

Introduction:

In my opinion, the most amazing event in all of history is recorded in **Luke 2:1-7**. Mary, betrothed to Joseph and still a virgin, gave birth to a Son. Some distance away, in the field, angels appeared to shepherds and proclaimed a Savior was born (**Luke 2:11**). A year or two later, wise men from the east arrived in Jerusalem looking for the “king of the Jews” in order to worship Him. And they did worship the child (**Matthew 2:11**). But what kind of child is this, proclaimed to be the Savior of the world, the king of the Jews and worthy to receive worship? Only God is to receive this kind of obeisance. Only God is to be worshiped. What child is this? **John 1:1, 14** explains this Child was deity become flesh. I do not wish to take away from the most important event in history, which is the death of this child when He grew to be a man. However, to me, this birth is the most amazing event. Deity did not merely imitate humanity. God did not merely look like man. The Word really became flesh. Think of how amazing it is to see an infant in a manger or a child of about two running around His parent’s legs and fall before Him, worshipping the King, the Son of God, God in flesh. This is impossible to fathom. Our finite minds cannot grasp the entirety of God all by Himself, let alone God as man. However, let us examine what the Scripture says about Jesus that we may grasp as much as we can and be able to serve Him as we ought.

Discussion:

- I. Jesus is God, but not God the Father
 - A. **John 1:1** says, “In the beginning was the Word, and the Word was with God, and the Word was God” (ESV). We know the Word became flesh according to **vs. 14**. The Word, therefore, is Jesus. This verse says two things about Jesus. First, Jesus was God. That is, He was (and is) divine. Second, He was with God. That is, He was with the Father and the Spirit who are also God. We use the term “God” in two different ways. Sometimes we use it as a name. Usually, when we do we are referring to the Father. When we say, “God did this and God did that.” We usually mean the Father did this or that. However, we also use it as a classification. We use the word “God” interchangeably with “deity” or “divine.” Jesus was not only human, He was divine. He not only had humanity, He had deity. He was not only man, He was God. When we ask the question, “Is Jesus God?” we might have two possible answers. If we are using the term “God” as the name we commonly give the Father, our answer would be, “No, Jesus is not God, He is not the Father.” However, if we are asking if Jesus is divine or deity, our answer would be, “Yes, Jesus is God; He is divine.”
 - B. Notice some verses that demonstrate this. **John 1:1** said the Word is God. **John 1:18** speaks of Jesus as “the only God, who is at the Father’s side” (ESV). **Colossians 1:19; 2:9** say the fullness of deity dwelt in Him. **Colossians 1:15** says Jesus was the express image of the invisible God. **Hebrews 1:3** says Jesus is “the radiance of the glory of God and the exact imprint of his nature” (ESV). Jesus is God. However, **John 8:16-18** demonstrates Jesus is not the Father. He claimed He did not judge alone, but the Father also judged. If Jesus is the Father, He couldn’t claim this. Further, He said He was one testifying witness and the Father was another. Again, He could not claim this if He was the Father.
- II. While Jesus is God, He was also man.
 - A. Jesus is God. He was God in the beginning. He has always been God. However, a little over 2000 years ago, Jesus became man. Notice that wording in **John 1:14**. Jesus did not hide His deity with flesh. He did not pretend to be flesh. He did not appear to be flesh. He did not represent Himself as flesh. He became flesh. According to **Romans 1:3-4**, Jesus is both the Son of God according to the Spirit and the Son of David according to the flesh. **Hebrews 2:17** says Jesus was made like His brothers in every respect. Finally, **1 Timothy 2:5** says, “There is one me-

diator between God and men, the man Christ Jesus. The Bible says Jesus was a man. He was a man in every respect like we are.

- B. There are, no doubt, some difficult questions about how the incarnation worked. But we need to understand, it did work. We may not understand how, we may have a lot of questions, but we must always remember “Nothing will be impossible with God” (**Luke 1:37**—ESV). Just because we can’t grasp how God did it, doesn’t mean it didn’t happen.
- C. Before moving on, we need to recognize the two things the Bible says about Jesus. **Colossians 1:19; 2:9** explains Jesus was the fullness of deity. **Hebrews 2:17** says Jesus was made like us in every respect. Jesus was not half God/half man like some mythical creature. He was not a divine spirit wrapped in flesh. Jesus did not have a divine side and a human side. Jesus was fully God and fully man. He was everything He needed to be and had everything He needed to have to be God. He was everything He needed to be and had everything He needed to have to be man. And He had all that at the same time. I have heard Christians say repeatedly when they come to **Matthew 26:38-39** that we are seeing Jesus’ human side. No, we are not seeing Jesus’ human side. We are seeing Jesus. Jesus did not have a human side and a divine side that alternated control or expression. He was not some Dr. Jekyll and Mr. Hyde. He was what He was, incarnate deity. In every passage where Jesus speaks, we see incarnate deity speaking. In every passage where Jesus acts, we see incarnate deity acting. Jesus is God. He was also man. He was both at the same time. Be amazed and be thankful.

