They're holding on too tight and it gets tiring.

Right? Let me give you another example. Jesus is raised from the dead and Mary mistakes him to be a gardener. Do you think that's by accident? Do you think maybe the gospel writer goes, man, I think I'll just throw this in here just so it's more poetic.

No, no, no, no. It is the last Adam coming out of the ground because he was not merely dust. That's important because if you're merely dust, you return to dust.

Jesus didn't return to dust because he's not merely dust. He's not just the second Adam, he's the last Adam. So he comes out of the ground that received the first Adam, breaks out of a cave, and how many of you have seen a proper Christmas movie? He wasn't born in a little wooden barn.

Okay, he was born in a grotto. You can go there today. He came forth by the Spirit through the Virgin Mary in a grotto in his perfection, and then he empties a grotto at his resurrection and stands in a garden.

Remember, it's the garden tomb, and the one that loved him, Mary, recognized he looks like a gardener. Now, she didn't know exactly what she was saying, but what the Holy Spirit was saying, the last Adam has restored the Eden of your heart. The garden, the garden no longer needs to be worked.

The garden can be tended to again. It's a big difference. Ooh, I feel the Lord.

He's touching me as I talk to you. What a good father, amen? He never shortchanges us. I've always said, Lord, don't leave me out of this meeting.

Touch me too. There's a difference between working the garden and tending the garden. A big difference.

Working the garden was part of the curse. Tending the garden is the redeemed life. What are you tending to? The atmosphere of the Spirit, the moisture that was already available.

Adam was not working by the sweat of his brow in that garden, and when Jesus was raised as a gardener, he looked to be as a gardener, it was his way of saying, Eden is back, and it's not just a place on the earth.

It's right here in your chest, and no matter where you go, you can experience the pleasure, the Eden of the Lord. Isn't that wonderful? Is this stuff boring? Yeah, I know you'd rather a 12-step or eight-step message on, I don't know, how to have a happy day drinking a coffee.

This is way better. Coffee's wonderful. So all this is going down here, and this is the beauty of the gospel.

I want you to get this. The first person to preach it was the Father. Wow.

The first person to say, Jesus is coming, is the Father. Now that tells me a lot. Number one, it tells me he can't wait to talk about it.

I said, he can't wait to talk about his son. He loves it. And you will discover here, I'm not gonna go for the sake of time, but you're gonna discover that when they sin, the Father clothes them with animal skin and covers them in blood.

That in and of itself is the Father saying, I love how Reinhard termed it, Adam said, I can go on without God, but God said, I'm not going on without you. You better thank him, because he doesn't have, listen, he didn't have to do that. The Trinity was just fine.

For eons, before there was ever a throne, you're gonna slap somebody, huh? I feel like I need to. All right. Before there was ever a throne or an angel, before Gabriel existed or Michael, before there were living creatures or cherubs, the Trinity was in perfect fellowship with one another and they always will be.

So let's just be really open here. When it comes to our salvation, we get off way better than we think. God's just fine.

But in his love, in his love, he said, I'm doing something about this. And he declares the gospel here in Genesis chapter three. A seed is coming, the seed of a woman.

Now there are some debates around the seed of a man. The seed of the enemy, I don't wanna get into that. But clearly here, I want you to focus on the seed with a capital S. It was God's way of saying, a man is coming who will undo and build back up a million times better what you just lost.

You gotta get the framework. A man lost it, a man must win it. I said a man lost it, a much greater man, that man's creator must come and win it on every score, on every front.

When you get Genesis 3.15, the whole Bible makes sense to you. If you don't get this, you kind of just read the Bible as this, like, massive mixture of cool stories that are inspiring. So Noah's Ark is about rain and animals.

I mean, who doesn't love little cows and wooden boats? Or who doesn't love rainbows over cows and giraffes? It's like, you know, we've all seen, it's like, okay, but could God have something else up his sleeve here? You know, how he deals with Moses and striking the rock twice instead of once and the construction of the tabernacle. Or how about Rahab? Why a scarlet cord and not just a rope? And why wilderness after Red Sea and then into a promised land? Could that speak more loudly and more clearly about Jesus than I think? Does that make sense to you? And when you understand that the Bible is taking you on the story of Jesus through this seed, then you'll worship while you're reading the genealogies rather than flipping the page. Well, yeah, I got you on that one.

