

John 1:14 and Selected Scriptures
“The Genius of God’s Grand Incarnation Plan”
(pt. 1)

INTRO- The shepherding goal of this preaching series has been to increase both our comprehension and our appreciation of the Incarnation that we might worship, serve, defend, and proclaim Jesus with renewed vigor!

The ABC’s of the Incarnation (John 1:14f)

The Eternal Word A) **became** _____;

Yet B) **was** _____;

While C) **never ceasing** _____.

The Genius of God’s Grand Incarnation Plan:

1) **The Incarnation was, in some ways,** _____.

(1 Tim. 3:16; Col. 2:1-10)

The Genius of God's Grand Incarnation Plan:

2) **The Incarnation was** _____.

(Luke 1:30-37; Isaiah 7:14)

3) **The Incarnation was, in some ways,** _____.

(Genesis 1-2; Exodus 25-40; 1 Kings 8-10).

What is a *Theophany* and what does it have to do with God's Grand Incarnation Plan?

(Gen. 15, 26:2; 28:24; Exodus 3, 19:1f).

What is a *Christophany* and what does it have to do with God's Grand Incarnation Plan?

(Dan. 3:25-28; Zech. 1:11-12; 3:1-10; Isaiah 6)

Table 8.9 "The Angel of the LORD" in Scripture

People	Passages
Hagar	Gen. 16:7-14; 21:17
Abraham	Gen. 22:11-18
Eliezer	Gen. 24:7, 40
Jacob	Gen. 31:11-13; 32:22-32 (see Gen. 48:15-16; Hos. 12:3-4)
Moses	Ex. 3:1-7 (see Acts 7:30-35); Ex. 12:23 ("the destroyer," cf. Heb. 11:28); Ex. 14:19-20 (see Num. 20:16); Ex. 23:20-23 (see Isa. 63:9)
Balaam	Num. 22:22-35
Joshua	Josh. 5:13-15 (see Ex. 3:5); Judg. 2:1-4
Gideon	Judg. 6:11-18
Manoah and his wife	Judg. 13:2-22
David	2 Sam. 24:16-17; 1 Chron. 21:15-18, 27
Elijah	1 Kings 19:4-8; 2 Kings 1:3-4, 15-16
Hezekiah	2 Kings 19:35 (see 2 Chron. 32:21; Isa. 37:36)
Shadrach, Meshach, and Abednego	Dan. 3:25, 28
Daniel	Dan. 6:22
Zechariah	Zech. 1:11-12; 3:1-10
Malachi	Mal. 3:1

John 1:14-18 and Revelation 21:1-4; 22-23.

New Testament Correlation

The Old Testament “preincarnate Christ” view matches precisely with the New Testament explanation of God’s eternal Son, the Lord Jesus Christ. First, by taking the name of “the LORD” (Gen. 16:11–13; 22:9–18), the “angel of the LORD” claims to be an eternal being. *Eternality* was the very assertion made by the Lord Jesus Christ (John 1:1; 8:58; 17:5).

Second, Christ claimed to be God, and Scripture states that he is indeed God (John 1:1; 5:18; 10:33; 2 Pet. 1:1; 1 John 5:20). This assertion harmonizes with the *deity* of the “angel of the LORD” (Ex. 3:2–6; Judg. 13:17–18).

Third, by claiming deity (Ex. 3:2–6; Judg. 13:17–18) and being an individual other than “the LORD” (Ex. 23:20–23; Isa. 6:1, 8 [with John 12:41–42]; Zech. 1:12–13), the “angel of the LORD” asserts that more than one person can be God. Only Christ, the second person of the triune Godhead, could make such a declaration, which corresponds perfectly with the *triunity* of God (Matt. 28:19; Mark 1:9–11; John 15:26; 2 Cor. 13:14).

Fourth, in his New Testament incarnation (as in his Old Testament preincarnate appearances), Christ fulfilled his *responsibility* to provide a revelation and explanation of God the Father that would otherwise have been beyond human comprehension (John 1:18; 10:30; 12:45; 14:7, 9; 2 Cor. 4:4; Col. 1:15, 19; 2:9; Heb. 1:3).

Thus, the attributes and activities of the Old Testament “angel of the LORD” compare perfectly with those of the New Testament incarnate Christ. In terms of Christ’s eternity, deity, triunity, and responsibility, the biblical evidence overwhelmingly confirms that the “angel of the LORD” episodes in the Old Testament unquestionably involved the preincarnate Lord Jesus Christ.

Sing We The Song Of Emmanuel

*Sing we the song of Emmanuel
This the Christ who was long foretold
Lo in the shadows of Bethlehem
Promise of dawn now our eyes behold
God Most High in a manger laid
Lift your voices and now proclaim
Great and glorious Love has come to us
Join now with the hosts of heaven
Come we to welcome Emmanuel
King who came with no crown or throne
Helpless He lay the Invincible
Maker of Mary now Mary's son
O what wisdom to save us all
Shepherds sages before Him fall
Grace and majesty what humility
Come on bended knee adore Him
Go spread the news of Emmanuel
Joy and peace for the weary heart
Lift up your heads for your King has come
Sing for the Light overwhelms the dark
Glory shining for all to see
Hope alive let the gospel ring
God has made a way He will have the praise
Tell the world His name is Jesus
Glory shining for all to see
Hope alive let the gospel ring
God has made a way He will have the praise
Tell the world His name is Jesus
Gloria, gloria*

“Question: What is the meaning of the Incarnation of Christ?”

Answer: *Incarnation* is a term used by theologians to indicate that Jesus, the Son of God, took on human flesh. This is similar to the hypostatic union. The difference is that the hypostatic union explains how Jesus' two natures are joined, and the Incarnation more specifically affirms His humanity. The word *incarnation* means “the act of being made flesh.” It comes from the Latin translation of John 1:14, which in English reads, “The Word became flesh and made His dwelling among us.” Because of the near-exclusive use of the Latin Vulgate in the church through the Middle Ages, the Latin term became standard.”

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