III. Jesus is, therefore, the perfect mediator.

- A. As the one in whom the fullness of deity dwells and who was made in every respect like His brethren, Jesus is the perfect union of God and man who can mediate between God and man. **I Timothy 2:5** says, “For there is one God, and there is one mediator between God and men, the man Christ Jesus.” As the divine human, Jesus is perfectly suited to mediate and bring reconciliation between humanity and deity.
- B. The only way to the Father is through the Son. He is the way, the truth and the life and no one can come to the Father except through Him (**John 14:6**). There is no other name under heaven by which men can be saved (**Acts 4:12**). Only by the blood of Jesus Christ can we enter the house and presence of the Living God (**Hebrews 10:19-22**). **Colossians 1:18-23** explains Christ’s mediation as He, the perfect God/man, reconciled us to the Father through His death.

IV. Because the fullness of God dwelt in Jesus, we must fully dwell in Jesus.

- A. **Colossians 2:6-10** says not only does the fullness of God dwell in Jesus, we need to dwell in Jesus. We must receive Jesus Christ the Lord and walk in Him. By this, we are rooted in Him, built up in Him and made complete in Him. Our life is to be hidden in Him (**Colossians 3:3**).
- B. **John 15:1-11** says a great deal about dwelling in Christ. Each of us is a branch that needs life in order to bear fruit. Unless we are connected to the vine, we shrivel and die. Jesus is that vine. He is the source of our life (cf. **John 1:4**). Abiding in Christ is not a mysterious, ethereal feeling. Rather, it is a very practical issue. We abide in Christ when His words abide in us and we do what He says. Through this, we may have joy and our joy may be full. Paul made this same point in **Colossians 3:15-16**. When we allow the word of Christ to richly dwell within us, then the peace of Christ will rule in our hearts, guarding our hearts and minds (cf. **Philippians 4:7**).
- C. Paul further explains we must not be turned away by deceitful doctrines and teachings (**Colossians 2:9, 20-23**). We must not be turned aside by what merely has the appearance of wisdom. We need to “try the spirits,” so to speak, (cf. **I John 4:1**) and make sure what we are following is truly from Christ, comparing what is taught to the word of Christ. No matter how logical, how reasonable, how deep something may sound, if it is not anchored in the word of Christ it will not help us dwell in Him in whom the fullness of deity dwells.

V. Because deity became flesh, we can find help from Him.

- A. **Hebrews 2:14-18** and **4:14-16** says the incarnation of deity in Jesus Christ should be a great comfort to us. In fact, these passages are an amazing demonstration of the grace of Jesus Christ. First, we recognize that God, knowing all things, did not have to become one of us to fully know and understand what we go through. Therefore, this incarnation was not at all for His

benefit. He was not trying to figure out what our lives were like. Rather, He was giving us comfort. We are now more certain that deity knows what it is like to be human. We are far more likely to turn to the God who has been through what we go through than the God who has merely created us and left us on our own. He did this for us. What a great God we serve.

- B. Having said that, something else amazes me about these two texts. Jesus lived as one of us, yet He did so perfectly. He faced temptations, trials and tests, yet He came out completely unscathed, speaking spiritually. In this kind of situation with men, we generally see that those who have gone through something and come out victorious are usually not that helpful. They were able to do it; they can't understand why we can't succeed easily too. They are rarely sympathetic with us at all. However, Jesus is completely different. His success has not made Him arrogant, harsh or impatient. Rather, His experience has made Him sympathetic with our plight. When we struggle, we know we can go to Jesus and find a source of strength and help. He doesn't want to hold His success over our heads. He doesn't withhold His help saying, "I did it, so can you." He doesn't look down on us as failures. He helps us. No doubt, we should learn to treat each other in the same way.

VI. We must follow His example.

- A. **Philippians 2:3-8** says that the incarnation was not just for our benefit, it was for our example. As Jesus was willing to leave the glories of heaven and abandon the visible glory of deity in order to come to earth as one of us and serve us, we ought to be willing to serve one another. Jesus did not regard "equality with God a thing to be grasped" (ESV). The point is Jesus, as deity, is equal with God. In heaven, that was apparent, however, coming to earth, no one would see that equality. In fact, if He tried to assert that equality, He would be rejected by men. Yet, Jesus did not scratch and claw to hang on to His honor and appearance. He was willing to let that go and come among us. He did not live from rivalry, trying to politically put Himself forward. He had no conceit that He had to let everyone know how great He really was. He was far more interested in our needs than His own.
- B. The great point for us is if the divine can exercise this kind of humility in order to serve us, how much more ought we exercise humility to serve one another. Jesus gave a pointed object lesson on this in **John 13:12-17**. If the Master could put on the vestments of slave and perform the duties of slave for His disciples, how much more ought the disciples be willing to do that very same thing for one another. He has given us an example that we should do as He did for us. If deity can be a servant, so can we.

Conclusion:

Jesus Christ was a man, the son of David, yet the fullness of deity dwelt in Him. He was and is fully God. As such, He is our perfect mediator and source of help. Deity dwells in Jesus. The question is do you dwell in Him? Have you entered Christ? **Galatians 3:27** is clear. If you want to dwell in Christ, you have to be baptized into Him? Have you begun to dwell in Christ? Can we help you with that right now?