The words to which I should like to call your attention this morning, are to be found in the Epistle to the Hebrews, in the second chapter in the 14th verse---**the 14the verse in the second chapter of the Epistle to the Hebrews.** *"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."*

Now, I think it would be well for us to read some of the surrounding verses, beginning at verse 10; *"For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified: are all of one, for which cause he is not ashamed to call them brethren. Saying, ‘I will declare thy name unto my brethren, in the midst of the church will sing praise until thee.’ And again, ‘I will put my trust in Him.’ And again, ‘Behold I and the children which God hath given me.’ Forasmuch, then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.* *And delivered them who, through fear of death, were all their lifetime subject to bondage. For verily he took not on himself the nature of angels; but he took on him the seed of Abraham. Wherefore, in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."*

***1) The ‘FOCUS’ of Christmas: The Coming of Jesus Messiah***

**Now, the great value of this Christmas day is that it compels us to concentrate our attention upon the person of our blessed Lord and Savior, Jesus Christ himself.** We can't be certain of the exact date of this day, but that really doesn't matter. Why it is important, and why it is so helpful is that it does remind us of this historic event, which took place nearly, 2000 years ago, and thereby, it helps us, as I said, to concentrate our attention upon him.

Now, perhaps the greatest danger that confronts everybody---those who are Christian as well as those who lay no claim to be Christian---the greatest danger of all (it's almost incredible, but it's true) is ***the danger of forgetting him***. The devil, undoubtedly, is very concerned that we should do this. He would turn Christianity into a philosophy, into some sort of teaching, or into some general atmosphere or spirit---anything to take away attention from the Son of God himself and all that is represented to us by this particular day. **We therefore should be grateful that it has been thus the custom and habit in the church, from the very beginning*, to remember* *that he was born into this world as a child***.

Very well then, I say, it is ***he*** himself that matters. It is ***he*** who is the savior. It is ***he***, indeed, who is the salvation also. In other words, we mustn't think of the Christian life and the Christian salvation in some general way apart from him. **We must realize that there is *no* salvation apart from the fact that he came into this world and did the various things that he did.**

***2) Jesus’s Incarnation: We Must Be ‘CERTAIN’ About it***

Now, we mustn't stay with these preliminary matters, but it is extraordinary to notice how that has been, as I say, the greatest temptation confronting the church and the world from the very beginning: to leave of out of consideration what Peter in his sermon in the Book of Acts directs attention to, and what the people at Jerusalem---even the populists talked about---***the wonderful works of God***. This is, in many ways, the central one. This is, in many ways, the crucial action of how God sent his son into this world. And our salvation, I say, is not merely that we adopt a new teaching of it---we have some sort of an experience---**it is that *God* hath *visited* and *redeemed* his people.** Salvation is the result of ***God's*** activity, something God himself has done. And the moment we lose contact with the historic events, we really have lost the salvation all together. Now, any doubt or uncertainty concerning this person, therefore, is quite fatal. And that is why we must ever be recurring to this particular matter.

Now, this great apostle to the Hebrews deals, in a sense, with nothing but just that. Here were a number of people, **these Hebrew Christians, and they were unhappy**. There were many causes for their unhappiness. They were being ***persecuted*** because they were Christians, and they had suffered losses and many others things; but that wasn't their real trouble. **The central cause of their trouble was that *they had developed an uncertainty about the person of the Lord Jesus Christ,* and because of that, they had become fearful, hesitant, doubtful**. Some of them were looking back at their old religion, wondering whether they shouldn't return to it. They were stumbling at this person. Some of them were saying, "He's only a man after all, and therefore how can he be the long-promised messiah." They were in trouble in various ways, and the whole object and purpose of this great epistle to the Hebrews is ***to hold before them the person of the Lord Jesus Christ.***---to show him in all his glory, in all his preeminence. The man's argument is this, he says, **"If you begin to go wrong about him, you lose everything. There'll be nothing left at all. There will no salvation."** Well, what can be more important, therefore, than for us to remind ourselves on this occasion of what is, in many ways, thus **the great foundation principle of the whole of our Christian faith**. This man's object is to show ***who* he is** and show that **he is the *only* savior**.

