

I. Intro

A. Series Text: **Jn. 1:14-18**

¹⁴ And the Word became 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. ¹⁵ John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’” ¹⁶ And of His fullness we have all received, and grace for grace. ¹⁷ For the law was given through Moses, but grace and truth came through Jesus Christ. ¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. (Jn. 1:14-18)

B. Pt. 1: The Begotten Son is the Eternal Son

We believe in one God, the Father Almighty, maker of heaven and earth, of all that is, seen and unseen; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, light from light, true God from true God, begotten, not made, of one substance with the Father, through whom all things came to be... (Creed of Nicea, 325 A.D.)

1. Begotten, not made (or created).
 - a. When the Son of God was begotten, He proceeded forth from the same substance as God the Father.
 - i. God of very God.
 - ii. Begotten, not made.
 - b. Every attribute of God the Father is shared by God the Son (including His eternity).
2. The Son is Creator of all things

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made. (Jn. 1:1-3)

- a. The Son and the Spirit were not only there (in the beginning) but created what we call the beginning.
- b. All things were created by Him, for Him, and is held together by Him. (**Col. 1:15-18**)

3. The Son of God is God

- a. He is NOT just a good leader, a good example, a good prophet to lead the way to the Father.
- b. The distance between man and God is so great that man could've never bridged the gap.
- c. It would take God (Himself) to come down and save us.

4. In the fulness of time, God Himself came down to do what only He could do: Save us!

II. Consider Who Came: God (the Eternal Son)

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through him, and without him was not any thing made that was made. (Jn. 1:1-3)

¹⁴ And the Word became 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. (Jn. 1:14)

- A. He who is eternal, omnipotent, omnipresent, omniscient, transcendent... stepped into the confines of time and space.
 - 1. Eternity crashed into earth's limits.
 - a. The Eternal Son became Incarnate.
 - 2. **Incarnate:** prefix "in" + noun "carne"
 - a. That which was eternal, existing within Himself outside of matter, time, space was united to flesh.
 - b. God the Son came into a real human body.
 - 3. Didn't lose His divinity.
 - a. Fully God.
 - 4. Didn't possess a compromised humanity.
 - a. Fully Man.
 - 5. The Eternal son was fully God and fully man.

¹⁴ Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. (Is. 7:14)

a. With us... God.

B. The Son came a mighty long way to be with us: The Distance between YHWH and man was/is infinite.

1. YHWH is the High and Lofty One, the Most High.
 - a. High and lifted up (Is. 6:1)
 - b. No one even close to Him.
 - c. YHWH is the God who dwells in unapproachable light. (1 Tim. 6:16)
 - d. Man's position is so far from God that it's incalculable!
2. What has separated us from God?
 - a. Our sin. (Is. 59:2)
 - i. True.
 - b. His righteousness (Is. 55:8-9)
 - i. The distance between He and us was infinite.

*But despite the eternal gap, God the Son became a man.

3. The Son left Exaltation to Experience Humiliation

⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (Phil. 2:5-8)

- a. God the Son was in the form (same essence/substance) as God The Father.
- b. Yet did not consider His rightful place (in heaven) as something that had to be held onto.
- c. Voluntarily, emptied Himself of His lofty place and did the unthinkable: Became a man.
- d. Note: The Son did not relinquish His divinity...
- e. What He relinquished was His privilege.
 - i. Exaltation → Humiliation

III. Consider Why He Came?

A. To Reveal God to Man

1. One of the attributes of God that we often overlook is His transcendence.

Transcendent: *extraordinary, beyond the limits of time/space, beyond the realm of human experience or human capacity to understand.*

- a. Job's friend, Elihu, certainly grasped the weight of this problem.

26 Behold, God is great, and we know him not; the number of his years is unsearchable. (Job 36:26)

- b. Paul communicated the human problem like this.

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

2. But in the fulness of time, God the Father sent forth His Son to be with man... that we might know YHWH.

14 And the Word became 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. 15 John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' " 16 And of His fullness we have all received, and grace for grace. 17 For the law was given through Moses, but grace and truth came through Jesus Christ. 18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. (Jn. 1:14-18)

- a. The only Begotten Son has shown us the Father.
- b. ...That we might know Him relationally.
 - i. Know Him experientially.

B. To Fulfill the Righteous Requirement of the Law

17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. (Matt. 5:17)

1. Two Major Requirements of the Law.
 - a. Satisfy the Father's commands.
 - b. Satisfy the Father's penalties for any law-breaking.
2. As a man (one of Adam's offspring), Jesus perfectly performed the righteousness prescribed in the law.
 - a. Dealt with the law in our place.
 - b. Fulfilled what man has never done: Live blamelessly under the law.
3. As a man (Adam's offspring), Jesus perfectly paid the penalty for our law-breaking (in his human body).

C. To Defeat Darkness

²The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone. ³You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil. ⁴For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, you have broken as on the day of Midian. ⁵For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. ⁶For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. (Is. 9:2-7)

1. The incarnation and arrival of God the Son on earth was an all-out assault on darkness.
 - a. The Son is the prophesied child born, the son given, who would ultimately carry the government on his shoulders.
 - b. The Son is the Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
 - c. The Son took on flesh to establish His kingdom.
2. As the God-man establishes His Kingdom on earth, all of darkness (injustice) is on the hitlist.

²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.
(1 Cor. 15:24-26)

IV. Conclusion: The Implications of the Incarnate Son

- A. The Love of God for us.
- B. The Care of God For us.

¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. (Heb. 4:14-15)

1. We have a great High Priest.
 - a. One who goes before man on behalf of God AND stands before God on behalf of man.
 - b. One who lives to make intercession for us.
 - c. We have God representing us before God.
2. We have a great High Priest who sympathizes with human weakness.
 - a. Understands the pain of man's lowliness.
 - b. Relates to human humiliation
 - c. Acquainted with human temptation.
 - i. Yet perfect in all of His ways.