

# The Incarnation, the Word Made Flesh

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**John 1** <sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by him; and without him was not any thing made that was made. <sup>4</sup>In him was life; and the life was the light of men. <sup>5</sup>And the light shineth in darkness; and the darkness comprehended it not.

<sup>6</sup>There was a man sent from God, whose name was John. <sup>7</sup>The same came for a witness, to bear witness of the Light, that all *men* through him might believe. <sup>8</sup>He was not that Light, but *was sent* to bear witness of that Light.

<sup>9</sup>*That* was the true Light, which lighteth every man that cometh into the world. <sup>10</sup>He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup>He came unto his own, and his own received him not. <sup>12</sup>But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: <sup>13</sup>Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup>And the Word was made 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. John 1:1-14 KJV Biblehub

The Incarnation of Jesus Christ is the foundation of the whole work of atonement, the means to the end, God's way of putting away sin and its consequences. The atonement was necessary because of sin entering the system and rendering humanity into an estate of sin and misery. Salvation is all about getting back to the Father. Jesus is the Way. He is full of grace and truth. He is the Life.

Jesus announced that He came down from heaven for the sake of a people given to Him by the Father. (John 6:39, Matthew 18:11, Mark 10:45)

What brings together the Infinite God, with all holiness and justice, and rebel Man infected with sin? The Incarnation of the Eternal Son supplies us the answer. This fills up that yawning gulf, that chasm, and paves the way to the restoring of man's relationship with a holy God. (Isaiah 54:5) Our Maker becomes our Redeemer.

Jesus, the Infinite God-Man, God Incarnate, was sent by the Father to do a work, the atoning work by means of which elect souls have a way back to the Father. Jesus is the Way, the Truth, and the Life. No one comes to the Father but by and through Him.

The Incarnation took place in an historic person. Jesus did not come just to set forth some idea, but to do a work, and to become the Head of a company of people finding redemption and life in Him. The Incarnation is the deep ground of union to God and of reconciliation and life. Jesus, the Infinite God-Man, becomes the only and the perfect

Mediator between the Living God and Man, come to inaugurate an everlasting covenant better than the shadow and type that went before. (Hebrews 9 and 10)

Sin needed a way of removal, of forgiveness. The Law requires personal, perfect, perpetual obedience to merit life. Divine justice needs vindication. Scripture announces an incarnation of redeeming love brought about by the occasion of sin. Sin did not cause the Incarnation; divine love prompted the sending of Jesus Christ in providing the atonement. The love of God in harmony with God's perfect justice is the only channel of life. (John 3:16)

John 3:16-21

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup>For God sent not his Son into the world to condemn the world; but that the world through him might be saved. <sup>18</sup>He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. <sup>19</sup>And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup>For every one that doeth evil hates the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup>But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. John 3:16-21 KJV Biblehub

God made a way for sinners to again become the habitation of their Maker. God came in such a manner so as to bring more glory in saving than in condemning us. (Matthew 9:13.) Man comes into a position in Christ of greater nearness than if the Fall had never been. (John 17:20-23) The new creation in Christ surpasses restoring the original.

God was in Christ reconciling the world unto Himself. He is the God of all Grace, God Who Forgives.

Man was originally created to be an organic unity with Adam as Federal Head. Redeemed people are ushered into a condition of things by the historical Christ that restores but also exceeds what was once possessed. Now those in Christ form an organic unity in a divine Head. Humanity stood in the Son. Jesus is the Last Adam, the second Man, and the Federal Head of a new creation. (Ephesians 1:10, Colossians 1:15-20, Romans 5:12-17, 2 Cor. 5:17, 1 Cor. 15)

When God is said to "give His Son," or when the Son is said "to give Himself," these phrases are to be understood in the sacrificial sense. It refers to the sacrifice of Jesus as He was lifted up as sin-bearer and made a curse for us. (Romans 8:32; Matthew 20:28; Galatians 1:4)

1. The atonement emanated from the love of God. God's love gave the only-begotten and unique Son to a sacrificial death—which is just equivalent to the satisfaction of divine justice. God's love is the source of blessing. Justice is the aspect of God's nature by which God self-asserts and maintains the inalienable rights of the Godhead. God loves Himself and delights in His own perfections. (Psalm 11:7) God gives Himself in the exercise of love to His creatures; but He does not give up, and He cannot recede from those rights which belong inalienably to Himself as God. The Living God is holy, and He is sovereign.