***Two ‘HERESIES’ Today Concerning Jesus’s Incarnation***

**Now, there have been many difficulties that people have felt, concerning him**. ***One* is, was he truly *man*?** There was an ***early* heresy** which said that he was the eternal Son of God, but that he ***never became truly man***. He took on the kind of appearance, a kind of phantom body. "He wasn't really," they said. "He wasn't truly a man. He was still the God, the son of God dwelling in this kind of temporary appearance, in order that he might be in this world." **But they *denied* the reality of his incarnation**---that he truly had become **man**, and that the word had been made **flesh**. But then, on the other hand, there was **the *other* heresy**, which has persisted, which said that he was ***only*** man---which denies the deity of our Lord's person; and says that he was nothing but a man. These people are always talking about Jesus---the people who really ***deny*** the incarnation and say that he was just a man who was *fuller* of the divine and of divinity than anybody else. These men, even in the name of the Christian church, when questioned on this matter, will ***not*** say that he is the eternal son of God, who became man. But they persist in saying that he's *only* a man, who had *more* of the divinity in him.

**Now, these have been the two main heresies that have troubled the minds of people throughout the centuries**. Was he ***really*** man? Or was he ***only*** man? Well, now, it's very important that we should be clear about these things. And here is an occasion and an opportunity when we can consider it. There is no meaning in Christmas if we are not clear about this person. This is not just a season of good will. This is not the sort of thing that the world is trying to work up---it's got nothing to do with it. **Christmas is about *Christ***!! This **human** person. This living **historical** person that we are reading about in our gospels---that we read in the second chapter of Luke's gospel and we are going to consider together now. **If we are not clear about him, then *all the rest is just vain talk***; and, of course, we know it's vain talk. It never comes to anything, any... It's the thing to do for a day or two, and then it's past, and it's all over. Well, all right, from the worldly standpoint, I'm not disposed to criticize that. It's good in a terrible world like this to have some kind of relief, occasionally. But my point is that it isn't Christianity. Christianity is ***Christ***…this ***person***.

***3) The ‘MEANING’ of the Incarnation***

Very well, let's consider what this verse has got to tell us about him---and especially about his birth. **Let me put it like this, as the *first* principle: *what is the real meaning of the incarnation*?** What happened there? What did he do? What took place? Well, now, in a very interesting way this verse, really, leads us to the ***heart*** and the ***center*** of the whole matter. Listen to it again, *"Forasmuch then as the children are* ***partakers*** *of flesh and blood, he also himself likewise* ***took part*** *of the same."* Now, what does that tell us?

***As Offspring of Adam We ‘PARTAKE’ of Fallen Human Nature***

**Well, the *first* thing it tells us is this, that we all as human beings are ‘*partakers of flesh and blood’*.** Now, that's a description of **human** **nature**. Flesh and blood stands for human nature. That is what we are by nature: flesh and blood. Or blood and flesh, it doesn't matter what order you put them in. And you notice, it says that we are all ***partakers*** of this, which means that **we are all *sharers* in this**. In other words, every babe that is born into this world is one who is sharing this common human nature---this flesh and blood. He shares in a part of it. A part of it is given to him. Now, that happens, of course, by **natural generation** and by **natural birth**. We all come into this world like that; and as we come into this world, we are **all** sharers in this common human nature---every one of us. We're all different, of course, in many respects, but **we share a fundamental, common human nature**. We differ in size, we differ in color, we differ in many other things, in customs and background; yes, but there's one thing that's common to the whole of the human race, and that is human nature, flesh and blood. We're all sharers in it. We all share it in common. And that is something that is ***universal*** for the human race.

Now, that's his first statement. But then he goes on to make ***another* very interesting statement,** *"the children,"* he says, *"are* ***partakers*** *of flesh and blood,"* but he, what about ***him*** (i.e., Christ)? Well, *"He also himself likewise* ***took part*** *of the same."* And the significant thing is this, **the difference between *partaking* and *taking part*.**

