THE DAILY BREAD

The Magnificat of the Beloved



The Son

Incarnation, Redemption, Resurrection

A FORMATION BOOK BY

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The Everyday Apostle

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INTRODUCTION

Why God Became a Child

A woman may love Jesus deeply and still be unable to say clearly who He is and what He actually did. She prays to Him, she receives Him in the Eucharist, she trusts Him with her life, and yet if asked to explain the Incarnation, or why it was necessary, or what the Cross actually accomplished, or why the Resurrection is essential rather than a beautiful postscript, she would struggle to put it into words. This is the most important doctrinal question of all, who Jesus is and what He accomplished, and it is entered, for a woman, through a door that makes it uniquely powerful, for God became a woman's child. The Son of God entered the world through a woman's body, was formed in her womb, was nursed at her breast, learned to pray by her example, and stood with her at the foot of the Cross.

This book is about who the Son is and what He did, the heart of the whole faith. It will unfold the Incarnation, that God became a woman's child, fully God and fully man; why God had to become man to save man; what the Cross actually accomplished, the Redemption that is not a vengeful Father demanding blood but a God who enters suffering to transform it from the inside; the Resurrection, not a resuscitation but a transformation, the first fruits of a new creation, without which faith is in vain; the Ascension, by which Christ does not abandon His people but intercedes for them forever; and what all of this means for a woman's salvation right now. This is the doctrinal core of the whole faith and of every future conversation about it, for a woman cannot share the Gospel without being able to say who Jesus is and what He did.

The Holy Spirit will come upon you, and the child to be born will be called holy, the Son of God. — Luke 1:35

The angel told Mary that the child to be born of her would be the Son of God, and in that moment God began to become a woman's child, the hinge of all history turning on her yes. This book will trace what that means and what followed from it: God became a woman's child; He is fully God and fully man; He had to become man to save man; the Cross accomplished our redemption; the Resurrection changes everything; He did not leave us but intercedes forever; and all of it means salvation for a woman now. A woman may love Jesus without being able to explain Him. This book will help her understand who He is and what He did, so that her love for Him rests on the solid ground of knowing the One she loves.

CHAPTER ONE

God Became a Woman's Child

The Incarnation and the Woman

The central event of all history is the Incarnation, God becoming man, and for a woman it is entered through a door of unique power, for God became a woman's child, taking flesh in her womb and entering the world through her body. Understanding the Incarnation as the event in which God became a woman's child, inseparable from the woman through whom it happened, opens the heart of the faith through the door that makes it uniquely powerful for women.

When the fullness of time had come, God sent forth his Son, born of woman. — Galatians 4:4

God Entered Through a Woman

The eternal Son of God entered the world not from the sky but through a woman, conceived in her womb, carried, borne, and nursed by her, so that the Incarnation is bound up with the woman through whom God came. When God chose to become man, He did not simply appear but entered the world the way every human being does, through a woman, conceived in Mary's womb by the Holy Spirit, carried by her for nine months, born of her, nursed at her breast, so that the Son of God entered humanity through a woman's body, the Incarnation accomplished in and through her. This means the Incarnation is inseparable from the woman through whom it occurred, for God became man by becoming a woman's child, entering the world through her body, so that the central event of history is bound up with a woman's yes and a woman's flesh. The woman who understands that God entered through a woman sees the Incarnation bound up with the woman through whom He came, a mystery of unique closeness to womanhood. God entered through a woman, conceived in Mary's womb, carried, borne, and nursed by her, so that the Incarnation is bound up with the woman through whom God came, accomplished in and through her body.

The Hinge of History

The Incarnation is the hinge of all history, the moment the eternal God entered time and human nature, dividing history into before and after, so that nothing is the same once God has become man. The moment God became man is the turning point of all history, the hinge on which everything turns, for in the Incarnation the eternal, infinite God entered time, took on human nature, and joined Himself to the human race, an event so

momentous that it divides history itself and changes the meaning of everything, so that the world before and after the Incarnation are not the same. This means the Incarnation is not one event among many but the hinge of history, the central moment toward which everything before pointed and from which everything after flows, so that a woman grasps its weight only by seeing it as the turning point of all that is. The woman who understands the hinge of history sees the Incarnation as the central turning point of all time, the moment that changed everything. The hinge of history is the Incarnation, the moment the eternal God entered time and human nature, dividing history into before and after, so that nothing is the same once God has become man.

