

I. Introduction – John’s second point

Paralleling verse 14 with verse 1:

1. Origin: *In the beginning was the Word and He became flesh*
2. Location: *The Word was with God and dwelt among us*
3. Nature: *The Word was God and is full of grace and truth*

II. *The Word became flesh ... the dual nature of Christ*

Jesus became a new form of the old existence when He was planted in Mary’s womb in the *INCARNATION*.

Phil 2:6-7 (KJV correctly translates the tenses here, better than NAS)

Who, being [pres part.] in the form of God, thought [ao] it not robbery to be equal with God: but made [ao] himself of no reputation, and took [ao] upon him the form of a servant, and was made [ao] in the likeness of men:

[pres part] = present participle which denotes **continual action**; [ao] = aorist – **definite past action**

The two natures of Christ is considered one of the great mysteries of our faith: (1 Tim. 3:16)

Why was it necessary that Christ take on human flesh? (Hebrews 2:17)

The dual nature of Christ in the Old Testament:

His manhood:

- He was to be the *woman’s “seed”* (Gen. 3:15);
- a *“prophet” like unto Moses* (Deuteronomy 18:18);
- a lineal *descendant of David* (2 Samuel 7:12);
- Jehovah’s “Servant”* (Isa. 42:1);
- a *“Man of sorrows”* (Isa. 53:3).

His Deity:

- He was to be *“the Branch of the Lord, beautiful and glorious”* (Isa. 4:2);
- He was *“the wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of peace”* (Isa. 9:6).
- As Jehovah *He was to come suddenly to His temple* (see Malachi 3:1).

These two natures are summarized so well in the prophecy of Micah 5:2

III. *He dwelled (tabernacled, lit. pitched His tent) among us*

The Hebrew tabernacle (Exodus 25-40) represents at least five things:

1. It is a visible illustration (the pattern) of God’s dwelling (the heavenly tabernacle) -Hebrews 8:2
Though *God is “Spirit”* and while God transcends space, and is omnipresent, somehow He also has a dwelling place
2. The tabernacle is an illustration of our physical bodies. (2 Cor 5:1-8)
3. The Tabernacle was the meeting place of God and the place of worship (Heb. 9:23-24)
What role in the Tabernacle does Christ fulfill for us today? (Heb. 7:22-24)
Where in the Tabernacle is the place that we pray and worship God? (Heb. 10:19-24)
What is the difference between the *Holy Place* and *the Holy of Holies*?
What’s the difference, why is it important where we worship as long as we worship?
When we pray and worship do we expect the manifest presence of God?
If the just live by faith, why then do we need to feel, see or experience God in a tangible way?
4. The Tabernacle is to remind us of our future dwelling place (Revelation 21:3)

5. **The Tabernacle is a type of Christ**

- a. The "tabernacle" was temporary.
Jesus tabernacled among men briefly, even His tomb was borrowed.
- b. The "tabernacle" was for use in the wilderness.
Jesus' brief stay was in a wilderness (manger, Nazareth, wilderness, no place to lay his head).
- c. The "tabernacle" was rough, humble, and unattractive in appearance.
Jesus had no stately form nor comeliness, that we should be drawn to Him.
- d. The "tabernacle" was God's dwelling place.
For 33 years God dwelled in the person of Christ.
- e. The "tabernacle" was the place where God met with men
Jesus said "**no man comes to the Father but by me**" (John 14:16).
- f. The "tabernacle" was the place where the Law was preserved.
Throughout His perfect life Christ preserved God's Law in thought, word and deed.
- g. The "tabernacle" was the place where sacrifice was made – at the brazen altar.
Jesus fulfilled the significance of the brazen altar in that His body was nailed to a tree.
- h. The "tabernacle" housed the table of showbread.
Jesus said, "**I am the bread of life.**" and "**This is my body which is given for you.**"
- i. The "tabernacle" housed the golden lampstand
Jesus is the light of the world who "**enlightens every man.**"
- j. The "tabernacle" was the place of worship.
So with Christ, it is "**by him**" we **offer unto God a sacrifice of praise** (Hebrews 13:15).
- k. The "tabernacle" had one door.
Christ declared "**I am the Door**" (John 10:9).
- l. The "tabernacle" door was surrounded by the tribe of Judah
Through Judah, Jesus Christ obtained entrance into this world.
- m. God demonstrated His favor to Israel by His presence in a cloud in the tabernacle.
Jesus was proof that God was in the midst of Israel again, and it was demonstrated again by the cloud and the light, which left when Jesus left.

IV. **"And we beheld his glory."**

"We" are the witnesses to the coming of Christ (1 John 1:1-3)

"We" are the apostles who witnessed Christ glorified (2 Peter 1:16, Matthew 17:5)

"We" includes all believers (but 'as in a mirror' – 2 Cor. 3:18)

It is the mark of a true Christian that he is being changed into the image of Christ; this is accomplished by being in His presence learning and listening to Him.

V. **"full of grace and truth."**

Nature: *The Word was God and is full of **grace and truth***

Grace and Truth describe the **range of the nature of God**, as revealed in Christ.

Grace (unmerited favor) is a result of the attribute of mercy.

The balance of Truth and Mercy

Truth must be undergirded by mercy

Our proclamation of the truth to anyone in any circumstance, must have at its core, the desire to see that person full, complete, fed, satisfied, strengthened, and on the right path.

VI. **Conclusion – Im-manu-el**

Man beheld the wondrous descent from heaven's throne to Bethlehem's manger!

The great God took on the lowly nature of humanity

The Omnipotent *Melech Ha Olam* subjected Himself to earthly authorities

The Majestic became meek; The Sovereign became a servant

May we never lose our sense of awe at the infinite condescension and sacrifice of God's Son.

How can we respond to this great Truth? **WORSHIP!**