***As Eternal, Jesus ‘CHOSE to TAKE PART’ of Human Nature***

Now, you may say, "But, surely, they're the same thing: part-take, part-takers; take part. “Surely," you say, "there's no difference. It's simply that you reverse the order of the two words, but they obviously are the same thing. The children are all ***partakers*** of human nature and he... well, you say, that he ***took part*** of human nature; but that just another way of saying that he also was a partaker of human nature." But you're quite wrong, if you were to say that. And in the **original language** here, it is a very striking and important thing to note that there are ***two different words used***. And the authorized translators here, have very rightly brought out the difference by putting it like that. It's not the same word. ***One word***, ***partaker***, means that you've ***shared*** it, but this ***other word*** is a different word, and it carries a different meaning. Which is that he doesn't, as it were, by inheritance---by natural birth---participate in this human nature. No, **he *took part* of this human nature *himself (He CHOSE to do it).***

Well, now, then, let's see exactly what this tells us. **Obviously, the author here is concerned to bring out a *similarity*, and also a *difference*.** His fundamental proposition is that as the children are partakers of flesh and blood, he also, himself, likewise took part of the same. You notice this to him is **a very important point**, because he repeats it again in verse 17*, "Wherefore in all things it behoved him to be made* ***like*** *unto his brethren."* And it's already, indeed, been said in verse 10, *"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*" And we're also told that they're ***all* of *one***. These are some of the phrases that are used.

**Very well then, what does it teach us?** Well, let me put it like this, what we are told about his babe that was born in Bethlehem is ***not*** that he is a ***sharer*** in human nature like every other baby that is born. Well, what's the difference? The difference this, ***he takes unto himself***, he takes part of human nature ***himself***. And that, of course, reminds us at once that that wasn't his beginning, that that is not the beginning of his story. **When we're all born, well, that's the beginning of *our* story. But when he was born in Bethlehem, Judah, that was *not* the beginning of *his* story.** He ***‘was’ (i.e., he already existed with the Father)***, and at this point he ‘***takes’ unto himself.***

At once, we are reminded, you see, of the person with whom we are dealing. He was, yes, and he was from all eternity. This man has started describing him at the very beginning of the first chapter of Hebrews, *"God, who in sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."* There he is back, you see, to the same statement as the prologue of John's gospel. *"In the beginning was the word, and the word was with God, and the word was God."* ***He always was***. He is co-equal and co-eternal with his father. Indeed, he goes on to tell us, *"Who being the brightness of his (God's) glory and the express image of his person, and upholding things by the word of his power."*

Now, that's the one of whom we're speaking, he always was. You get the same idea in **the ninth verse of this second chapter**, *“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."* In other words, this man's whole point is to tell us about this person that whom you look, there he is, the babe in the manager in Bethlehem. You say, "Well, of course, there's just a child like every other child. You look at him and you can't see any difference." You say, "Well, there's flesh and blood; he's just a human being. He's just a sharer, a partaker in human nature like everybody else." But the answer is, "No, no."This is the one with the brightness of God's glory and the express image of his person. Why, he's been saying, he's greater than the angels. *“Unto which had the angels said he, at any time, ‘Thou art my son; this day have I begotten thee?’"* No, no, he's above and beyond angels. He *made* them. He *created* them. They all worship him. **He is from *everlasting* the son of God.** **And what he does is to *take* human nature. He doesn't just *find* himself having it as a sharer, as a partaker. *He takes part of it*!!**

***The GLORY of Jesus ‘CHOOSING’ to Become Human***

**The whole *approach* is different. The whole *person* is entirely different.** But let me elaborate that by putting it like this, **he is emphasizing here that this was a *voluntary* action on the part of our Lord, that *he arrived at the decision in the glory and in eternity*, and that he *acted* upon it.** He, in other words, is not born like anybody else. He came out of the glory. Take the magnificent way in which the apostle Paul puts it in writing to the **Philippians**, there it is in all its perfection, *"Who, being in the form of God, thought it not robbery to be equal with God: but made himself a no reputation, and* ***took upon him*** *the form of a servant."* You see, he takes it all upon himself. **It's all his *voluntary*, *deliberate* action**. He was in the form of God. That's his eternal state. He is God the Son, everlastingly---God with the Father and with the Holy Spirit; but **he *voluntarily* decides to *take unto him*self this human nature**. And what he does, therefore, is this: he adds to what he already had, and what he already was, so that **he is not just a *sharer* in flesh and blood, he is the *divine person***, the second person in the trinity, he is the eternal son of God. He has a perfect, full divine nature. As Paul puts it, *"In him dwelleth all the fullness of the Godhead bodily."* But in addition to that, he has added unto himself, human nature, also. **He has *taken* part of human nature and added it to the *divine*, so that in him, there are these *two natures in the one person.***

