

In the first chapter of John's Gospel, verse 14, we come upon the very center, the heart of the doctrine of the Incarnation. In one clause of five words, John proclaims the most marvelous and profound truth when he says:

Καὶ ὁ λόγος σὰρξ ἐγένετο  
and the Word became flesh.

What does this brief statement mean? And what are the *implications* of that statement's meaning?

### **The Meaning of the Incarnation**

This clause, "And the Word became flesh," contains three key words, *logos*, *sarx*, and *ginomai*. Let us briefly consider the meanings of these words.

The first of these three words, *logos* (λόγος) is used 322 times in the Greek New Testament. Arndt and Gingrich's *Greek-English Lexicon of the New Testament* proposes three basic categories of meaning. The first is that of speaking -- either speaking in general or revelation from God in particular. The second category of meaning is that of computation or reckoning. And the third is a special theological usage, such as is found in this section, referring to the preexistent, incarnate Son of God, the Lord Jesus Christ.

Jesus Christ is the speaking, the word, the expression of God. The speaker of this Word, this *Logos*, is none other than God Himself. Jesus Christ is the supreme mode of Revelation from and of God. He is the truth about God, the personal Word of God to us. The God whom no one has seen at any time, who cannot be known by unaided reason, has revealed Himself to us preeminently in the *Logos*.

In John 1:1 we read, "in the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God." Note that it does not say "and the *Logos* was a god," but simply "and the *Logos* was God." If someone insists that the second time the Greek word for God (*Theos*) is used in verse 1 it does not have the article and therefore should be translated "a god," then we must insist that we together look at some other verses in the immediate context where *Theos* occurs without the article, and see what