

Marveling at the Humanity of Jesus (Pt 2)

The Word Became Flesh

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This morning we marvel at the humanity of Jesus and our text is found in Luke 2, beginning with verse 39. Luke 2, beginning with verse 39.

39 When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. 40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him. 41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" 50 But they did not understand the statement which He had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart. 52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

You may be seated.

Let's pray together.

Father, we do bow before your throne this morning and we acknowledge that you are worthy of all praise and glory and adoration and, Father, our only regret this morning is

that we weren't able to worship you as we ought but, Father, there is coming a day in which the weariness of the flesh and the distractions of the mind will be no more and we will worship you in spirit and in truth forever and ever without distraction, without weariness and, Father, we long for that day.

Father, we do come to you this morning on behalf of Woody and Helen, our dear brother and sister. Father, we pray that in the twilight of their life as the weight of old age is bearing down upon them more and more, Father, we pray that you would give them grace and strength and that you would uphold them during these difficult days.

Father, we pray this morning for our country. We think of our soldiers in Iraq and Afghanistan and other places and we pray that you would protect them. Father, we think of those who have connections with our church body. We pray for Mark H. who's already in Iraqi. We pray for Christie M. who's on her way to Iraqi. We pray, Lord, that you would keep them safe, that you would draw them close to yourself. Lord, we pray for our other serviceman. We think of Woody S. and Nick G. and others and, Father, we thank you for these people and we ask that you work mightily in their lives.

Father, we also pray that you would establish a free democratic republic in Iraq. We pray that elections will take place. We pray, Father, that you would bring peace to that part of the world.

Father, we pray also this morning for our country and we ask that you would have mercy on us. Father, ours is a country that has experienced your bounty and blessings time and time and time again, and yet, Father, we are a nation that has turned away from you and we pray that you would forgive us and that you would turn our hearts back to the Lord Jesus.

Father, we pray today for the ministry of the word. We ask that it would go forth with power. We pray, Father, that your word would go forth in such a way that believers' hearts would be filled with wonder and love and praise for the Lord Jesus. We pray for unbelievers, that their own heart would be provoked to jealousy that they might seek Christ and his benefits. Father, we pray that your Spirit would honor your Son and we pray, Lord, that your Spirit would put him on display and that you would do good to the souls of men and women and boys and girls today.

Father, we pray also for the islands of Indonesia. Lord, we pray for the families who have lost loved ones in this terrible earthquake and, Father, we ask that in this providential dealing with these islands, that you would use it to give an opportunity for your people to show love to the millions of Muslims that dwell in Indonesia. Father, may this be an opportunity for Christian compassion and the advance of the Gospel.

Father, we now ask that you would meet with us. Father, help us to forget the distractions around us and to give ourselves wholly and completely to the ministry of your word. May your Spirit put Jesus on display and may he be glorified. In his name we pray. Amen.

We continue our sermon that we started last week on "Marveling at the Humanity of Jesus." Last week I started by reading this quotation from New Testament scholar, F. F. Bruce. He said, "If there is among the distinctive articles of the Christian faith one which is basic to all others, it is this: that our Lord Jesus Christ, the eternal Son of God, became man for our salvation." That is at the very heart and soul of what we believe as Christians, that Jesus Christ, the eternal Son of God, became man for our salvation.

Last week, then, we took up four very important biblical passages on the subject of the Incarnation. There are, of course, dozens of texts we could have looked at. Selectively, we chose four texts that dealt with the Incarnation. We looked at John 1:1 and 14. We looked at Hebrews 2:14 and 17. We looked at Romans 8:3. And then 1 John 4:1 through 3. The conclusion that we came to was that the New Testament teaches without question the Incarnation of the Son of God and by Incarnation, we mean that the eternal Son, the second person of the Trinity, became a man, taking to himself a full human nature without sin and without ceasing to be God. The Incarnation biblically understood teaches us that Jesus Christ is one person with two distinct natures, human and divine. Jesus was not and is not two people. He is one person. He is eternally God and in time and space became man and as he became man, he did not cease to be God. Now that Jesus is the God-man, he is now and forever the God-man and will be so throughout eternity. So rejoicing using the words of Charles Wesley, "Veiled in flesh, the Godhead see. Hail, the Incarnate deity."

