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**THE INCARNATION OF THE WORD OF GOD:
THE GLORIFICATION OF GOD AND MAN::
THE INCARNATION: THE GLORIFICATION OF GOD**

The incarnation of the eternal Word was in itself the glorification of God as well as the means by which God would be glorified in Christ and by the Spirit.

“Word” looks back to 1.1ff. and the Creation (which looks back to Gen 1). “And God *said*” = Person = God himself.

Creation is distinct from God but not despised by God. It is not “beneath” God to be associated with creation.

Material world ≠ evil. God is directly, personally involved with creation; originally and as it is sustained (cf. Col 1.17; Heb 1.3).

God created the world and all that is in it for the purpose of clothing himself in it thereby glorifying himself with it. (Glorifying is not limited to God being praised. God is glorified by the existence of and his relation to his creation.)

God, in some sense, surrounds himself with this creation. Cf. Ps 104.1-4. Creation “clothes” God. Cf. also Ps 19.1ff.

God is and wants greater union with his creation. Cf. 2nd day of creation (separation of heaven and earth waters) and no judgment of it being good. Ultimately reunited in Rev 21–22.

Also, God’s chief image-bearer is flesh-and-blood, not some immaterial being. He will be the chief expression of God’s glory.

God taking on this creation as his glory climaxes when the Word becomes flesh.

God-the-Word *became* flesh. John does *not* say that the Word “appears as flesh” or even “looks like flesh.”

The verb “was made” or “became” is the word John used earlier to speak about all the worlds being made.

He is still the Word, and, thus, God. But he is the God who adds to himself flesh, clothing himself in his creation in a way that he had not previously done.

John 1.1 - verbs indicate that the Word always existed with God. There was never a time when the Word was not. But the Word becoming flesh indicates a new state of affairs.

Word became *flesh* (does not use “man”). Human? Yes. In this there is a strike against those who despise the material world.

But more. “Flesh” is something that is both general and specific. Flesh is that substance of which both man and beast are made (Gen 7.15, 16, 21; 8.17; 9.11, 15, 16, 17; cf. also 9.4).

Adam is flesh. Cf. Gen 2.23-24.

Flesh is corruptible and became corrupted by sin (Gen 6.12). Corruption intensified in Israel. Note the laws concerning “the flesh” in Lev 13–15.

Flesh = that which is below the skin of our bodies. Covered by skin. When it is revealed is when man must be cut off from God’s sanctuary. His uncleanness/corruption is revealed.

This does not mean that flesh is corrupt simply b/c it is flesh. Adam was created in flesh and uncorrupted. But flesh is subject to corruption, something that is realized intensely in Israel according to the flesh.

Jesus takes on the flesh of Israel. He came unto *his own* (i.e. his own flesh).

Potentially scandalous saying Word became flesh b/c flesh is now associated with corruption. Cf. Rom 8.3, the Son came in the *likeness of sinful flesh, on account of sin....*”

Jesus was not a sinner (Heb 4.15). But he did submit to the consequences of the corruption of the flesh through sin; ultimately death

Is this anti-glorious? No. It is in the flesh that “we beheld his glory.” Not just a future state, but in his flesh (cf. 1Jn 1.1ff.)

His flesh is not simply the “shell” through which the glory shown through. It is not something that needs to be shed for his glory to shine through.

The incarnation of the Word—the Word becoming flesh—was the initial stage of the glorification of God the Word. He did move from glory to glory as we ourselves do now being transformed by the Spirit (2Cor 3.18). Brought to climax after resurrection, but that doesn’t mean there was no glory before.

Glorification - to add something to a person or thing which reveals something about the person or thing and by that enhances that person or object. Glorification is the creation of a new relationship out of an old one that multiplies and adds greater weight to the old, enhancing it through quantity and/or beauty.

Hebrew word for “glory” = “heavy.” To glorify something is to give it greater weight.

E.g. Woman as the glory of the man (1Cor 11.7); children as the glory of man and woman; cherubim and seraphim as the glory of God (i.e. making up the glory cloud).

The Word *became* flesh. Flesh is added to the Word. It is the creation with which he clothes himself and thus glorifies himself.

Incarnation as glory emphasized in the fact that he “tabernacles” among us. The flesh that the Word becomes is the Tabernacle.

Tabernacle = God’s garment (like creation). It is made from many aspects of creation (e.g. wood/trees, dirt/rocks [gold, silver, bronze]; skins of animals). This is place where God is enthroned.

God’s chief image-bearer in the Tabernacle—the high priest— is clothed like him. His garments are also made from plants (linen), animal (certain threads), stones (gold & jewels). These garments, says God, are made for glory and beauty for Aaron and his sons (Ex 28.2, 40). The garments made from creation glorify the image of God just as they do God himself.

At the heart of the Tabernacle, hidden in a box and behind veils, is the Word of God, the Law written on stone. Word is clothed in creation in the Tabernacle.

Tabernacle imagery opens up many more connections which provide perspectives on how the incarnation is a glorification of the Word. E.g. Tabernacle is built from the spoils of Egypt (as epitome of old creation). The Word’s flesh is spoiling the old creation and glorifying it. (cf. Gal 4.1ff.)

The Tabernacle, created from the spoils of the old creation for the glorification of God, was also for the glorification of his people. The Tabernacle with all of its furniture not only represented God, but it also represented the people of God. God and man are joined in the Tabernacle. The Word made flesh unites God and man and is the place where man draws near to God.

“Wasn’t the act of God becoming man an act of humility?” Yes. But humility is not opposite of glory. God reveals himself as a humble God in Jesus (Phil 2.5ff.).

“So what?” - Our minds need to be shaped by the way God views creation and, thus, the way he relates to it. That should govern the way we think and the way we relate to it as well.

The glorification of the Word in the incarnation teaches us that God can be, has been, will be, and is presently glorified in the created world.

Our existence and gathering as the armies/hosts of God surrounding his throne is his glory. He is glorified in us as flesh-and-blood new creation.