Y'all get the genealogies like, if I read the word begat one more time, I don't know what to do. Begat, begat, begat, begat, begat. Let me skip to chapter nine.

That's the whole point of them. Does that make sense? Why would the Lord, while telling the story of Joseph in Genesis, interrupt the story and go straight to Judah and Tamar? This is the Lord a bad storyteller? Is he confused? Is he all over the place? No, he is telling you there is Jesus in Joseph. Jesus is in the life of Joseph.

And now I have to take you back to the tribe of Judah and show you how the seed will emerge from the tribe. So this is a vital scripture, but what I want you to understand is that God decided to come and not only become a man, but remain man. That's the gospel, and we'll get to it.

Now, he is not merely man. He is fully God, fully man. He's not half God and half man.

He is fully God and fully man. If he's not man, we're gonna get into this in a moment, he cannot mediate the covenant as priest. All right? Romans 1, three through four.

Now say Merry Christmas. Merry Christmas. There you go.

Romans 1, three through four. Concerning his son, Jesus Christ our Lord, who was a descendant of David according to the flesh. Say flesh.

All right. The word incarnation, the word actually means in flesh, the one who took on flesh. When you go to a store or a restaurant, I shared this with Jesus School students.

What is the Spanish word for meat? Yeah. So Jesus actually put on muscle. The pre-incarnate, bodiless word of God took on bones and ligaments, and he had to have blood.

This is very important. Because without the shedding of blood, there can be no remission of sin. So the blood of goats could not cleanse the conscience.

Just gave them access for another year. But it didn't deal with the root issue. So how could Adam's sin nature, who's made in the image of God, who lost that image, how could that be completely rectified eternally by the blood of a goat? You cannot put Adam on the same level as a goat.

Now, some of y'all with pets probably would. We can talk later. All right.

So he had to bleed. So he comes according to the flesh as a descendant of David. This was important because of God's covenant to David.

One of your descendants will reign forever. And David goes, wait, who am I? Who is my father's house? He's the shepherd boy, sweet shepherd boy from Israel who was fighting lions and bears and discovered the power of a harp and then how to bring God. I'm the one who lived alone.

Wait, what? Who am I? Who's my father's house? The Messiah's coming through my line? The Messiah comes through Rahab's line? The Messiah comes through Judah and Tamar's line? Those are some jacked up people. If they're listening, well, forgive me. But the truth, what is that speaking? That this Messiah will identify with the lost.

So never forget this. This needs to land in gospel or in church environments. The cross did not change the Lord.

The cross was meant to change us. On this side of the cross, just because we're on this side of the cross, it doesn't mean the Lord has changed. We are to change.

So while he identifies with us and eats with sinners, the point is to make us more like him. Concerning his son, Jesus Christ our Lord, who was a descendant of David according to flesh and was appointed, listen, was declared to be the powerful son of God according to the spirit of holiness, that's the Holy Spirit, by the resurrection of the dead. So here we see these two prongs.

He's declared to be God by his resurrection. And he comes in the flesh through the line of David. And this will kind of help you when you see God's mercy in David's life now.

I don't know if any of you have read it and gone, my word, you were merciful to David. Well, God had a plan. The king had to come through that line.

Aren't you grateful? John 1, 14. You enjoying this? See, this is the stuff. Just trust me.

This is the stuff that when the devil comes knocking, you can dig your heels in and go, no. It's this stuff that will culminate at the end of the age. Who is Jesus? This is what the devil is at war over.

No one's gonna die because of some peripheral issue. He hates, listen to my wording, the man of Galilee who is God Almighty. He hates him.

Because he's the only one to have ever closed his eyes in perfection. Nobody else had crossed over as they passed in perfection. And Jesus was the first one to say, it is finished, Father, into your hands I commit my spirit in perfect obedience and yieldedness.

