

WHO IS THIS JESUS? Lesson Four - THE PRE-INCARNATE WORD

Takes On FLESH (Incarnation) - JESUS - John 1:14

Intro:

- A. In our previous lessons we have noted the - Pre-Incarnate State of the Word
1. Tho, rejected by various religions and “Christian faith’s” – the fact that Deity took on Flesh is a subject that can not be denied to the serious Biblical student.
 2. The EVIDENCE is overwhelming and to REJECT it is to DENY the very essence of one’s SALVATION – cf. **1 John 4:2-3** (NKJV) - 2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.
 3. As in previous lessons - **John 20:24-29** has the Acrostic of our evidence in this study:
 - a. **Honor:** Jesus shares the honors due to God, (Deity).
 - b. **Attributes:** Jesus shares the attributes of God.
 - c. **Names:** Jesus shares the names / descriptions of God.
 - d. **Deeds:** Jesus shares in the deeds that God does. (Our focus over the next few weeks - Lord Willing)
 - e. **Seat:** Jesus shares the right hand seat of God's throne.
- B. In our previous studies we have noted that the “Incarnate – Jesus” did not just begin doing deeds when He became man.
1. **John 1:1-5** (NKJV) - 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 nothing was made that was made. 4 In Him was life, and the life was the light of men 5 And the light shines in the darkness, and the darkness did not comprehend it.
 - a. We have noted that the “Incarnate – Jesus”- Is A Divine Personality.
 - (1) The Word is clearly “Jesus” in his pre-incarnate state (**John 1:14 cf Matthew 1:21**)
 - (a) **Matthew 1:21** (NKJV) - 21 And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”
 - (2) The Word was “with God” i.e. “in the company of”
 - (3) The Word was God, i.e. not just a thought.
 2. **John 17:5** “glorify Me together with Yourself, with the glory which I had with You before the world was.”
 - a. **Phil 2:6** “Who, being in the form of God, did not consider it robbery to be equal with God,”
 - b. **Heb 1:2** “spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;”
 - (1) Cf – **Colossians 1:15-17** (NKJV) - 15 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist.
 3. Eternal – He (The Word) was in the beginning
 - a. Distinction – He (The Word) was WITH God
 - b. Divinity – He (The Word) WAS God
 4. **Scholarly Speaking** - With God - A.T. Robertson states - “With God (pros ton theon). Though existing eternally with God the Logos was in perfect fellowship with God. Pros with the accusative presents a plane of equality and intimacy, face to face with each other.”—Word Pictures in the New Testament
 - a. MacGregor, GHC - the Moffatt New Testament Commentary on the Gospel of John - “Pros

– it expresses nearness, combined with a sense of movement toward God and so indicates an active relationship . . . not absorbed in Him, but standing over and against Him.”

- b. Vincent’s Word Studies in the New Testament - “The preposition $\pi\rho\omicron\varsigma$, which, with the accusative case, denotes motion towards, or direction, is also often used in the New Testament in the sense of with; and that not merely as being near or beside, but as a living union and communion; implying the active notion of intercourse . . . Thus John’s statement is that the divine Word not only abode with the Father from all eternity, but was in the living, active relation of communion with Him.”
- C. Thus the **inspired Word of God irrefutably affirms the deity of Jesus Christ**--that He is co-existent, co-eternal, and of one nature with the Father.
 1. **The Pre-Incarnate** - **John 1:1-5 cf Phil 2:6; Heb 1:3; 1 John 1:2**
 - a. **John 1:1** (NKJV) - 1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - b. **Hebrews 1:3** (NKJV) - 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,
 - c. **1 John 1:2** (NKJV) - 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—
 - D. In today’s study we will note the **second part of this chart - The Pre-Incarnate Word - Took On a BODY of FLESH (known as Jesus) in Incarnation - John 1:14 - cf Phil 2:7; Heb 2:14, 17; 10:5**
 1. **John 1:14** (NKJV) - 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.
 - a. cf **Philippians 2:7** (NKJV) - 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.
 - b. **Hebrews 2:14** (NKJV) - 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,
 - c. **Hebrews 2:17** (NKJV) - 17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.
 2. **Hebrews 10:5** (NKJV) - 5 Therefore, when He came into the world, He said: “Sacrifice and offering You did not desire, But a body You have prepared for Me.
 - a. It is for this reason that a BODY (FLESH) was required.

II. **THE PRE-INCARNATE WORD - BECAME FLESH - “INCARNATION - GOD in the FLESH - “Immanuel”**----- **John 1:14** (NKJV) - 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.

- A. The Word entered into a **new mode of being, not a new being.** (**Phil. 2:7-8**)
 1. **Philippians 2:7-8** (NKJV) - 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.
- B. He **became flesh**, and did **not merely clothe Himself in flesh.** (**Heb 2:14-18**) (NKJV) - 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage. 16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. 17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that He Himself has

suffered, being tempted, He is able to aid those who are tempted.