**Now, you see the significance of observing carefully what the scripture tells us**: **he's not a *partaker* in flesh and blood, but blessed be his name, he has *taken part* of flesh and blood.** He has laid hold on human nature. He has added it to himself. Now, this man repeats the same thing in the **16th verse**, *"For verily,"* he says, *"he took not on him the nature of angels: but he* ***took on himself the seed of Abraham****."* That should be translated, *“He stretched out a helping hand,”* but it also carries this other meaning. **He didn't become an** ***angel***. He didn't take on to his deity the *angelic nature*. No, he was made ***a little lower than the angels***; and ***it's here you see something of the glory of the humiliation involved in the incarnation of the Son of God: made a little lower than the angels for the suffering of death*.** So he has taken unto himself human nature; and **now he is *God* and *man*.**

**But I want to go on to emphasize this point, which is the thing that the author is emphasizing supremely here, namely, that *he truly did take on human nature***. We've already seen his deity--- his unique deity---defined and established; but we must be careful against that second heresy. **He did *truly* become man**, *"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."* Now, he is very concerned here, to emphasize the ***reality*** of this. That it wasn't a mere appearance, but that it really did, actually, and truly take place. Listen to the **11th verse** emphasizing this, *"For both he that sanctifieth and they who are sanctified are all of* ***one****."* All of one, they're sharing in this way, this nature. **Though he doesn't have this nature in the same *way* as everybody else, he *truly* has it. It doesn't happen to him in the same way as others, nevertheless, he is *truly* human, he really did take on human nature, *the word was made flesh, we are all of one***. He is, therefore, truly man as well as truly God. ***This is the ‘mystery of Godliness’.***

***4) Jesus’s Flesh and Blood Was Not ‘SINFUL’ Flesh and Blood***

**And, yet, we must be *very careful* not to say that he is therefore *identical* with us as human beings**. For there is, obviously, **one other great *difference*** that is emphasized here and everywhere else in the scriptures concerning him. Why is it so important to believe in the virgin birth? **Why must we emphasize this point: that he's *not* a partaker in flesh and blood like everybody else?** Well, for this good reason: that the human nature that you and I all partake of is a ***sinful*** and is a ***fallen*** human nature. **We're *all* born in *sin*. We're all shapen in *iniquity***. **The human nature that we inherit is a human nature that fell in Adam in the fall, and *it has been fallen ever since*.** It is a sinful human nature---sin is innate---and it is subject to the consequences of that sinfulness. **But this is *not* true of *him*, and that is why he was not born by human generation.** He had no human father. Well, “Very well,” you say, "Is he truly human?" Yes, he is. He derived his human nature from Mary, his mother. But what happened? Well, we are given the exact answer to that in the **first chapter of Luke's gospel**, where he is described as, *"That holy thing that shall be born of thee."* That *‘holy thing’*. **There was *no sin* in the nature of that babe.** It's a true human nature. It's a perfect human nature, as that which was given to Adam. He was truly a human baby, and, yet, he is described as, ***"That holy thing."*** **There was *no* sin in his flesh and blood**. There was none of the pollution, which we all inherit from our forebearers.

**Well, *how* was this achieved?** The answer is, again, in that same section in **Luke one, beginning at about verse 28** and going forward. What the archangel Gabriel, you'll remember, said to Mary was this, *"The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee."* This human nature that was in Mary was ***cleansed***, was purified by the Holy Ghost. **The seed of human nature that he received, was purged of sin, cleansed from all pollution, made perfect. *And that is the human nature that he added unto himself.*** So, you remember the apostle Paul, in making this same point in the **eighth chapter of the Epistle to the Romans in the third verse**, put it like this, *"What the law could not do, in that it was weak through the flesh, God did, sending his own son in the* ***likeness*** *of sinful flesh."* **Now, he doesn't say, ‘*in* sinful flesh’, but ‘in the *likeness* of sinful flesh; and for sin, condemned sin in the flesh."**