Then we asked the question: why the Incarnation? Why was it necessary for God to become man? I mean, in light of the fact that God is infinite, he has infinite wisdom, God could have come up with some creative method, he could have sent an angel, he could have created another Adam but he didn't, he sent the second person of the Godhead to become man and we asked why, why the Incarnation? I gave four reasons. There are more but these are the four that we looked at.

First, the Word became flesh in order to fulfill the covenant promises of God which in summary is that God would come to save his people and dwell with his people, and that comes to complete fulfillment in Jesus Christ. In fact, in the passage that we read this morning, John 1:14, it is the very fulfillment of all of those covenant promises because the way the text should be read is like this, "And the Word became flesh and He tabernacle among us." Just like God under the old covenant pitched his tent among his people, so those former temporary houses, the tabernacle and temple, simply pointed forward to a time in which God would dwell among men as man.

Then the second reason the Word became flesh was so that he could be a suitable Mediator between God and man. The Bible teaches that if we are to have a mediator between us and God, in the words of Job, that mediator must be one who is able to lay his hand on God and us together. A mediator must be a peer of the two estranged parties and until the Word becomes flesh, there is no suitable mediator. You have types, you have shadows, you have prophets and priests and kings but all of them in a very real sense are

utterly and completely deficient as mediators between God and man until the man, Christ Jesus who is eternal God, comes to be our Mediator.

The third reason that we gave is that the Word became flesh so that he could become the last Adam and the perfect representative of his people. This entailed two things. First, Jesus comes as the perfect man fulfilling the mandate given to Adam, but more than that, the first Adam was placed in a garden, he sinned, he plunged himself and all of his posterity into sin and misery. The second Adam comes and is not placed in a garden with all of his needs met, but is placed in the wilderness and overcomes the temptation, overcomes the probation period, and as our representative, fulfills all righteousness, fulfills the law of God on our behalf, and just as in Adam all die, so all who are in Christ are justified and made alive.

The fourth reason the Word became flesh so that the immortal could die. The Word needed to become flesh so that the immortal could die in our place as the perfect sufficient sacrifice for our sins. The penalty for our sins is suffering and death. The Incarnate God becomes man so that in our place he can suffer and die for our salvation.

That brings us to the third point which is the beginning of today's sermon. We need as a result of the clear biblical teaching, we need to wholeheartedly embrace the humanity of Jesus. When we talk about Jesus becoming man, we are talking about real, genuine, authentic humanity, and the reason that I say we need to embrace the humanity of Jesus is because often what happens for us as Bible-believing Christians is that in our efforts to defend the deity of Jesus, we often neglect the humanity of Jesus. When we are surrounded by those who are constantly attacking the deity of our Lord and Savior Jesus Christ by those who don't believe it, by those who argue against it, we feel compelled to defend his deity biblically and that's right and that's good, but in that kind of climate, there is a tendency for us to so emphasize the deity of Jesus that we end up neglecting the humanity of Jesus, and yet I would remind all of us today that without his humanity, we don't have a Savior. If it is just the eternal Son who comes to live with us apart from genuine authentic blood and flesh humanity, we don't have a Savior. We don't have one who could die in our place. We don't have one who could be a suitable mediator. The humanity of Jesus in relationship to his Savior-hood is just as vital and just as critical as his deity.

What's interesting is that even when we don't neglect the humanity of Jesus, we often sterilize the humanity of Jesus and virtually dehumanize the humanity of Jesus. We do this all the time. In fact, if I were to read to you the passage of Jesus in the garden of Gethsemane, I wonder how many of us would actually kind of shrink away from the fact that here he is praying, "If it's possible, let this cup pass me by." In order to show you how we often try to sterilize or dehumanize the humanity of Jesus, look at the commentators and see how many attempts are made to try to define the cup in something other than the terms of his impending death on the cross. We begin to think, "How in the world could Jesus shrink away? That's the reason that he came." So we look at the humanity of Jesus and we try to sterilize it and dehumanize it. Max Lucado says it's much easier to keep the humanity out of the Incarnation. We do it in our expositions, we do it in

our explanations of difficult texts, when Jesus says, for instance, "The Son of Man does not know the day or the hour," we rush to try to figure out how God could say that while ignoring the very reality that Jesus is a real human being.