And through that one life, he destroyed the devil. You need to know this about the Lord. John 1, 14, oh, I'm getting stirred up.

John 1, 14. And, listen, the Word became flesh and dwelt among us. And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

The Word became flesh. You've gotta get it in that order. The flesh did not become the Word.

That's what a lot of churches preach. So focus on the humanity of Jesus, which is vital, that's what I'm preaching on this morning, that they forget this is no ordinary man. This is no ordinary baby.

That even as he chose limitation in that manger, he held the universe with his Word. You say, how? There's nothing impossible with God. Bill told me this years ago, allow mystery to thrust you into worship.

You'll never figure out the Trinity. Never. You never figure out that as Jesus walked on the storm-tossed sea, that he held Saturn in its place.

Not gonna figure that out, but his life declares that it's true. How do you know that? The grave's empty. And nobody laid hands on the grave to get him out.

It's a big deal. So if somebody says, how do you know Jesus loves you? It should not take you a second. He died for me on the cross.

For God so loved the world, he sent his one and only Son. He died for me. What greater love can a man have, Jesus said, than to lay his life down for his friends? That is love.

It's proven, proven. Not ethereal, it is proven. The seed came and bled, and he died for his enemies.

He died for me while I was a sinner. I know he loves me. How do I know he's God? I'll tell you how, the grave is empty.

The grave is empty, and he's born of a virgin. These are the ABCs of the faith, but they hit like sledgehammers here today. Hallelujah.

The word became flesh. Why is this important? If you don't get it in that order, you'll start to think that his words are negotiable. If you don't get that, then you start going, I mean, I'm not sure I really like Matthew chapter five.

Can we talk about that? Can we deconstruct that? No, no, you don't get to deconstruct what the eternal one said. You're a construction. So how do you get to deconstruct what the creator said? His body never saw deconstruction.

Yours will. So you don't get to deconstruct. Do you understand? So if the word becomes flesh, it means something.

When he talks, yes, Lord. No, I'm not saying don't dig, don't have questions. But some of the stuff is just so, most of it, a three-year-old can get.

One time I was preaching in Guatemala. It was like 5,000 people there. I was invited down by some government officials.

Secretary of State's family was there. And I have to do a healing service. And this guy gets up before me who has lectured all over the world.

He's in all the Ivy League schools. And he gets up and for 30 minutes before I preach, preaches on why the healing promises of the Bible are not for the actual physical body. Okay, now this was the craziest part to me.

So I'm up going, wow, what a faith builder. I can't wait to take the platform. I don't have a keyboardist.

I don't have anyone. I just have my dad. And my dad, you want to go to war with my dad, he's like.

My dad's like, he actually whispered, he goes, this is a test, you better not budge. It was my first big event. I walked on the platform and see all the pictures of the guys that have preached the event.

It's Morris Cirillo, T.L. Osborne, and then there's me. And that's my intro. Have a healing service and the person opening for you is gonna rip every ounce of faith out of the auditorium.

Such a beautiful intro. So he goes through the old covenant. He goes through Isaiah 53 and Isaiah 54 and he just talks about how these are social promises.

So I leaned over to my dad and I go, dad, pray. He's like, okay. Can I have 10 extra minutes this morning? Okay, I think I'm doing it anyways because I'm enjoying it.

So he goes, I said, dad, pray. And my dad whispers, no, I said this to him. I said, dad, there is no way he's going to the pool of Bethesda on this one.

He's gonna skip that. There's no way he's going to the pool of Bethesda. So clearly Jesus walks up to a man, inconveniences himself, and says, would thou be made whole? The man is sick.

It's not as shrouded and mysterious as we think. He can't walk, he's on a mat. Jesus stops what he's doing and says, would you like to be healed? That sounds like pretty basic theology to me.

Sure enough, the man, he goes, now turn to the pool of Bethesda and butchers the passage. I preached the gospel, ministered to the sick. That guy who preached ran down to give his heart to Jesus.