**Very well, he is truly *human*. He has a true human nature. He's like his brethren. He's *God*, he is also *man*.** All that is true of human nature, was true of him, apart from sin. He had ***all*** the faculties and the powers of the human soul. They were ***all*** in him, every one of them. **He was truly *human*---it wasn't nearly an appearance**. The other point I would just insert in passing is this: **try to consider for a moment what all this meant for him.** He was equal with God, sharing in all the prerogatives and manifestations of deity and of glory. He was equal with God. He was in the form of God. But he came down to this: he humbled himself, he made himself of no reputation. There he is lying as a helpless babe in the manager, “Veiled in flesh, the Godhead see; mild he lays his glory by.” **He doesn't lay the *deity* by, he lays the *glory*---the signs of it--- and humbles himself and comes in the form of a *man*.** Just try to consider what that means. ***This*** is the meaning of Christmas. My dear friends, it's ***not*** just a matter of fellowship and goodwill and kindness and ‘bon ami’. No, no it is this tremendous thing that's happened: ***that he, who is God eternal---the son everlasting---has taken unto himself, human nature; joined it to himself and is born as that helpless babe*.**

Oh, the ***glory*** and the ***wonder*** of it all. **Why did he do that? What did it involve?** Well, it involved that **he is now capable of *suffering*, he's capable of *sorrow*. He is capable of *death*** **itself**. He, who had made all things and by whom all things consist, comes into this world in this way and therefore, knows what it is to be ***weak***. What it is to be ***tired***. What it is to be ***hungry*** and ***thirsty***. What it is to be ***disappointed***. What it is to be ***misunderstood***. What it is to be **buffeted** by cruel people, and to **experience their *malice*, their *jealousy*, their *envy*.** What it is even to ***die*!!**

***5) The ‘BENEFITS’ to Us of Jesus’s Incarnation***

Well, now, there is the meaning of the incarnation. **Let me just put one other general principle to you. *Why* did he do all this?** That's what he did. That's what happened in Bethlehem. That's the meaning of the birth of that babe, but ***why*** did he do it? Let me give you some **headings**. **He did it we are told here, because it was absolutely *essential***. Essential to what?

***Jesus Became the ‘AUTHOR’ of a New Race of Humanity***

**Well, *first* and foremost, that he might be *the captain of our salvation***. *“It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory. To make the captain of their salvation* ***perfect through suffering****.”* ‘Captain’ means ‘***author’*** or ‘***composer’***. And what he's telling us is that **he could never have been the author of our salvation, unless he had taken human nature unto himself**. He couldn't have done it as ***God***. He couldn't have done it as an ***angel***. He had to become ***man***. Why? Well, in this way, **as Adam was our *first* representative, he is our *second* representative.** Adam is the beginner, the originator of the human race. **Here is the beginner of a *second* race**. He is the last Adam. He is the second man. ***He has come to found a new humanity, and he can only do that, obviously, by becoming human himself***. He isn't saving angels, he's saving men. **Well, in order to save men and to be the *author* of their salvation, he has himself to become *man*.** He has to take human nature unto himself. He has to become man as well as God. He is the God-man, the theanthropos.

***Being Human, Jesus Could Die and ‘CONQUER DEATH’***

That's the first reason he gives us, but **then he gives us a *second* reason**. Why did he do this? Why did he take human nature unto himself? **The second answer is that he might *die*.** *"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;* ***that through death he might destroy him that had the power of death, that is, the devil****."* He's already said in the **ninth verse,** *"We see Jesus, who was made a little lower than the angels* ***for the suffering of death****. That he by the grace of God should* ***taste death for every man****."* Now, this is a very vital matter, isn't it? Why did he take on human nature? The answer is because God cannot die. **God cannot die**. God is eternal, from everlasting to everlasting. God cannot die. **He had to become *human*, in order that he might *die***.

**But *why* must he die?** He must die for two main reasons. ***One*, to save us from the condemnation of the law.** The law says, *"The soul that sinneth, it shall* **die***. The wages of sin is* ***death****. One man,Adam, brought in* ***death****. By the sin of one man,* ***death*** *came upon all."* The punishment of sin is death, and if he is to deliver us from that punishment, **he must *die***, and in order to die, **he's got to become *human***. He's got to be a man. He cannot die as God. He takes unto him human nature.

