

In the four stanzas of the venerable hymn ([though fairly young compared to others: 1930](#)), *O Son of God Incarnate*, by Willbur Fisk Tillet, speaks to four aspects of the incarnate Christ:

- He is **divine**—He *is* God
- He is the **mind** of God
- He is the **heart** of God
- He is the **will** of God

HIS DIVINITY

*O Son of God Incarnate,
O Son of man divine!
In whom God's glory dwelleth,
In whom man's virtues shine;
God's light to earth Thou bringest
To drive sin's night away,
And through Thy life so radiant,
Earth's darkness turns to day.*

This is how Christ came to us: Take all of God and the very best of man (what little there is of it) and that is Jesus.

The fleshly part of the incarnate Son is what man was supposed to be—indeed what he *was* before the fall: wholly good, a life centered on God his Father. But Adam ultimately sinned; Jesus never has, because only He is *also* wholly God.

In this singular form, the Son of God brought to earth the fullness of Father God: His heart, His mind, His love, His light.

In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it. (John 1:4-5)

HIS MIND

*O Mind of God Incarnate,
O Thought in flesh ensrined,
In human form Thou speakest
To men the Father's mind:
God's thought to earth Thou bringest
That men in Thee may see
What God is like, and seeing,
Think God's thoughts after Thee.*

Christ Jesus had many names and titles, synonyms meant to help mere man apprehend His supernatural fullness. One of these, *logos*, translated “Word,” is used by the apostle John to express, among other things, that Christ embodied not just the speaking God, but the *reasoning* God.

Read John 1:1-2.

Here is one of the ways Jesus personalized God for man, and not as an unapproachable, unattainable, representative figure, but as a living, breathing conduit from God to man.

But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For who has known the mind of the Lord, that he will instruct Him? *But we have the mind of Christ.* (1 Corinthians 2:14-16; emphasis added)

Jesus, God Incarnate, brought to earth the very mind of God. And those who place their trust in Him as Savior receive the permanent indwelling Spirit, that inseverable umbilical connecting believers to the reasoning mind of their heavenly Father.

HIS HEART (OF LOVE)

*O Heart of God Incarnate,
Love-bearer to mankind,
From Thee we learn what love is,
In Thee love's ways we find:
God's love to earth Thou bringest
In living deeds that prove
How sweet to serve all others
When we all others love.*

We have seen and testify that the Father has sent the Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. (1 John 4:14-16)

Those who manufacture love from the clay of earth have no idea what true love really is. God does not just *demonstrate* love, He *is* love. God's love is not some fragile, flower-child, warm cozies, feel good, wispy emotion; His love pulses with the clarity and raw energy of His eternal heart. True, supernatural love is what sent His own Son to die for the sins of man, and the One who died and then rose from death transferred that same love to those who believe in Him.

Read 1 John 4:7-9.

*O Will of God incarnate
So human, so divine!
Free wills to us Thou givest,
That we may make them Thine:
God's will to earth Thou bringest
That all who would obey
May learn from Thee their duty,
The truth, the life, the way.*
Wilbur Fisk Tillett

“Pray, then, in this way:
'Our Father who is in heaven,
Hallowed be Your name.
Your kingdom come.
Your will be done,
On earth as it is in heaven.'”
(Matthew 6:9-10)

Jesus Christ, Son of God, brought down to earth at least one more thing from the Father: Christ was God's will personified.

- It was God's will that man would be offered salvation from their sin.
- It was God's will that His own Son would be the bringer of that grace.
- It was God's will that His own Son would pay the ultimate penalty of His life to obtain man's salvation.
- And it was God's will that that salvation would make it possible for man's will to at last be lost in His.

CONCLUSION

Though far from an exhaustive list, here are four very personal aspects of the incarnate Christ:

- He is **divine**—He *is* God. Even as He comes in human flesh, He stands outside of time and creation, being Creator of both.
- He is the **mind** of God. The essential part of every human being—that which defines each of us as a unique person—is not our flesh, but our *mind*. Jesus is not just unique among men; He is the Word, the very mind of Father God.
- He is the **heart** of God. There is no love deeper than the love God has for man, and Christ Jesus is the physical representation of that love.
- He is the **will** of God. The Lord God's will for man was accomplished in and through the incarnate Son. In Leviticus 17 God said,

“For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.” (Leviticus 17:11)

The Son's blood had to be shed for our atonement. That was the will of His Father. All of this, and more, we celebrate as we kneel in worship before the manger of Bethlehem.