A Woman's Yes Made It Possible

The Incarnation came through a woman's free yes, for God awaited Mary's consent before taking flesh, so that a woman's fiat made salvation possible, giving womanhood a unique place at the center of redemption. God did not force the Incarnation upon humanity but awaited the free consent of a woman, so that when Mary said let it be done to me, her yes opened the way for God to become man, making her fiat the human cooperation through which salvation entered the world, so that a woman's free yes made the Incarnation possible. This means womanhood stands at the very center of redemption, for it was a woman's consent that God awaited and a woman's yes that made the Incarnation possible, so that the salvation of the world came through the cooperation of a woman, giving her a unique dignity in God's plan. The woman who understands that a woman's yes made it possible sees womanhood at the center of redemption, salvation entering through a woman's free consent. A woman's yes made it possible, for God awaited Mary's free consent before taking flesh, so that her fiat made the Incarnation possible and gave womanhood a unique place at the center of redemption.

CHAPTER TWO

Fully God, Fully Man

The One Person in Two Natures

The Church teaches that Jesus Christ is fully God and fully man, one divine person possessing two complete natures, human and divine, a truth called the hypostatic union that is essential to understanding who He is. Understanding that Christ is fully God and fully man, one person in two natures, reveals the astonishing truth of who Jesus is and why it matters for everything He did.

And the Word became flesh and dwelt among us, full of grace and truth. — John 1:14

Truly God

Jesus Christ is truly God, the eternal Son, of one being with the Father, not a creature or a mere man but God Himself, so that in Jesus it is God who has come among us. The Church teaches, on the witness of Scripture, that Jesus is truly God, the eternal Word who was with God and was God, the Son of one being with the Father, not a lesser or created being but fully divine, possessing the complete nature of God, so that when a woman looks at Jesus she is looking at God Himself, come among us. This means Jesus is not merely a holy man, a prophet, or a creature close to God, but God Himself, truly divine, so that in Him the infinite God has entered human history, and the one who was born of Mary and died on the Cross is God. The woman who understands that Jesus is truly God sees in Him not a mere man but God Himself come among us. Truly God, Jesus Christ is the eternal Son of one being with the Father, not a creature or a mere man but fully divine, so that in Jesus it is God Himself who has come among us.

Truly Man

Jesus Christ is also truly man, possessing a complete human nature, a real body and a human soul, so that He is fully human in every way except sin, truly one of us. The same Jesus who is truly God is also truly man, for the Word became flesh, taking a complete human nature, a real human body and a rational human soul, so that He was genuinely human, able to hunger, tire, weep, suffer, and die, like us in all things but sin, truly one of the human race. This means Jesus is not God merely appearing to be human or wearing humanity as a disguise, but truly man, fully human, sharing our nature completely, so that He is genuinely one of us, a real human being who lived a real human life. The woman who understands that Jesus is truly man sees in Him one who shares her own humanity completely, truly one of us. Truly man, Jesus possesses a complete human nature, a real body and human soul, fully human in every way except sin, so that He is genuinely one of us, able to hunger, weep, suffer, and die.

One Person, Two Natures

Jesus is one person, the divine Son, who possesses both natures fully, so that He is not two persons nor a blend of God and man but a single person who is at once fully God and fully man. The Church teaches that in Christ the two natures, divine and human, are united in one person, the eternal Son, so that Jesus is not a man indwelt by God, nor God disguised as a man, nor a mixture of the two, but one single person who truly possesses both a complete divine nature and a complete human nature, fully God and fully man at once. This means the one person Jesus Christ can truly do what belongs to God and what belongs to man, can forgive sins as God and suffer and die as man, because the one

person possesses both natures fully, so that everything He did was done by the one Son who is both God and man. The woman who understands one person in two natures sees Jesus as the single Son who is at once fully God and fully man, doing all He did as both. One person, two natures, is the truth of Christ, the one divine Son possessing both a complete divine and a complete human nature, so that He is at once fully God and fully man, not two persons nor a blend but one who is both.

CHAPTER THREE

Why He Had to Come

The Necessity of the Incarnation

The Incarnation was not an arbitrary act but was necessary for human salvation, for only God could save humanity, and only by becoming man could He save it from within, so that God had to become man to save man. Understanding why God had to become man, why the Incarnation was necessary for salvation, reveals the depth of God's love and the fittingness of His becoming a woman's child.

