

The Wonder of the Incarnation

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In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us (John 1:1, 14).

The Infinite became finite.

The immortal became mortal.

The Creator became as one of His creatures.

He came to live where we live—“pitched His tent among us.”

“The everlasting Father became a child of time. . . . The Ancient of days became an infant of a span long.” (Matthew Henry)

. . . though he was in the form of God, [He] did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men (Phil. 2:6–7).

He emptied Himself—not by laying aside His divine attributes, but by taking on our humanity, voluntarily restricting the use of His divine attributes.

He took on our human weaknesses, frailties, limitations:

- the One who never sleeps became tired
- the Creator of the oceans of water became thirsty
- the One who fed His people with manna in the wilderness became hungry
- the One who flung the stars into space slept under the stars
- the One who inhabited heaven’s ivory palaces was born in a borrowed cattle shed
- the omniscient God had to learn how to talk and walk
- the eternal Word of God had to learn how to read
- the Helper of His people became helpless and dependent
- the beloved Son of God became the rejected Son of Man

- the One who created angels had angels come to His aid during His temptation in the wilderness

Why did He do it? To bring us to God . . . rebels; separated by sin, under His wrath:

Christ Jesus came into the world to save sinners (1 Tim. 1:15).

God did not send his Son into the world to condemn the world, but in order that the world might be saved through him (John 3:17).

In order to save us, Jesus had to be born, live, and die as a human. He voluntarily chose the pathway of humiliation, condescension—all for our sakes, for love's sake.