Since it is Christmas time, of course, it is that annual time for me to debunk that horrible line in that terrible terrible Christmas carol, "Away in the Manger." This is one of the ways that we try to sterilize the humanity of Jesus or dehumanize the humanity of Jesus, "The little Lord Jesus, no crying he makes." Oh, that's nonsense! That is utter and complete nonsense. Jesus entered into this world as a full human being.

Now, Vic read for us a passage this morning and I'd like for you to turn there, Luke 2. We're not going to read the whole passage again but I want to point out two verses to you. Verse 40 reads,

40 The Child [speaking of Jesus, notice,] continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

Did you get it? He continued to grow. He continued to become strong. And he continued to increase in wisdom, the grace of God was upon him. Verse 52,

52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

The Bible in teaching us the real, genuine, authentic humanity of Jesus teaches us that the eternal Son when he became man underwent all of the natural developments of a human being. Jesus underwent all of the normal stages of development as a human being physically, emotionally and mentally.

Jesus as a young man had to learn things. Stop and consider this for a minute. The Son of God's first home as a human being was not a palace but the virgin's womb. The Son of God as he became man, was born just like any other baby. No halo. Just blood and umbilical cord and placenta. Is that what it's called? Okay. When Jesus was taken on the eighth day and he was circumcised, he bled and he cried. The Alpha and Omega learned his A, B, C's, or if you prefer his alephs, bets and gimels. Stop and consider the eternal Son actually learning his A, B, C's at his mother's knee, the eternal Son became man and had to work at memorizing Torah just like every other little Jewish boy his age in that culture. Stop and consider that Mary held him, and tickled him, and played with him, and nursed him, and held him at night when he had a bad dream, and fed him breakfast in the morning. He learned to crawl. He learned to walk. His voice changed when he entered puberty. As a young man, his hands got callused working as a carpenter. His arms grew strong. As we think about the Lord Jesus Christ, we need to disabuse ourselves of any idea that he was anything other than an ordinary Jewish boy growing up in an ordinary Jewish home. Now there is one thing that sets him apart: he never disobeyed his parents, and he never fought with his siblings, and he always did what he was told. Now, I think that that's absolutely remarkable. I mean, if I could go from just one out of three, I'd be happy.

Take your Bibles and turn to Hebrews 5. When we think of the humanity of our Lord and Savior Jesus Christ, we need to think about the fact that every aspect of human existence he experienced, he endured, he developed, he went through, and the writer to the Hebrews has the audacity to tell us in Hebrews 5:8,

8 Although He was a Son, He learned obedience from the things which He suffered.

Now the passage doesn't tell us that he disobeyed. The passage doesn't tell us that somehow he became perfected because he once was bad but now he was good. But notice what the passage does tell us very clearly, "Although He was a Son," that is, the eternal Son, "He learned obedience from the things which He suffered." What the writer to the Hebrews is telling us is that as the eternal Son enters into the stream of humanity and takes upon himself a full and complete human nature, he enters into all of the suffering that humanity experiences and as he does that as the last Adam, as he does that as very man of very man, he learns obedience at every stage, at every step of the way. As he encounters trials, as he encounters temptations, as he encounters the full orb of human experience apart from sin, he is constantly learning obedience, submitting himself, as it were, to the Father's will as a man.

Verse 9,

9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

Again, the writer to the Hebrews out of any writer in the New Testament, affirms without fear of contradiction the sinlessness of Jesus, the perfect character and moral qualities of Jesus, but in verse 9, "having been made perfect," the idea is that as man, as he endured each one of these trials, each of these experiences as humanity and as he submits himself in perfect obedience to the Father, he becomes perfected in that he becomes the perfect sacrifice for our sins. He becomes the perfect representative who was tested in all things as we are, yet without sin. Jesus very clearly from the very beginning as he entered into this world experienced the full orb of human experience and it is that which qualifies him to stand in our stead.