It's beautiful, but here was the wild part is that the crowd rejoiced when he said that these were not healing promises for the body. Knowing, I'm thinking, if I were sick, I wouldn't be rejoicing over that. And then the miracles hit.

Hundreds of people started testifying of healings. Here's the point, here's the point. Reinhard told me this.

Oftentimes the most childlike interpretation of the scriptures is God's. It's good. So you look at Matthew five, love your enemies, or look at the, I should say the entirety of the Sermon on the Mount.

Loving your enemies means that. Even if your counselor says it's not that. That's actually what it means.

Yeah, turning the other cheek means that. Loving the unlovable is the point of all that. Being hungry for God actually means that.

Even if you have a different theology pertaining to the kingdom, that you've received everything. When Jesus said, I will return, when the angel said, in like manner, that is simple. I mean, my kids, when they were five, could have got that one.

He went up in a cloud. From the Mount of Olives. Zechariah teaches us that he's coming back to the Mount of Olives.

The angel said, in like manner, so shall he return. He went up in the cloud of the Spirit. Guess what? He's coming back in the cloud of the Spirit with 10,000s upon 10,000s.

To the same mountain. To the same mountain. He went up in flesh, he's coming back in flesh.

You don't have to wonder if Jesus has returned you. Until you see the sky open and a God man surrounded by fire, flying, to land on the same mountain he ascended from. And to break it in half, it hasn't happened.

As long as there's a cemetery with closed graves in your neighborhood, that's a sign that he's still coming and hasn't come yet. That's what it means. So the word becoming flesh, we call this a Christology from above.

The study and knowledge of Jesus from above. Not a mere man speaking these words. And if you don't have that theology intact, as I said, you will negotiate with his words.

The best thing you can say when you read the scriptures is, yes Lord, yes Lord. I don't get it, but yes Lord. I may never get it.

I want to, I want to spend my life pondering your voice. Pondering your word. But even if I don't, yes Lord.

Amen? Romans 9, five. I'm gonna read you another version here. Are y'all enjoying this? Okay.

It's kind of when you let me know you're enjoying it, it's kind of like going to Texas State Brazil and you've either got a red card on the table, the little thing, and you flip it to green. I'm gonna keep bringing it. But if it's red and you say I'm choking, don't, no more, no more.

I won't do it anymore. I just keep mine on green when I'm over there, by the way. Romans 9, five.

Of whom are the fathers and from whom, according to the flesh, Christ came. According to the flesh, Christ came. I'm gonna read it again.

According to the flesh, Christ came, who is over all the eternally blessed God. Amen. Jesus came in the flesh.

Write these down just for the sake of time. First John 4, two. This is how you know the Spirit of God.

Every spirit that confesses that Jesus Christ has come in the flesh is from God. You have to understand what it means to say Jesus Christ came in the flesh. Let me break down this wording here.

The word Jesus, Yehoshua, carries the name of the Lord. It actually means the Lord, our salvation. So in that day, if you were to say Jesus Christ came in the flesh, you are saying God, Yahweh himself, who saves, and you combine that with the word Christ, the anointed king.

So what you're saying is Jehovah who saves, who is salvation, came as the anointed king that rules the nations and owns me. And owns me. And to be Messiah, you have to be the one who wears oil.

So he's also qualified to baptize us in the Holy Spirit. All in the name Jesus Christ, you are saying he's king, who is Messiah, who is ruler, who is God, who has come to save. He came in the flesh.

Jesus Christ has to be more than a first and last name of someone you follow. You have to realize what you're declaring the moment you even say Jesus. You are Adonai, the eternal God, who is wrapped in flesh.

You're the king of the nations, the king of my heart, and you can't be king unless you're coronated. You have to wear the anointing oil. And because the Spirit descended on him and rested as Messiah, he doesn't just tell me what to do, though he can.

He baptizes me in the same spirit that rests on him. You're declaring the gospel just by saying Jesus Christ. Yeah, I love you, ma'am, I don't know who you are, but I love you.

