

“The Incarnation: God Became a Man”

John 1:14-18

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In John 1:1-18 John emphasizes the unique character of who Jesus really is in relation to God and creation. All other religions, world views, and ideologies in the world flatly contradict what the Bible says about who Jesus is including the following key areas:

Introduction:

- A. **The Bible:** Jesus is the eternal, uncreated God.
Other religions: Jesus is a non-eternal created being.
- B. **The Bible:** matter is created.
Other religions: matter is eternal.
- C. **The Bible:** matter is neutral.
Other religions: matter is evil.
- D. **The Bible:** God became a human.
Other religions: humans can become gods.

Definition: “*Incarnation*”—the event when the eternal Logos was miraculously conceived in the womb of Mary, and in that instant the divine nature of the Son of God was perfectly united with a human nature, unmixed, in one divine Person who was named Jesus upon birth, and who retains this dual nature in resurrection glory. The Word did not cease to be God when He took on human form and flesh. Neither did He cease to be man when He reassumed the glory of God. Through all the changes of position, form, and state, He remains the same blessed Person. Thus, the Incarnation was not a diminution of deity but an addition of perfect humanity.

1. God became a man to save sinners

“And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (1:14)

“He [the Father] made Him [Jesus] who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him” (2 Corinthians 5:21)

“He was wounded for our transgressions; He was crushed for our iniquities” (Isaiah 53:5)

“For in Him all the fullness of Deity dwells in bodily form” (Colossians 2:9)

“He existed in the form of God...being made in the likeness of men” (Philippians 2:6-7)

“great is the mystery of godliness: He who was revealed [manifested ESV] in the flesh” (1 Timothy 3:16) [“He appeared in a body” NIV]

2. God became a man to reveal truth

“full of...truth”

“grace and truth were realized through Jesus Christ” (1:17)

“I am the way the truth and the life; no one comes to the Father but through Me” (John 14:6)

3. God became a man to make us complete

“The Word...dwelt among us” (1:14)

“For of His fullness we have all received, and grace upon grace” (1:16)

“in Him you have been made complete” (Colossians 2:10)

“I can do all things through Him who strengthens me” (Philippians 4:13)

4. God became a man to reveal the Father

“glory as of the only begotten from the Father” (1:14)

“John bore witness... ‘He existed before me’ ” (1:15)

*“No one has seen God at any time; the only begotten **God** [Son KJ] who is in the bosom of the Father, He has **explained** [declared KJ] Him” (1:18)*

“The LORD said... ‘You cannot see My face, for no man can see Me and live!’ ” (Exodus 33:19-20)

“No one has seen God at any time” (1 John 4:12)

“Jesus said to him... ‘He who has seen Me has seen the Father’ ” (John 14:9)

“He is the image of the invisible God...in Him all the fullness of God was pleased to dwell” (Colossians 1:15, 19)

“He [Jesus] is the radiance of His [the Father’s] glory and the exact representation of His nature” (Hebrews 1:3)

The Hypostatic Union- The term *hypostatic union* is much easier than it sounds, but the concept is as profound as anything in theology.

The English adjective *hypostatic* comes from the Greek word *hupostasis*. The word only appears four times in the New Testament—maybe most memorably in Hebrews 1:3, where Jesus is said to be “the radiance of the glory of God and the exact imprint of his *nature*.” Here the author of Hebrews uses the word in reference to the oneness of God. Both the Father and the Son are of the same “nature.” Jesus is “the exact imprint of his *nature*.”

However, in early church discussions, as Greek thinkers tried to find agreeable terms with those who spoke in Latin, the word *hupostasis* came to denote not the sameness in the Godhead (God’s one essence) but the distinctness (the three persons). So it began to be used to refer to something like the English word *person*.

The *Personal* Union of Jesus’ Two Natures

So “hypostatic union” may sound fancy in English, but it’s a pretty simple term. *Hypostatic* means *personal*. The *hypostatic union* is the *personal union* of Jesus’ two natures.

Jesus has two complete natures—one fully human and one fully divine. What the doctrine of the hypostatic union teaches is that these *two natures* are united in *one person* in the God-man. Jesus is not two persons. He is one person. The hypostatic union is the joining of the divine and the human in the one person of Jesus.

[excerpt from Desiring God Ministries]