Consider Jesus' full human experience. First of all, Jesus had a real human body. Do you remember what happens in the wilderness after 40 days and 40 nights of fasting? Do you know what the text tells us in Matthew 4:2? "He became hungry." Stop and think about it. The eternal Son who created the full bounty of this world enters into it as a human being and actually knows what it's like to feel hunger pains and to have his stomach growl. He became hungry.

He was thirsty. That most amazing scene in John's Gospel when the Lord Jesus Christ is suspended between earth and heaven as the Lamb of God doing that propitiatory work as the God-man, he says something that reflects nothing else other than raw humanity when

he says, "I thirst." Here's the eternal Son securing our salvation and the salvation of countless millions and millions and millions throughout the ages, and yet in that most amazing act only accomplished by the God-man, he says something as raw as, "I thirst."

Jesus and his disciples were on a journey and in John 4 Jesus stops at the well at Sychar and he sits because he's tired. I think Jesus most certainly was an outstanding specimen of human health and vitality. You read, for instance, during the last weeks of Jesus' life and you read the traveling log that Jesus endured going back between Bethany and Jerusalem and you realize that you're talking about, I can't remember the exact numbers now, but approximately a gross 4,000 foot climb going both directions. So here is someone that's not, you know, hacking and coughing and always sick and weakly, here's somebody that's robust humanity. But in reality, here he is, he gets tired and he sits down. The God of whom it is said he never grows weary or tired, as he enters in and becomes a man what does he do? He sits down at the well because he's weary. He experienced physical fatigue.

Jesus had a real human body but he also had, and this is vital for us, a real human soul. One of the errors in the early church was that eternal God inhabited a human body but yet he did not have a human soul, his soul was divine. The Bible teaches us clearly that this Jesus who becomes man doesn't just have a real human body experiencing the weaknesses of a human body, but he also has a real human soul. Jesus says before he's about to enter into the garden, he says, "My soul is deeply grieved to the point of death." In John 12:27 he says, "My soul has become troubled." Later in John 13:21, "When He said this, His soul," or his spirit, "became troubled." Here was one who knew what it was to have, if we could use these terms, the psychological and spiritual anguish that human beings face in light of anxiety or an impending uncertainty of the future. He knew what it was to experience that. He knew what it was to be grieved in his heart. He knew what it was to have a sense of trepidation.

He had a real human soul and with that real human soul, he also had a human mind, a human mind with all of its limitations. It's amazing how quick we are to try to justify Jesus' lack of knowledge in certain areas. Now of course, the people that knock on your door on a Saturday morning, they're going to say that Jesus didn't know because he wasn't God. What's wrong with just simply saying Jesus didn't know because he was man and he had a real human mind and with a human mind there are limitations. Did Jesus possess supernatural knowledge? Of course he possessed supernatural knowledge, but the kind of supernatural knowledge that came by way of revelation from his Father. He never ceases to be God and here's the wonder and the mystery: he who never ceases to be God and thus never ceases to be omniscient is limited because he's a human being. It's not like the apostles were able to say, "Lord, help our fishing business. Give us a forecast for the next five days." He was limited in the things that he knew.

Real human soul, a real human mind, and beloved, real human emotions and a real human will. Take your Bibles and turn to John 11:33. You'll remember that Jesus was away. He received word that his dear friend Lazarus was sick. He postponed going to Bethany. He finally arrives. Verse 32,

32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died." 33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled, 34 and said, "Where have you laid him?" They said to Him, "Lord, come and see." 35 Jesus wept.

Now for whatever reason, our translators missed the nuance of the word in verse 33, Jesus being deeply moved in spirit was angered. He was angered. Stop and think about it. Did Jesus in fact know that he was going to come and raise Lazarus from the dead? Of course he knew. It was part of the plan. It was part of the delay and yet here he is looking at people whom he loved and he sees them weeping at the death of a loved one. He himself is moved with compassion and he's angry, he's angry at what? He's angry at what death does. He's angry at what that intruder into God's good creation had done. He knew that he was going to reverse it. He knew he was going to reverse it right there for Lazarus. He knew he would reverse it in the resurrection. He knew that he would establish forever a new heavens and a new earth where righteousness would dwell forever and there would be no more tears and no more death and no more suffering, but yet at that moment Jesus, the real man, stood there next to his friends and he wept with them and he was angry over what sin and death does to people, and then he wept with them.