So what I want you, if you knew that about Jesus, what I just said, if it were in your DNA, imagine how differently you would declare his name. In the greatest services I've ever had, when I've taken a platform, and he's so real to me, when I say his name with wonder, he endorses the declaration by coming. So John here says, you wanna know that's God moving in that meeting? Or the Spirit of God is using that man or woman to teach you, because he's speaking to the other church here? Make sure they get it right.

Jesus is all God and all man, and he came in the flesh. Now, he's not a phantom, he didn't become God at the Jordan, like some have preached. That little baby created the universe.

Now you know why we named our Jesus School students the weasels, because they get so much, and sometimes I wonder, do you really deserve it? None of us do, so let's keep it going. All right, just write these in your notes. I'm not gonna read this verse, Galatians 4.4. Oh, I have to read it.

But when the fullness of time had come, God sent forth his Son, born of a woman, born of a woman, born under the law. Speaking of Jesus living a life of obedience to the law. John 1.1, you know this one.

In the beginning was the Word, and the Word was with God, and the Word was God. Now this is the one, Isaiah 7.14. Oh, man, anybody feel the Lord? Isaiah 7.14, therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Emmanuel.

You wanna look for a sign and wonder? Here he is, his name is Jesus. A sign is coming, and here's the sign, a baby. Say that again.

A sign is coming, a baby. The seed. Here he is.

Why do you think Abraham said, oh, man. Why do you think Abraham said, the Lord shall provide a lamb? But did a lamb get caught in the thicket? No, a ram did. Great provision, but Jesus is way better.

Don't get confused, Abraham. Abraham, the Lord will provide the sacrifice, but that's a ram, that's not a lamb. The lamb is coming through the line of Israel.

Man. Are you getting it? Sorry. I'm trying to, I haven't gotten it yet, but I'm gonna die trying.

I'm gonna die trying. I'm telling you right now. You say, why don't you just change the subject? I can't, because I haven't gotten a half a percentage of the subject yet, so I don't think I'm ever gonna recover.

Isaiah 53. He was led as a? John the Baptist shows up at the Jordan, the best man of the bridegroom, and he makes a declaration. Behold the? Lamb.

What's he saying? Here's the one Abraham talked about. He is right there. Why caught in a thicket? Because one day he'll rear a diadem of thorns.

Who are they worshiping in heaven? The lamb. Who sits on the throne. A lamb who looked like he was wounded.

The suspended cruciform lamb. In heaven. Who had been slain.

That's how you kill a lamb. You bind it to a pole and roast it on Passover. And I'm telling you right now, I'm about to stage dive one of these rows.

This is too much, man. Are you hearing me? Do you think the Lord told Moses in Exodus 12? Oh, just take the lamb, roast it over a fire. By accident, tie it to a wooden pole.

You can't boil it. You can't deep fry it. You've gotta slow cook the lamb.

Because Jesus would die a slow death. You can't put it in the flames. You've gotta make sure it hovers above the flames.

Suspended in midair. Between the heavens and the flames of judgment. And slow cook it.

That's how you roast something. I'm trying to preach. I'm doing my best.

You gotta slow cook it. And what color does the lamb turn while it's being so slow cooked? Say black. But you're not wearing a black robe in glory.

You're gonna wear a robe of white. And your sins will be remembered no more. Though your sins were as scarlet, you shall be white as snow.

That's wisdom. That's wisdom. And that's why the scripture says, had they known, had they known this type of wisdom, they would have never crucified the Lord of glory.

And listen to the language. The Lord of glory was crucified. And what did Peter tell them? You killed the Prince of life.

And my insides are shaking. Oh man. We've got three weeks to do this, so.

I'd hate to throw my water bottle at you and blame it on Ryan. Hebrews 2.14. Help me, help me, Joel. Why don't you just lift your hands to begin praying in the Spirit.

Come on, come on. You know, I'm telling you, I can feel the pleasure of the Holy Ghost, the giddy pleasure of the, just the exciting heart of the Holy Spirit saying, yes, yes, yes, yes, yes, proclaim Jesus. Mare cantia rebecca.

