

The Miracle of Christmas

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I. Intro.

This year as we celebrate the Birth of Jesus I felt led by the Holy Spirit to focus on what I have titled the “Miracle of Christmas” and six passages of scripture that paint the picture of this. The question is where to begin?

II. Hebrews 10:5

I have chosen to start before the beginning in a conversation recorded for us in Hebrews 10:5 where the writer quotes Psalm 40:6-8 reveals God’s design: “*When He (Jesus) came into the world, he said, Sacrifice and offering You did not desire, but a body You have prepared for me; in burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come in the volume of the book it is written of Me to do thy will, O God.'*” This is what God’s real design was and speaks of the, necessity of a human body: Not JUST a man, but one in which the human will continually chose to depend upon God to obey the God’s word! Prior to the incarnation Jesus paused on the threshold of heaven, and said, “*A body You have prepared for me.*” And as He did so He was looking down through the tunnel of time when in the womb of the virgin named Mary a human body would be formed, a body with nerve and muscle and sinew and hair and eyes and feet, growing through all the stages that the normal human embryo goes through. Within that body would be a human soul with the capacity to reason, to feel and to choose. But in that human body, would be a Person who never once would act on its own, never once take a step apart from dependence upon the Father who dwelt within. That was God’s design all along.

III. John 1:1

That takes us to the next scripture in John 1:1. This passage is what many call the prolog or summation of the entire book of John. Here in this verse John starts out with a three-fold declaration:

- *In the beginning was the Word*
- *And the Word was with God*
- *And the Word was God*

John does not say “AT the beginning or FROM the beginning” but “IN the beginning”! The declaration is that the Word preceded the “beginning”. John says, “When the beginning began, the Word was already there”. John has not immediately identified the “Word” but the first truth he wants us to understand is that the “Word” predates time or creation as He was there before anything was. The Word is “Logos” in the Greek and with the use of the word “was” in the imperfect tense, tells us that John is not speaking of the origin of God but rather His continuous existence contrasted with verse 14 where John writes the word “became” flesh which speaks of the “coming into being” of that which had always been, or the eternal entering

time, space and matter. Next John takes on the concept that “*And the Word was with God*” which carries two powerful truths:

- a. That the “Word” existed eternally with God
- b. And that the “Word” was in perfect fellowship with God in equality and intimacy they were face to face with each other.

John is saying: There is a Being known as the Word and this Being is God, because He is eternal yet this Being called the Word does not encompass all that God is as God the Father is a distinct Person from the Word as we are told that “the Word was with God” I can not be “with” my self I can only be with someone else.

The last of this three-fold declaration is “*And the Word was God*”. John declares that Jesus was in the beginning with God again makes the point that the Father is distinct from the Son, and the Son distinct from the Father so we see that they are equally God, yet they are separate Persons. As such John declares three truths about Jesus:

1. “*In the beginning was the Word*”: Eternal
2. “*The Word was with God*”: Equal
3. “*The Word was God*”: Essential

In Deut. 6:4 we are told “*Hear, O Israel: The LORD our God, the LORD is one!*” The word for “One” in the Hebrew is a compound unity meaning one cluster or 1x1x1 which is still One.