Though he was in the form of God, he emptied himself, taking the form of a servant, being born in the likeness of men. — Philippians 2:6-7

Only God Could Save Us

Humanity could not save itself from sin and death, for the gap between sinful humanity and the holy God was infinite, so that only God Himself could bridge it and accomplish salvation. The predicament of humanity after the fall was beyond human repair, for sin had separated humanity from God by an infinite distance, and no human being, however good, could bridge that gap or make the infinite reparation that sin against the infinite God required, so that humanity could not save itself and only God could accomplish the salvation it needed. This means salvation had to come from God, for only He could do what humanity could not, bridging the infinite gap, making the needed reparation, overcoming sin and death, so that the Savior had to be God because only God could save. The woman who understands that only God could save us sees why the Savior had to be divine, for humanity could not rescue itself. Only God could save us, for the gap between sinful humanity and the holy God was infinite and beyond human repair, so that salvation had to come from God, who alone could accomplish it.

Only as Man Could He Save Us

Yet salvation also had to be accomplished from within humanity, by one who was truly human, so that God had to become man, taking on humanity in order to save it from the inside. Although only God could save, the salvation of humanity also had to be worked out within humanity itself, by a true human being who could represent the human race, stand in its place, and offer on its behalf the obedience and the sacrifice it owed, so that the Savior had to be not only God but man, taking on humanity in order to redeem it from within. This means God had to become man, uniting divinity and humanity in one person, so that as God He could save and as man He could save humanity from the inside, representing and redeeming the human race by becoming part of it, which is why the Incarnation was necessary. The woman who understands that only as man could He save us sees why the Savior had to be human as well as divine, redeeming humanity from within. Only as man could He save us, for salvation had to be accomplished within humanity by one truly human, so that God had to become man, taking on humanity to save it from the inside.

Love That Stooped So Low

That God would become man to save humanity reveals a love of astonishing depth, for the infinite God emptied Himself, taking the form of a servant, stooping to become a creature in order to rescue His creatures. The Incarnation is not only a necessity but a revelation of love, for the Scripture marvels that the one who was in the form of God emptied Himself, taking the form of a servant, being born in human likeness, so that the infinite and almighty God stooped unimaginably low, becoming a helpless child, a creature among His creatures, out of love for those He came to save. This means the necessity of the Incarnation reveals the depth of God's love, a love willing to empty itself, to stoop to the lowest place, to become a woman's child and a suffering servant, in order to rescue humanity, so that the Incarnation displays a love beyond measure. The woman who understands the love that stooped so low sees in the Incarnation not only necessity but a revelation of God's astonishing love. Love that stooped so low is revealed in the Incarnation, for the infinite God emptied Himself, taking the form of a servant and becoming a creature, out of a love willing to stoop to the lowest place to save humanity.

CHAPTER FOUR

What the Cross Accomplished

The Redemption, Rightly Understood

At the center of what the Son accomplished is the Cross, the Redemption, which is often misunderstood as a vengeful Father demanding blood, when in truth it is a God who enters human suffering and death from the inside to transform it and to reconcile humanity to Himself. Understanding what the Cross actually accomplished, the Redemption rightly understood, reveals the heart of what Jesus did and the love that drove Him to the Cross.

He was pierced for our transgressions; he was crushed for our iniquities. With his wounds we are healed. — Isaiah 53:5

Not a Vengeful Father

The Cross is not the act of a vengeful Father demanding blood to satisfy His anger, a picture that distorts the truth, but the work of a loving God reconciling humanity to Himself. A common distortion imagines the Redemption as an angry Father demanding the blood of His Son to satisfy His wrath, as though God needed to be appeased by violence, but this misrepresents the truth, for the Cross is not the appeasing of a vengeful God but the work of a loving God, Father and Son united in love, reconciling humanity to Himself, so that the Cross reveals love and not divine vengeance. This means a woman must reject the distorted picture of a bloodthirsty Father and understand the Cross as an act of love, the Father and Son together accomplishing the reconciliation of humanity out of love, not the satisfaction of divine anger through violence. The woman who understands that the Cross is not a vengeful Father sees it as an act of divine love reconciling humanity, not the appeasing of wrath. Not a vengeful Father demanding blood, the Cross is the work of a loving God reconciling humanity to Himself, so that it reveals love rather than divine vengeance, the Father and Son united in the work of redemption.

