

THE WORD BECAME FLESH

JOHN 1:14-18

I. SIGNIFICANT ASPECTS OF THE INCARNATION (1:14a)

A. The Preincarnate Word Was Made Flesh At A Point In Time

1. This Must Be Interpreted In Terms Of Full Humanity
 - a. A Literal Conception In A Literal Womb
 - b. Of The Seed Of David
2. This Was Vehemently Debated The First Four Centuries Of Church History
 - a. He Did Not Cease To Be God For That Period Of Time
 - b. He Did Not Just Merely Show Up As The "Embodiment" Of God
 - c. He Did Not Become Two Persons
 - d. He Did Not Become A Mixture Of Two Different Natures

B. The Doctrine Of The Incarnation Includes The Preincarnate Word's Tabernacling Among Men

1. John Is Emphasizing the Temporary Nature Of The Mission With Respect To The Lord's First Coming
 - a. That Does Not Mean That He Discarded His Humanity
 - b. There Is Today A God / Man In The Glory
2. John Is Emphasizing That Belief In The Full Humanity Of the Word Is Just As Important To Orthodoxy As Belief In His Full Deity

II. EVIDENCE THAT THIS INCARNATIONAL THEOLOGY IS TRUE (1:14b - 17)

- A. John The Apostle, Along With The Other Apostles, Beheld This Phenomenon With Their Own Eyes (1:14b)
 - 1. It Was Over An Extended Period Of Time That This Observation Took Place
 - 2. It Was An Observation Of The Only Unique One Of His Kind
- B. John The Forerunner Bore Witness To The Fact That Christ Did Indeed Come After Him In the Flesh [Though Christ Was Really Before Him] (1:15)
- C. Our Own Experience Of Christ Bears Witness To The Incarnation (1:16-17)
 - 1. We've Received Some Wonderful Things (1:16)
 - 2. We've Experienced The Fulfillment Of An O.T. Promise (1:17)

III. THROUGH THE INCARNATION, THE LORD JESUS CHRIST HAS REVEALED THE FATHER TO US (1:18)

- A. Prior To The Incarnation, There Was A Certain Experience That No Man Could Have Ever Have Claimed To Have Had
- B. But As A Result Of The Incarnation, Christ Has Fully "Exegeted" The Father.