1. **Scholarly Speaking** yet again states - Was made flesh - Rev., "became flesh." The same verb as in v. 3. All things became through Him; He in turn became flesh. "He became that which first became through Him." In becoming, He did not cease to be the Eternal Word. His divine nature was not laid aside. In becoming flesh He did not part with the rational soul of man. Retaining all the essential properties of the Word, He entered into a new mode of being, not a new being.
 - a. The **word, flesh, describes this new mode of being.** It signifies human nature in and according to its corporal manifestation. Here, as opposed to the purely divine, and to the purely immaterial nature of the Word. He did not first become a personality on becoming flesh. The prologue throughout conceives Him as a personality from the very beginning—from eternal ages. The phrase became flesh, means more than that He assumed a human body.
 - b. He **assumed human nature entire, identifying Himself with the race of man, having a human body, a human soul, and a human spirit.** See 12:27; 11:33; 13:21; 19:30. He did not assume, for a time merely, humanity as something foreign to Himself. The incarnation was not a mere accident of His substantial being. "He became flesh, and did not clothe Himself in flesh." Compare, on the whole passage, 1 John 4:2; 2 John 7. - Vincent's Word Studies in the New Testament
- C. **John 1:14 - Note in comparison - Philippians 2:7-8** (NKJV) - 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.
 1. "but **emptied himself**, taking the form of a servant, being made in the likeness of men" – [**Phil. 2:7(ASV)**] - (Cf. **John 1:14; Hebrews 2:14,17; 10:5**)
 - a. **Hebrews 2:14** (NKJV) - 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise **shared in the same**, that through death He might destroy him who had the power of death, that is, the devil,
 - b. **Hebrews 2:17** (NKJV) - 17 Therefore, in all things He had to be **made like His brethren**, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.
 - c. **Hebrews 10:5** (NKJV) - 5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a **body** You have prepared for Me.
 2. The **incarnation demands that the Divine Spirit of Jesus assumed self imposed limitations**, so as to undergo the human experience. ---- What does this mean?
 - a. While in the **FORM OF GOD** - the Father, The Word and the Holy Spirit - which **Philippians 2:6** (ASV) - 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,
 - b. **BUT - Philippians 2:7-8** (ASV) - 7 but emptied himself, taking the form of a servant, being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.
 - (1) **THE WORD - EMPTIED HIMSELF** - when was this done? When He became "Jesus" - took on the "form of a servant" - note the distinction Paul is making here "FORM OF GOD" - versus "FORM OF A SERVANT".
 - (a) The Father and the Holy Spirit continued in the "Form of God" - during this transition of time.
 - (b) What Jesus (God in the Flesh) - emptied Himself of was not Deity - this has been proved in the past three lessons - but had self imposed limitations while in the flesh.
 - i) Clearly seen in the words while in the FORM OF GOD:

- a) Existing . . .
 - b) Counted not . . .
 - c) being on an equality with God . . .
 - ii) And the Form of a Bond Servant -
 - a) Emptied . . .
 - b) Taking . . .
 - c) Being made . . .
 - d) Being found . . .
 - e) He humbled Himself
 - f) Becoming obedient unto death . . .
 - c. In the Pre-Incarnate state and Deity - HE:
 - (1) Never hungered or got thirsty –
 - (a) Never prayed, suffered, was never tempted (cf, **James 1:13** NKJV - 13 Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone.)
 - (b) Could not experience death
 - (2) BUT - in the INCARNATE STATE HE:
 - (a) Hungered –
 - (b) Got Thirsty –
 - (c) Learned –
 - (d) Prayed –
 - (e) Was Tempted -
 - (f) Suffered –
 - (g) Died –
 - (h) Was Resurrected -
 - (3) Something the Father and Holy Spirit did not experience.
- D. Thus **JESUS “Deity in the Flesh” – Prayed, Suffered and Died**
1. **Hebrews 2:9-18** (NKJV) - 9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. 10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.
 - a. 11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, 12 saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You." 13 And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me.”
 - b. 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage. 16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.
 - c. 17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.
 2. And He willingly did this for YOU and ME!

III. In Conclusion:

- A. In face of such evidence as we have examined from the inspired testimony, we must conclude that Jesus Christ is co-existent, co-eternal, and of the same nature as the Father.
1. Jesus could truly say, “He who has seen Me has seen the Father.” **John 14:9**
 2. And, “I and the Father are one” (**John 10:30**), because “in Him dwells all the fulness of the Godhead bodily” (**Col. 2:9**) “who being the brightness of His glory and the express image of His person” (**Heb. 1:3**)
- B. Shall we believe a lie and be damned, or shall we exclaim with Thomas, “My Lord and my God”?
1. Honor: Jesus shares the honors due to God, (Deity).
 2. Attributes: Jesus shares the attributes of God.
 3. Names: Jesus shares the names / descriptions of God.
 4. Deeds: Jesus shares in the deeds that God does.
 5. Seat: Jesus shares the right hand seat of God's throne.
- C. In Hebrews The Word Himself - Made Lower Than The Angels (**9**)
1. Jesus Himself – Suffered (**9**)
 2. Jesus Himself – Tasted Death (**9**)
 3. Jesus Himself – Is The Captain of Our Salvation (**10**), (cf. **1:2**)
 4. Jesus Himself – Sanctifies – (**11**)
 5. Jesus Himself – Fully Partook Of Flesh & Blood – (**14**)
 6. Jesus Himself – Delivered Us (**15**)
 7. Jesus Himself – Gives Aid to Mankind (**16**)
 8. Jesus Himself – Was Made Like His Brethren (**17**)
 9. Jesus Himself – Suffered Being Tempted (**18**)
- D. Do you believe that Jesus is the Christ, the Son of the living God?
1. Are you willing to confess that faith just as Peter & Thomas did?
 2. Will you turn from your sins and yield your heart and life to the teaching of Jesus and honor Him?
 3. Will you be buried with Him in baptism and be raised to walk in newness of life?
 4. **1 John 4:2-3** (NKJV) - 2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, 3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. (cf. **2 John 7**)
 - a. **2 John 7** (NKJV) - 7 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.

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¹ *The New King James Version*. 1982. Nashville: Thomas Nelson.