God Entering Suffering From Within

In the Cross, God does not stand outside human suffering but enters it from within, taking on death itself, so that He transforms suffering and death from the inside by passing through them in love. The Redemption works not by God remaining aloof from human suffering but by His entering it, for in the Cross God Himself, in Christ, takes on human suffering and death, enters the worst of the human condition from the inside, bears it, and passes through it, so that He transforms suffering and death by making them His own and conquering them from within. This means the Cross is God entering human suffering, taking it upon Himself, so that He does not merely observe or permit human pain but enters it in Christ, transforming it from the inside by His own suffering love, which gives new meaning to all human suffering. The woman who understands God

entering suffering from within sees the Cross as God taking human pain upon Himself to transform it, not standing outside it. God entering suffering from within is the work of the Cross, for in Christ God takes on human suffering and death, bearing them from the inside, so that He transforms suffering and death by passing through them in love.

Reconciled and Healed

The Cross accomplishes the reconciliation of humanity to God and the healing of what sin had broken, so that through Christ's wounds humanity is forgiven, restored to God, and healed. What the Cross accomplishes is reconciliation and healing, for through His suffering and death Christ bears the weight of human sin, makes reparation, reconciles humanity to God, and heals what sin had wounded, so that by His wounds humanity is healed, forgiven, and restored to friendship with God, the breach of sin repaired by His redeeming love. This means the Cross is not a tragedy but an accomplishment, the achieving of humanity's reconciliation with God and the healing of the wound of sin, so that through Christ's death a woman is forgiven, reconciled, and healed, the saving work done on her behalf. The woman who understands reconciled and healed sees the Cross as the accomplishment of her forgiveness and restoration to God. Reconciled and healed is what the Cross accomplishes, the reconciliation of humanity to God and the healing of what sin had broken, so that through Christ's wounds humanity is forgiven, restored, and healed.

CHAPTER FIVE

The Resurrection Changes Everything

Not Resuscitation but New Creation

The Resurrection is not a beautiful postscript to the Cross but the essential heart of the Gospel, not a mere resuscitation but a transformation, the first fruits of a new creation, so that without it faith would be in vain. Understanding the Resurrection, what it actually is and why it is essential rather than optional, reveals the triumph at the center of the faith and the hope it gives.

If Christ has not been raised, your faith is futile. But in fact Christ has been raised from the dead, the firstfruits. — 1 Corinthians 15:17,20

More Than Coming Back to Life

The Resurrection is not a mere resuscitation, a return to the former mortal life, but a transformation into a new and glorified existence, so that the risen Christ is not merely alive again but gloriously transformed. The Resurrection of Jesus is not like the raising of others who returned to ordinary life only to die again, for it is not a resuscitation but a transformation, a passing into a new and glorified mode of existence, the risen Christ possessing a transformed, glorified body no longer subject to death, so that the Resurrection is something far greater than coming back to life. This means the Resurrection is not merely Jesus being alive again but His transformation into a new and glorified life, the beginning of a new mode of human existence beyond death, so that it is a transformation and not a mere return, something new in the history of the world. The woman who understands the Resurrection as more than coming back to life sees it as a transformation into glorified existence, not a mere resuscitation. More than coming back to life, the Resurrection is a transformation into a new and glorified existence, so that the risen Christ is not merely alive again but gloriously transformed, something far greater than resuscitation.

The First Fruits of New Creation

The risen Christ is the first fruits of a new creation, the first to pass into the glorified life that awaits all the redeemed, so that His Resurrection is the beginning and promise of the transformation of all who belong to Him. The Scripture calls the risen Christ the first fruits, the first of a great harvest, for His Resurrection is not an isolated marvel but the beginning of a new creation, the first instance of the glorified life into which all the redeemed will one day enter, so that His rising is the promise and the pledge of theirs, the firstfruits of a transformation that will embrace all who belong to Him. This means the Resurrection of Christ is the beginning of a new creation that includes a woman's own destiny, for as the first fruits He opens the way into glorified life for all His own, so that His Resurrection is the promise of her own, the pledge of the new creation she is destined to share. The woman who understands the first fruits of new creation sees in Christ's Resurrection the promise of her own glorified life. The first fruits of new creation is the risen Christ, the first to pass into the glorified life that awaits all the redeemed, so that His Resurrection is the beginning and promise of the transformation of all who belong to Him.