Beloved, one of the great comforts of the Christian faith is to know that your Savior who is exalted to the right hand of the Father, knows what it is to grieve and to weep. The Bible tells us in other places Jesus wept over Jerusalem. He wept over Jerusalem. His heart was broken over people who wouldn't repent. His heart was broken over impending judgment that was going to come within a generation. The book of Hebrews 5:7 tells us that Jesus agonized with loud cries in the garden. When Jesus went into the garden of Gethsemane, beloved, he didn't just sit there and have a crocodile tear or two, he wailed. This was no macho man kind of crying, this was all out, let it loose, pour out your soul in agony kind of crying, so intense that Luke would tell us that he sweat great drops of blood.

Jesus knew what it was to laugh and to experience the joy of the Holy Spirit. We make a terrible terrible mistake if the only way we ever think about Jesus is a man of sorrows acquainted with grief. That's true. That's true but in Luke 10:21 it tells us that Jesus had the joy of the Holy Spirit. Does God know what joy is? Of course. Is joy something that we're supposed to experience as human beings? Of course. Then how would the one who is God and perfect man not experience the joy of the Holy Spirit himself? Why do you think Jesus was so – let me put it this way – why do you think children were so comfortable around Jesus? He's standing in the midst and he calls for a little kid to come over. If he was the austere, grim, always frowning kind of person, what kid do you think would ever come to a guy like that?

He was gentle and compassionate, moved with compassion. Many of Jesus' healings were not primarily simply to put God on display, although that's always there, there were times when he just felt compassion for somebody. He stretched out his hand and did the unthinkable, he touched lepers. Beloved, Jesus' sinless humanity experienced and displayed the full range of human emotion and yet never sinned. B. B. Warfield wrote, "It belongs to the truth of our Lord humanity that he was subject to all sinless emotions."

Let me add one more: Jesus recognized as he entered into the hour of his greatest trial, into the deepest darkest hour he would ever know, Jesus recognized that his will had the capacity to be opposed to his Father's will which is why what we see in the garden is not a façade, it's not some melodramatic event in redemptive history to pull the strings of our heart with emotion, rather what we see in the garden is Jesus Christ, the God-man, wrestling in the depths of his humanity, having to, as it were, yield himself back up not once, not twice, but three times to submit himself to the will of the Father. Don't skate over the words, "If it's possible, let this cup pass." Don't skate over the words, "But yet not my will but thine be done"

Jesus had a real human body, a real human soul, a real human mind, real human emotions, and a real human will. The real human nature of Jesus should cause us to stand back and marvel, to consider all of that about him and to consider fully man, very man of very man, and yet without sin, ought to cause us to stand back and put our hands over our mouths and offer up silent praise to this great and glorious Savior.

Now beloved, we must, we must think clearly about the Incarnation. We must think clearly about the person of Jesus Christ, one person, two natures, but we also must think biblically and clearly about the Incarnation within the context of the Trinity. As vitally important as it is for us to understand the humanity and the deity, we must also keep in mind that the one who became man was the second person of the Trinity, the Son of God. I say this because often times there is a Trinitarian confusion that manifests itself in our prayers and even sometimes our praise. We need to remember that it is the eternal Son, the second person of the Trinity, and the second person alone, who becomes man to come and die for us. The Father does not become Incarnate for us. The Spirit does not become Incarnate for us. It is the Son who becomes Incarnate for us.