Just pray in the Spirit for like 30 more seconds because when you pray in the Spirit, you build up the inner man and you can receive the revelation of the Word. All right, just bring that down, Joel. Okay, just listen, listen, listen, listen, listen to this, listen to this.

Hebrews 2.14. Why did Jesus have to take on flesh? Hebrews 2.14. Let me read this to you. Actually, throw it up there. Okay, it's good, sorry.

Since, listen to this. Since therefore the children share in flesh and blood, that's you and I, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death. That is the devil.

Don't you dare run around afraid of the devil. I'll get done talking about the devil in a sentence. It'll take us eternity to ponder 1% of who Jesus is.

It's a limitless one. Since therefore the children share in flesh and blood, you and I have flesh and blood, he, Jesus, himself likewise partook. Remember, the Word became flesh.

He partook through his own will of the same things, flesh and blood. Oh, you don't believe me? Let me read this to you. This is Hebrews 10.

Don't turn, don't turn, don't turn. For it is not possible that the blood of bulls and goats could take away sins, therefore when he came into the world, he said, remember, he partook. When he came into the world, he said to the Father, sacrifice an offering you have not desired, but a body you've prepared for me.

In burnt offerings and sacrifices for sin, you had no pleasure. Then I said, behold, I have come in the volume of the book. Read your Bible, church.

In the volume of the book, through the prophetic utterances, I have come to do your will, oh God. In the volume of the book, it is written of me to do your will, oh God. You go back to Hebrews 2. You see that Jesus partook of flesh and blood.

Jesus took a nap, not symbolically, because he was tired. When Jesus said to the woman at the well, I thirst, he actually wanted a drink. When he said it on the cross, he was actually thirsty.

Jesus was actually born. Nobody can say before the Lord, you just don't get me. That was a rough season.

Charismatics love that word, seasons, seasons. I'm not super dry season. No, that just means you've turned away.

Just means you've turned away. There's a river in your belly. How are you dry? Jesus knows what it's like to be born.

He knows what it's like to run for his life. He knows what it's like to trust in parents. He knows what it's like to read the Bible.

He knows what it's like to go to church. He knows what it's like to walk and breathe and be tempted. He knows what physical pain feels like.

Maybe you're in the room today, I'm horribly sick. He doesn't know what it's like to hurt in the body. No, he does, he still has holes in his hands and feet.

He kept them, and a wound on his side as trophies. He knows what it's like to be betrayed. He knows what it's like to be kissed physically on the cheek by an enemy.

He knows. He partook, listen to this. He himself likewise partook of the same things that through death he might destroy the one who has the power of death, that is the devil.

Say this, death is dead. Say death has been plundered. Jesus destroyed the power of death.

He destroyed, you don't have to say it, you can if you want. He destroyed the power of the devil. And Hebrews tells us for a reason that you would lose the fear of death.

That you would lose that fear because if you lose that fear, you lose 1,000 behind it. You really don't care if people disagree with you if you're not afraid to die. The worst case scenario, they kill you.

But we don't die. I said Christians do not die. We sleep.

That's what the Bible says, we sleep. What did Paul say? Those who sleep. What did Jesus say? She is sleeping.

Did he not say that about the girl? She's not dead, she's sleeping. What did he say about Lazarus? He sleeps and his disciples said, oh, if he's sleeping, he'll get better. Finally he goes, you dodos, he's dead, all right? I didn't want to say it, but since you don't even understand it, he's dead.

Jesus took on a body. And destroyed the power of the devil who held every body prior to that. And today, today, Jesus sits at the right hand of the Father.

Not only for you, but as you. Mediating a covenant, we call this true intercession, that he ever lives to intercede. Intercession just doesn't mean walk around and scream.

He embodies, before the Father and, I should say, between us and the Father, he embodies perfection. And every time the Father looks at his Son, he sees the humanity of the church. This is amazing.

And Jesus sits today as your representative. As the one tempted on all points, but did not bow his knee. That's the beauty of being in right relationship with God.

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