Why It Is Essential

The Resurrection is essential and not optional, for without it the Cross would be a defeat and faith would be in vain, so that the whole Gospel stands or falls on the truth that Christ is risen. The Scripture states plainly that if Christ has not been raised, faith is futile and believers are still in their sins, revealing that the Resurrection is not an optional extra

but essential to the Gospel, for without it the Cross would be merely the death of a good man and a defeat, sin and death would remain unconquered, and faith would be empty, so that everything depends on the Resurrection being true. This means a woman cannot treat the Resurrection as a beautiful but dispensable story, for it is the essential triumph that completes the Cross and vindicates the whole faith, so that the Gospel stands or falls on the reality that Christ is truly risen, the foundation of all Christian hope. The woman who understands why it is essential sees that the whole faith depends on the Resurrection, without which the Cross is defeat and faith is vain. Why it is essential is that without the Resurrection the Cross would be a defeat and faith would be in vain, so that the whole Gospel stands or falls on the truth that Christ is risen, the foundation of all hope.

CHAPTER SIX

He Did Not Leave Us

The Ascension and the Promise of Return

After the Resurrection, Christ ascended to the Father, but He did not abandon His people, for in His Ascension He sends the Spirit, intercedes for them eternally, and promises to return in final victory. Understanding the Ascension and the Second Coming, that Christ does not leave His people but intercedes for them and will come again, completes the account of what the Son has done and will do.

He is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. — Hebrews 7:25

Not an Abandonment

The Ascension of Christ to the Father is not an abandonment of His people but a new mode of His presence, for He departs visibly only to be present in a greater way through the Spirit and in the Church. When Christ ascended to the Father, He did not abandon His people or withdraw from the world, for His Ascension is not a departure into absence but a passage into a new mode of presence, so that He is now present to His people in a greater way, through the Holy Spirit He sends, in the Eucharist, in the Church, no longer limited to one place and time but present to all who are His. This means the Ascension does not leave a woman alone but changes how Christ is present to her, for He ascends in order to be present everywhere through the Spirit and the Church, so that she is not abandoned but accompanied by a Christ now present in a new and fuller way. The woman who understands the Ascension is not an abandonment knows that Christ

remains present to her in a greater way, not withdrawn into absence. Not an abandonment, the Ascension is Christ's passage into a new mode of presence, so that He departs visibly only to be present in a greater way through the Spirit and in the Church, not leaving His people alone.

Interceding Forever

The ascended Christ lives forever to intercede for His people before the Father, so that a woman has in heaven a living advocate who continually pleads for her and brings her prayers to God. The Scripture reveals that the ascended Christ always lives to make intercession for those who draw near to God through Him, so that from His place at the Father's right hand He continually intercedes for His people, presenting His saving work on their behalf, pleading for them, carrying their needs and prayers to the Father, a living and eternal advocate for all who are His. This means a woman has in heaven a Christ who never ceases to intercede for her, so that she is not left to approach God alone but has an eternal advocate who continually pleads her cause and brings her to the Father, able to save completely those who come through Him. The woman who understands Christ interceding forever knows she has in heaven a living advocate who never ceases to plead for her. Interceding forever, the ascended Christ lives to plead for His people before the Father, so that a woman has in heaven a living advocate who continually intercedes for her and brings her prayers to God.

He Will Come Again

Christ who ascended will come again in glory at the end, completing His saving work in final victory, so that the story is not finished but moves toward the triumphant return of the Lord. The faith proclaims that Christ, who ascended to the Father, will come again in glory at the end of time, returning to judge the living and the dead, to complete His saving work, to establish the fullness of God's kingdom, and to win the final victory over sin and death, so that the Ascension is not the end of the story but points forward to His glorious return. This means a woman lives in hope of Christ's return, for the Son who became a child, died, rose, and ascended will come again in final victory, so that the whole of history moves toward His triumphant return and the completion of all He came to do. The woman who understands that He will come again lives in hope of Christ's glorious return and the final victory it brings. He will come again in glory at the end, completing His saving work in final victory, so that the story moves toward the triumphant return of the Lord and the fullness of God's kingdom.

CHAPTER SEVEN

What It Means for You Now

The Son and Your Salvation Today

All that the Son is and has done is not distant history but bears directly on a woman's salvation right now, for what Jesus accomplished is offered to her today, changing her present standing before God and her whole life. Understanding what the Son and His work mean for a woman now, the present reality of the salvation He won, brings the great doctrines home to her own life and faith.