IV. **Matthew 1:1**

The third scripture to examine is **Matthew 1:1**: This passage starts at a genealogy where in verses 1-17, is divided into three sections, and Jesus’ birth answers the failures of each of these 14 generations. The whole point of the claim of Jesus as being the Messiah rests upon the fact that Jesus is “the Son of David, the son of Abraham.” Every King must be able to show that he has the right to be King which has to be passed on through the ancestors. Matthew shows that Jesus is the rightful royal heir through Gods promise to David in 2 Sam. 7:12-16 where God says through Nathan “*I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son.*” Did you notice that Matthew doesn’t record these two ancestors in chronological order? By doing this Matthew seeks to establish Jesus as the One whom the Kingdom of Heaven on earth will be established. Solomon’s name meant “peaceful” but his reign is one of great disappointment and failure. Where as David was his obedience to the Lord, this is seen in the closeness of his walk with Him. That was not what we see in Solomon his son, but it is true of Jesus “the Son of David.” Also notice that the word “seed” is used not “seeds”. The reason for this is that Nathan was speaking of Jesus as the One whom would come and fulfill “..the throne of his kingdom forever. I will be his Father, and he shall be My son.” Next Matthew records that Jesus is called the “son of Abraham”. That would put Jesus’s right to the throne racially, He is from the father of the founder of the people. When we go back to the promises God made to Abraham in Gen. 12:3, and 22:16-18 right after Abraham took Isaac up on the mount to sacrifice him the Lord said “*By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son; blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*” Again we see the word “seed” and not “seeds”! Isaac was **NOT** the one in whom all the “the nations of the earth shall be blessed”. The chief characteristic in Abraham’s life was his total reliance upon God, so to with Jesus he would say in John 5:30 “*..I can of Myself do*

nothing.” The nation had not produced, what it so desperately need, but Grace appeared as we are told in John 1:14 “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

V. **Matthew 1:21-23**

Next we move to **Matthew 1:21-23!** Here we see the actual birth of Jesus recorded and the point I see here is that His birth was a prophetically fulfilled. There are over 300 prophecies in the O.T. about the First Coming of Jesus, many of these are repetitious of each other, and when you cut all those out you are left with 108 specific prophecies fulfilled by Jesus of Nazareth. In a book titled *“Science Speaks”* Peter Stoner calculated the odds of any one man that has ever lived fulfilling just 8 of those specific prophecies as 1 in 10 to the 17th power. When looking at all 48 prophecies, the odds were 1 in 10 to the 157 power. Out of all of these **Prophecies perhaps the most important of all is the virgin birth, for truly only one person in all of history can say this of themselves, Jesus.** In verse 21 we are told three revelations that the angel told them:

1. First, that Mary is going to have a Son.
2. Second, they are to call Him, Jesus. This was a common name for boys in that day, it is the Greek form of the Hebrew name Joshua, which means “God is salvation.” Many people think that His name is *Mr. Jesus Christ*, but Jesus is His full name, Christ is official title, and it means “Anointed One”. There were three groups of people in the O.T. that were anointed with oil, prophets, priests, and Kings. And Jesus was the only person who was all three, this He is the only “Anointed One.”
3. Third, they were told why he is to have this name, “for He will save His people from their sins.” Given a common name of the people, he is identifying with them, born in time when they were under the yoke of Rome. A people devastated because of sin, that is where you find Him, they are His people. He reached down to the human condition and calls us His people. He had come to suffer, and because of His suffering He was going to be able to SAVE, His people.

In verse 22 Matthew jumps in and tells us that all this was being done in fulfillment of the Lord as He spoke through the prophet. From the beginning, the plan had been laid out that man needed a savior and that savior had to be Immanuel, “God with us!” Matthew closes with verse 23 and a quote out of Isa. 7:14. if you go back to this passage you will find the context for this verse being “Therefore the Lord Himself will give you a sign.” This then is a descriptive title of Jesus, of His earthly ministry, “God with us”.

VI. **John 1:14**

This brings us to the 5th verse in **John 1:14:** These words of John would have blown the minds of both Greeks and Jewish readers hearing that the Word became flesh. The Greeks viewed their gods such as Zeus and Hermes as mere super-men and in no way equal to the Logos or thought of God so to the Greeks John says, *“The Logos the expression of the very thought of God who made everything seen and unseen, became flesh.”* The Jews had such a high view of God He was out of reach. God was the One who had parted the sea, feed them with manna from heaven and water from a rock; that God would become flesh and make His home among them relationally blew their minds. John in the 14th verse gives us five remarkable truths concerning the incarnation:

1. **Fully Man** *“The Word became flesh”*: John is **NOT** saying that the eternal, equal and essential “Logos” came and **ENTERED a man** or **DWELT in a man** or **FILLED a man**; but literally *“became flesh”*, **He did not merely POSSES a man He BECAME a man. That which is divine in nature became fully human.** That is Paul’s testimony as

well in Philip. 2:5-8 where he proclaims “Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.” John gives us his version of the nativity as the word “Became” is in the tense that means “of His own will” so we have **the virgin birth** from the perspective of Jesus.