Likewise, we give and communicate while at the same time we retain our own proper rights and prerogatives. Boundaries are maintained. God is love (1 John 4:8), meaning the love is self-originated, self-moving, free, and infinite. God is thus the great Giver, giving the infinite sacrifice of His Son to die for unworthy souls, namely the elect.

The death of Christ as a costly declaration of divine love should remove our fear and distrust which might prompt us to flee from God. In the atonement we have the harmony of justice and love—the demand of justice and the provision of love. The cross of Christ displayed the love of God in providing the substitute, and was the highest manifestation of its reality and greatness. Justice required that its claims be satisfied. God's self-originating love was the source from which the atonement flowed in blessing.

2. The sacrifice of Christ was of infinite value and sufficient to cancel sin. "The divine nature united to the human, incapable of suffering in itself, gave to the suffering of the Mediator an infinite value." (Smeaton, George. *Christ's Doctrine of the Atonement*. Edinburgh: Banner of Truth Trust, page 48)

With the atonement God provides the very thing which puts God on a new relation to those whose sins had incurred His anger and wrath. Love to humanity and love to Himself must be placed together in the atoning work of Christ. The penalty was paid; a substitute was provided. All that Jesus did was both necessary and sufficient for all time, never needing to be repeated or added to.

3. The incarnation and death of Jesus is the fruit of love, and not its cause. Love moved God to act. The hindrances caused by sin must be removed for God to bless. The removal of the guilt of sin opens the way for the impartation of eternal life. The believer's sins are remitted and the believer is accepted in the Beloved. With that acceptance, the nature is renewed. A believer's reconciliation with God is through Christ by means of the redemption-work of Christ, God Incarnate, God in flesh appearing. (John 1; Romans 5:1-21)

Sacrifice. The Hebrew word, *zabach*, means to slay, slaughter, or sacrifice. In English the word "sacrifice" suggests merely an inconvenience or the giving of a costly gift, but to the Hebrew mind, it involved the offering of a life.

Here's the point. Jesus Christ came as the Incarnate Word, God in flesh, Infinite God-Man, to offer His life as a sacrifice pleasing to God. He said, ***A body You have prepared Me (Hebrews 10:5). Behold, I have come to do Your will, O God." (Hebrews 10:7-9) "By that will we have been sanctified through the offering of the body of Jesus Christ once for all [time]." (Hebrews 10:10)***

Jesus Christ, God Incarnate, offered up His life because the will of His Father controlled and compelled His whole life. Jesus delighted to do the will of His Father. He and the Father are one. Jesus offered up His life because of the Father's love.

Touch the heart of Jesus and yours will heal in the presence of His brokenness. Ask Him what it was like, to leave glory, to become a baby, to fulfill prophecy, to identify with us. Identify with Jesus in His outpoured life and you will serve Him with your praise and worship. You'll start to "get it."

Jesus walked according to Truth, never departing from it, never departing from the perfect will and Word of God, His Father. For those in Christ, sacrifice becomes the offering up of our lives, dying to self and being grounded in the truth of God. The Spirit is Truth. All departures from truth are built on lies and corrupted by lust (Colossians 3). The Holy Spirit is the Life-Giver, the Life-Maker. He is the Spirit of Truth.

**Whenever we give our offerings to God, let's not think of it as a "giving up," but as a "giving to." May our giving be gracious, generous, done with gladness, and guided by the Holy Spirit. May we give as we have purposed in our hearts to give.**

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**14**And the Word was made 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 bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. **16**And of his fulness have all we received, and grace for grace. **17**For the law was given by Moses, *but* grace and truth came by Jesus Christ. **18**No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. John 1:14-18 KJV Biblehub



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