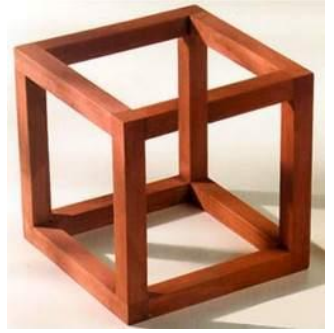


## 5 - Prince of Paradox

The Baby and Creation- 12/5/2010 - Jim Johnson

A paradox is “Something that seems to be contradictory, or unbelievable, or absurd but that may actually in fact be true.” Christ might be dubbed the “Prince of Paradox” because His person and his life are riddled with paradoxical situations - both related to His death and also to His birth and life. For instance why send a baby as the Savior? The answer is partly locked in the book of Genesis which records the introduction of man. The Gospels look at the introduction of the Son of Man. As we compare the two we find a series of intriguing paradoxes.



**P1: The \_\_\_\_\_ collaborated in the birth of man and the birth of Christ.**

According to Gen 1:26, the Father, Son and Holy Ghost agreed on their ambition to create man. Gabriel told Mary that they would again collaborate to bring forth the baby of Bethlehem (Luke 1:35)

**P2: Man was made in the image of God—yet God was made in the \_\_\_\_\_ of man**

God made man in His image (Gen. 1:26) and yet Phil 2:7 tells us that God Incarnate was created in the likeness of man.

**P3: Man was formed from \_\_\_\_\_ whereas Incarnate God lay in the midst of dust.**

God formed man out of the dust (Genesis 2:7). Though Christ was not directly formed from dust, He was born in a stable which is possibly one of the most dusty birthplaces possible.

**P4: God gave man his first \_\_\_\_\_ and man did the same for God Incarnate**

The Lord blew His holy breath into the nostrils He had crafted – and man took His first breath. When a baby is born someone present must usually provoke the child to take that first big gasp of air. It was man that enabled God Incarnate to take His first breath.

**P5: God provided \_\_\_\_\_ for man as man did for God incarnate.**

God created a wonderful garden home in which to place man (Gen. 2:8). Centuries later the Son of God would be welcomed into a stable. God was a better host – but nevertheless both were given lodging.

**P6: Man was placed in the midst of \_\_\_\_\_ as was God incarnate.**

The new home of Adam and Eve was filled with animal life (Gen. 1:29). The absence of sin made it possible for this comfortable co-existence. It is ironic then, that an inconsiderate innkeeper was responsible for seeing that the first home of the baby Jesus would be a stable in the midst of livestock. (Luke 2:7)

**P7: God gave man a safe home whereas God Incarnate was \_\_\_\_\_**

The Garden of Eden was a perfect environment. There was no disease, no germs, no animosity - no death – or the possibility of death. God created a home for man that was safe and secure. When God Incarnate came forth, He was pushed off into an unsanitary barn and was threatened with death by a jealous king.

**P8: God gave man someone like him while God Incarnate was \_\_\_\_\_**

God saw man's aloneness and therefore fashioned someone to help him and be with him (Gen. 2:18). The Son of God did not have such support. From the very moment He came to be – he was one of a kind - similar to God and to man, but also very unlike God and man – because He was both. There would never be another person who could understand what it meant to walk in Christ's shoes.

## ANALYSIS

God obviously has something to through this paradoxical relationship. Paul picked up no it. In fact he even referred to Christ as the last Adam. According to 1 Cor. 15:45, the first Adam became the father of all physical life. But Christ, the second Adam, became the Father of all who would spiritually live. In 1 Corinthians 15:22 the first Adam introduced sin to all his descendants, whereas, the second Adam lived His life without compromise and therefore was qualified to exchange His righteousness for our sin. In Romans 5:18-19, the first Adam brought condemnation upon himself and his children but the second Adam brought justification and through His obedience He makes us righteous. This paradox was intended to teach us that

**The babe of Bethlehem came to \_\_\_\_\_ what Adam had broken**

**P9: Man was brought forth in \_\_\_\_\_ as was God Incarnate.**

Adam and Eve were created in a naked state and without shame. This nakedness was a symbol of their innocence. When the Christ made His appearance on this earth – he also made his debut as a naked little baby. His nakedness as a child represented His sinless perfection.

**P10: He \_\_\_\_\_ Eve with pain in childbirth & then caused such pain to His own mother.**

God disciplined Eve for her sin. The excruciating labor associated with that birth was a constant and terrible reminder that Eve had disobeyed her God. (Gen. 3:16) Ironically God Incarnate chose to arrive in this world in a way that would cause his very own mother this excruciating pain. His delivery was a tangible reminder that there was a debt of sin that was yet to be paid.

**P11: He \_\_\_\_\_ the nakedness of man, and man did the same for Him**

Once Adam had fallen from grace, he and Eve became self aware of their nakedness and were ashamed. But God, out of compassion chose to clothe them (Gen. 3:21) That clothing became a perpetual reminder that mankind was left to exist in a shameful state. Mary saw that her naked babe was immediately wrapped in swaddling clothes. (Luke 2:7) Christ, as a son of Adam took upon himself flesh. And on that body He would one day bear the sins of the world. Perhaps the swaddling clothes were God's way of saying – this sin too shall be covered.

**P12: He gave \_\_\_\_\_ to man, but as God Incarnate He submitted to that same authority**

As Preincarnate God, He gave authority to man to rule the earth. (Gen. 1:26) He became God incarnate and in so doing, He laid aside His own authority and submitted Himself to the authority that he had given to man (John 19:10-11) The authority that God gave to man was used by man to condemn and crucify God.

**P13: He intended man to multiply while man intended for Him to \_\_\_\_\_**

God's intention for mankind to grow and prosper and fill the earth from end to end (Gen. 1:28) Man's intention for God was to die. (John 11:47-53)

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## FOR FURTHER DISCUSSION

Use this section in your personal or family devotions to better apply the truth.

1. Can you think of other contrasts and comparisons between the creation account and the birth of Jesus?
2. Which paradox point speaks most loudly to you?
3. If you know Christ, recount the ways in which Christ has brought restoration. If you don't know Him, yet, recount the ways that you need to be restored.