

SERMON: THE INCARNATION

John 1:1-3

John 1:14

(1) In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God (3) All things were made by Him; and without Him was not anything made that was made.

(14) And the Word was made 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.

Introduction

The Gospel of John, more than the other three gospels, makes specific claims about the attributes and essence of Jesus. John offers a distinctive understanding of Jesus and His relationship with God, the Father. John asserts that what is to be known about God and received from God is fully present in Jesus, because Jesus Himself is the Divine Word made flesh. He was both fully human and fully God. His humanity did not diminish his divinity; His divinity did not diminish His humanity. This paradox can only be expressed in symbolic and ironic language. This paradox can only be grasped by believing and entering into a trusting relationship with Jesus. For centuries, theologians have called this paradox “the incarnation.” Incarnation is a combination of two Latin words: *in* and *caro*. It literally means “in the flesh.” In Latin, the preposition “in” has the same meaning as in English. The Latin word *caro* simply means flesh.

Here is John’s Christological thesis in a nutshell: God entered the world as a human being, namely as Jesus of Nazareth and those who recognize and accept this radically new divine act receive eternal life, which is offered through the shedding of His precious blood.

John does not begin his gospel by telling the Christmas story. He starts at a transcendental level with a prologue. In this prologue, he expounds on the “word,” the logos. This term had a range of meanings by his contemporaries. To Jews, first and foremost, it meant the power of God that spoke creation into existence. Jews also interpreted it as the wisdom of God that will lead to a good life. To the Greeks, it meant the rational, communicable intelligence, or principle that controls and holds the universe together. To the early Christians, it meant the proclamation of the gospel. John pulls them all together into one unified theme: Jesus embodies all of these concepts-and even much more!

A better translation of the beginning phrase of verse fourteen is “the Word made Itself flesh.” Neither the Father, nor the Holy Spirit made Him flesh, He made Himself flesh. In the Greek, it is the reflexive mode in which the subject acts on itself as the object. It is like saying, “I shaved myself this morning.” This is amazing: Jesus volunteered to leave His throne in glory and dwell among sinful, fallen humanity. Why Did The Word Become Flesh? Let’s answer this important question as we approach Christmas Day.

Exposition

- 1. To Give Us A Better Revelation Of God.**
- 2. To Bring Us Into A Better Relationship With God.**
- 3. To Identify With Our Problems And Sympathize With Our Sorrows.**
- 4. To Show Us What We Can Become.**
- 5. To Save Us By The Shedding Of His Blood.
(Spirit Can Not Bleed.)**

Closing Thoughts

The incarnate Jesus was so much like us and yet, so unlike us. He had our humanity. He lived in our world; spoke our language and knew our pain and the limitations of time and place. Yet He was so different. That is the mystery of the incarnation. His flesh was “sinless” flesh. He was full of grace and truth. His grace and truth sprung forth through His humanity and even today we behold His glory and His majesty. His glory shines through all of our sorrows and our pain. He came to earth, so that we could go to heaven. Give God Glory! Give God All The Glory!

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