Now we get to the reveling part, I hope, reveling at the humanity of Jesus. Is there mystery here? Absolutely profound mystery because no matter how good of a mathematician you are, 100% plus 100% always equals more than 100%, and what we're saying is that Jesus Christ is 100% God and 100% man and he will be that forever and ever and ever. Is there mystery in what the theologians have called the hypostatic union, one person, two natures? Absolutely, there is incredible mystery. In fact, when we come to the Incarnation, beloved, we are entering into the mystery of mysteries, the inner sanctum of divine mysteries, and yet one that God has been pleased to reveal to us, not for us to investigate with carnally curious minds, but one for us to embrace and to believe and to adore. Benjamin B. Warfield writes, "The glory of the Incarnation is that it presents to our adoring gaze not a humanized God or a deified man, but a true God-

man, one who is all that God is and at the same time all that man is, on whose mighty arm we can rest and to whose human sympathy we can always appeal."

We sang it earlier, "Oh, what a mystery, meekness and majesty. Bow down in worship for this is your God." If you're here this morning and you don't know Jesus Christ as the God-man and as your Savior, you need to understand something very clearly, you need to understand that Jesus himself as the God-man said this, "The Son of Man has come to seek and to save that which was lost." That is his mission as the God-man, to seek and to save that which was lost and so if you're here this morning, you've never been born-again, you've never had a personal encounter with the living Christ, you've never embraced him by faith and turned from your sins, what you need to understand is this: Jesus' mission that brought him to become man was to seek and to save that which was lost, and if you're lost, then you're a perfect candidate for salvation.

Here are the prerequisites for you to enter into the benefits that Christ has bought with his own blood. Recognize that you're a sinner. Not a theoretical sinner but actually a law-breaker. Recognize that you're one that has violated God's laws; you're one that has sinned against God; you're one that's fallen short of his glory; you are one that if God were to give you right now everything that you deserved, you would sink down into eternal hell. Come to realize that. Come to embrace the fact that we've all sinned and fallen short of the glory of God and that means you, and then recognize that this Jesus Christ, this God-man, is the only only only Savior. There is no other name given under heaven among men by which we must be saved. Your good works won't cut it. Your generosity won't cut it. Your charity won't cut it. When God sizes you up on the last day, it's not going to be in comparison to your neighbor, it will be in comparison to his perfect law and to his perfect Son and there is only one way to escape the wrath to come, and that is to flee and to embrace the Lord Jesus Christ who's died for sinners and been raised up from the dead and now calls all men everywhere to repent.

John tells us in his epistle, "For this reason the Son of God appeared, to destroy the works of the devil." If you don't know Jesus Christ, you're bound, you're bound to this world, you're bound to your sins, and you're bound to the god of this age, and let me tell you, Jesus Christ came into the world to set you free and to liberate you from sin and Satan himself, and he offers that gift to all who will turn from their sin and embrace the Son.

If you know Christ today, then what I want to tell you is here's our response: if I was more courageous, I'd have just fallen flat on my face. If this 500 pound pulpit wouldn't have been in front of me, I'd have fallen flat on my face. What should our response be? What happens when you encounter mystery? What happens when you encounter that which is far beyond us? What happens when you encounter the glory of God in the face of Jesus Christ? Beloved, mysteries are to be marveled at. The Word became flesh. God became human. The invisible became visible. The untouchable became touchable. Eternal life experienced temporal death. The transcendent one descended and drew near. The unlimited became limited. The infinite became finite. The mutable and immutable joined together. The unbreakable became fragile. Spirit became matter. Eternity entered time. The independent became dependent. The Almighty became weak. The loved

became hated. The exalted was humbled. Glory was subjected to shame. Fame turned into obscurity. From inexpressible joy to tears of unimaginable grief. From a throne to a cross. From ruler to be ruled. From power to weakness. This is your God. "Pleased as man, with men to dwell. Jesus, our Immanuel." What is our response? "O, come let us adore him." Come let us adore him, Christ the Word.

Let's pray.

O Father, for simply a glimpse of your Son, how it fills our souls with a sense of wonder and joy. Lord, what a day that will be when we will be like him because we'll see him just as he is. Father, we pray today for those who don't know your Son. We ask today that you'd be pleased to save many. Bring them to the saving knowledge of Jesus Christ, the God-man. And Father, we pray for those of us who know him and have walked with him. Lord, may our hearts be larger towards him and may we love him more than ever before and may we simply marvel at the mystery. May Jesus Christ be praised. Amen.