

## The Incarnation of the Word

John 1:1-3, 14

### 1. **The Identification of the Word** (vs. 1-2)

A central tenet of Biblical theology is an affirmation that there is only one God. Polytheism and henotheism were popular during ancient times, but God has repudiated both of these false ideas (Ex. 20:2-3; Dt. 6:4; Isa. 44:6, 8; 45:5, 18). John's gospel opens by clarifying the proper paradigm that we must have for apprehending in whom we are to believe (cf. Jn. 20:31).

#### A. **The Eternality of the Word** (v.1a)

The Word was already in existence at the time of the beginning (Gn. 1:1). The Word possesses the unique attributes of being eternal and the uncreated creator of all things (cf. v.3) which belong only to God Himself.

#### B. **The Distinction of the Word** (vs. 1b, 2)

John carefully clarifies the identity of the Word as having been with God in the beginning. This is crucial in understanding the relationship that Jesus Himself describes as having with the Father (Mt. 6:9; 26:39; Jn. 17:5; cf. Ti. 3:4-6).

#### C. **The Deity of the Word** (v.1c)

This statement explicitly and emphatically establishes that the Word, though in some way distinct from God, is Himself God. Jesus' claims to be God were clear to His contemporaries (Lk. 5:5:20-21; Jn. 5:18; 8:58-59) and to His followers (Jn. 20:28).

### 2. **The Power of the Word** (v.3)

God created all things out of nothing by speaking them into existence (Gn. 1:3). The Word is further identified as the creator of all things (cf. Gn 1:1ff; Co. 1:16; Hb. 1:2-3).

### 3. **The Incarnation of the Word** (v.14)

Christmas commemorates the occasion God the Son condescended to become a human so that He might save men from the just consequences of our sin.

#### A. **The Anticipation for the Incarnation** (Is. 9:6-7; Ps. 110:1; Lk. 2:25-38)

The promises and prophecies of the Old Testament left the faithful worshipper of God longing for the Lord to decisively visit His people.

#### B. **The Necessity of the Incarnation** (Hb. 2:14-18)

A satisfactory sacrifice for the atonement of sin had to be identified with the guilty sinner (cf. 1 Jn. 4:1-3).

#### C. **The Nature of the Incarnation** (Mt. 1:23; cf. Isa. 7:14)

For the sacrifice of Jesus to be accepted by God, He had to be free from all sin while perfectly fulfilling the commands of God (cf. Mt. 3:15).