2. **God with us**: Next John says that He “*dwelt among us*” the word here is “*tabernacled among us*” today we would say He pitched His tent next to us. In Ex 26:14 we are told that Moses was instructed to take a “*covering of ram skins dyed red for the tent*” then in chapter 40:34 “*the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle*” Jesus was the fulfillment of this as He was the “Lamb of God” and His blood stained skin was illuminated as the glory of the Lord filling His earthly tent. The tent of the tabernacle was plain on the outside but on the interior was lined with precious silver, gold, jewels and fine linens as the glory of God would be inside the tent that was a pattern of what Jesus was while on earth. Jesus came and Tabernacled among us leading us out of the world through the wilderness of life with great joy as we are heading for the promised land. In Matt. 17:2 that on the Mount of transfiguration some of that glory leaked out so people saw Him as he truly is God the Son.
3. **Light of the world**: Then John speaks as an eye witness saying “*we beheld His glory*”! James would write in 2:1 that Jesus Christ is “*the Lord of glory*”. If you have ever gone out camping and placed a flash light or a lantern in your tent at night and then walked outside your tent, you have a picture of what Jesus was as He “*pitched His tent among us*” as the “*light of men*” (verse 4) when His glory illuminated the darkness of fallen humanity.
4. **Lord of glory**: “*The glory as of the only begotten of the Father*”: The phrase in the Greek is “*only born of the Father*” which refers to the eternal relationship that existed prior to the incarnation. John’s context is that of beholding the “*Glory of the Lord*” and here he is declaring that such glory is a shared glory with the Father. That is what Jesus will say to Philip after he said, “*Show us the Father*” in John 14:8-11 “*He who has seen Me has seen the Father*” and “*I am in the Father and the Father in Me*”.
5. **Portrait of perfection**: “*Full of grace and truth*”: This two-word description is how John describes the glory of God. Grace is best defined by the acrostic poem: **God's Riches At Christ's Expense** “G-R-A-C-E”. Or if you will **grace is love giving itself!** Jesus was full of both grace and truth. He was the ultimate revelation of what is real in life; and He is the fullest expression of love giving itself, pouring out, reaching out to others. Jesus is **ALL** love giving its self, **ALL** truth showing what is real, you won’t find Him lacking in either of these categories. Jesus, John say’s, was neither “hard” nor “flakey” He spoke the truth in Love so that we “*may grow up in all things into Him*” (Eph. 4:15).

VII. John 19:30

The sixth and final verse is **John 19:30**: Here we have recorded Jesus’ final words as a lamb that had passed every inspection, “**It is finished**”! Every other religion adds something else after these words of Jesus. They say, “*Oh it’s not finished, you must go out on a mission and give 10%*”. No, others say, “*You have to go door to door and hand out tracts then you will be able to inherit the world*”. Friends, nothing else remains to be done for our salvation it is finished all you do now is enjoy your relationship and bask in His abiding love. There was a man once who came

up to an evangelist after a crusade when all the people had left and wanted to know what he could do to get saved even though he hadn't responded to the invitation. The Evangelist just simply replied, "It's too late!" The panicked fellow hadn't anticipated the reply and said, "What do you mean it's too late, surely there must be something you can do?" "Nope, nothing I can do either!" The man began to weep and again utter his request, "Is there nothing I can do to be saved?" At this the evangelist said, "No there is nothing you can do to be saved because it has already been done, all you can do is believe!!!"