Since we have been justified by faith, we have peace with God through our Lord Jesus Christ. — Romans 5:1

Salvation Offered to You

What Christ accomplished is not merely a past event but a salvation offered to a woman now, so that the Incarnation, Cross, and Resurrection reach into her own life as a gift held out to her today. The saving work of Christ is not locked in the past but is offered to a woman in the present, for what He accomplished, the reconciliation, the forgiveness, the new life, is held out to her now as a gift to be received, so that the great events of the Gospel are not merely history but a present offer of salvation reaching into her own life today. This means a woman is not a distant spectator of Christ's work but its intended beneficiary now, for the salvation He won is offered to her in the present, a gift held out for her to receive, so that what He did long ago bears directly on her life today. The woman who understands salvation offered to you receives Christ's saving work as a present gift held out to her, not a distant event. Salvation offered to you means Christ's saving work is not merely a past event but a gift held out to a woman now, so that the Incarnation, Cross, and Resurrection reach into her own life today.

Peace With God Now

Through faith in Christ, a woman has peace with God now, a present reconciliation in which the breach of sin is healed and she stands in friendship with God today. The Scripture declares that those justified by faith have peace with God through Christ, revealing that the fruit of His saving work is a present reality, a peace with God a woman possesses now, for through faith in Christ she is reconciled, her sins forgiven, the breach healed, so that she stands today not as an enemy or a stranger but as one at peace with God, reconciled through His Son. This means a woman can live now in the peace Christ won, no longer estranged from God but reconciled, possessing today the friendship with God that His saving work secured, so that the Redemption is not only a hope for the

future but a present peace she already has. The woman who understands peace with God now lives in the present reconciliation Christ won, standing at peace with God today. Peace with God now is the present fruit of Christ's work, for through faith a woman is reconciled and stands in friendship with God today, the breach of sin healed and peace already hers.

A Life Shaped by What He Did

Because of what the Son has done, a woman's whole life is changed, lived now as one redeemed, reconciled, and destined for the new creation, so that the doctrines of Christ reshape how she lives today. What Christ accomplished does not leave a woman's life unchanged but reshapes it entirely, for knowing herself redeemed by His Cross, reconciled to God, filled with His Spirit, and destined for the glorified life His Resurrection opened, she lives differently, with hope, with gratitude, with confidence before God, so that the doctrines of the Son are not abstractions but truths that shape her whole life now. This means the account of who Christ is and what He did issues finally in a transformed life, a woman living today in the light of her redemption, shaped by what the Son has done, so that the Gospel changes not only her beliefs but the whole way she lives. The woman whose life is shaped by what He did lives today in the light of her redemption, transformed by the saving work of the Son. A life shaped by what He did is the fruit of Christ's work, for knowing herself redeemed, reconciled, and destined for new creation, a woman lives differently now, so that the doctrines of the Son reshape her whole life today.

CONCLUSION

Know the One You Love

The woman who loved Jesus without being able to explain Him now knows who He is and what He did. We have seen that God became a woman's child, entering the world through her body at the hinge of history; that He is fully God and fully man, one person in two natures; that He had to become man to save man, in a love that stooped unimaginably low; that the Cross accomplished our redemption, not a vengeful Father demanding blood but God entering suffering to transform it; that the Resurrection changes everything, the first fruits of a new creation without which faith is in vain; that He did not leave us but intercedes forever and will come again; and that all of this means salvation, peace with God, and a transformed life for a woman now.

Through all of it runs a single invitation: know the One you love. A woman's love for Jesus is meant to rest on the solid ground of knowing who He is and what He has done, so that her faith is not a vague affection but a settled conviction, able to say with understanding who Jesus is and why it changes everything. For the Son she loves is God become a woman's child, who died and rose to save her, and to know Him truly is to love Him more.

So know the One you love. Marvel that God became a woman's child, and that a woman's yes made it possible. Hold fast that He is fully God and fully man. Understand why He had to come, and the love that brought Him. See what the Cross truly accomplished, a God who entered your suffering to heal it. Rest your hope on the Resurrection, the first fruits of the new creation you are destined to share. Trust the Christ who did not leave you but intercedes for you forever and will come again. And receive what His work means for you now, salvation offered, peace with God, a life transformed. You have loved Jesus. Now know Him, the Son who became a child to save you, so that your love rests on the truth of who He is, and you can say, with conviction, who He is and what He has done.

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The Son is part of The Daily Bread Library.