**The *second reason* is, that as the result of sin, the devil had the power of death, and the only way in which the devil can be robbed of that power and all who all their lifetime are subject of bondage through the fear of death can be set free, *is that he conquers death, and he can only do that by dying.*** By dying, he takes the sting out of it, he takes the power out of it. Death is disannulled, but he couldn't have done it as God. He conquered the devil by dying. **So, we see that he has to take human nature and become truly man, *in order that he may die****.*

***As a Man, Jesus Could Become ‘OUR GREAT HIGH PRIEST’***

**But listen to *another glorious reason* for his coming like this**. ***It is that he might be for us, a merciful and a faithful high priest in things pertaining to God.* *"****In that he himself hath suffered, being tempted, he is able to succour them that are tempted."* What does it mean? It means this, **he is there as our *representative* in the presence of God**. **Our interests are in his hands. He is our *redeemer***. Ah, but you say, "He was God." And there he is in the glory, at the right hand of God's glory and power, and we are on earth and weak and frail and fallible. My dear friend, if you remember nothing else of this morning, remember this: he knows all about it. He was in this world, and not in a phantom body, but in a human body, like yours and mind. He had **hunger**. He knew what it was to be **thirsty**. He knew what it was to **weep**. He knew what it was to be **forsaken** of all of his friends---his most trusted friends. He was **tempted** of the devil---tempted in all points like as we are, yet without sin. ***He knows all about it.*** Thank God for this. When you therefore pray, pray in his name. He knows. He understands. He is a **sympathetic**, he's a **merciful**, he's a **faithful** high priest. And, you see, he couldn't have done all that unless he'd become man. How could he have understood us, even though he's God? But he does.

He's taken on himself your human nature and mine. He's been in this evil world. He's looked at sin in the faces of people. The devil tempted him in all points---nothing was held back. He was tempted in a way that you and I will never know. He's been through it all. **But it was *essential* that he should take on human nature or he could never have experienced that, and if he'd never experienced that, we couldn't go to him with *confidence*.** Later on, this man puts it again the **fourth verse**, he was so concerned about this. He says, *"We have not a high priest, which cannot be touch with a feeling of our infirmities;* ***but was in all points tempted like as we are, yet without sin.****"* Listen to him again, *"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices. Who can have compassion on the ignorant, and on them that are out of the way; for that* ***he himself also is compassed with infirmity.****"*

Oh, this is the glory and the marvel of it all. He came down from heaven to Earth and was born as a helpless babe, not only to die for our sins and thereby to redeem us and to conquer the devil, **but that he might *understand* us. That he might *sympathize* with us. That he might *know all about us* and all the *pangs* of our human hearts, and all the *difficulties* and the *trials* and the *frustrations*. He knows it all, because he *took* human nature unto himself.**

***As a Resurrected Man, Jesus Can ‘IMPART HIS NATURE’ to Us***

**And *lastly*, he took on human nature unto himself that he might *give it us as a new nature.*** What we need is a new nature. We don't need to be improved, that's not enough. We need to be born again. We need a new nature. **We need a *new* human nature, and he gives it us, *his own nature.*** This nature that he's joined to himself, he gives to us. ***We become partakers of the divine nature.*** “The Son of God,” as John Calvin put it, "became the son of man. That we, the sinful sons of men, might become sons of God.” He had to come. If he hadn't done that, we'd never have a new nature. We could never be born again. But there, and, as a result of this, **he is able to give us this human nature, this *new* humanity that he had himself.** He is the first born amongst many brethren. He stands and he says, *"Behold, I and the children which God hath given me. I will declare thy name unto my brethren."* We become ***brethren*** of the Lord Jesus Christ, ***children*** of God, and if children, then ***heirs***. Heirs of God and joint heirs with Christ.

Well, there are certain thoughts that I think we should keep in our minds on this Christmas day. **That's the meaning of it. That's what happened, and that's why it happened. *And if it hadn't happened, there'd be no salvation. There would be no hope.*** But may I plead with you to meditate about it this day---to apply your minds to the ***wonder*** of it all, to the ***glory*** of it all---for the **love**, the **compassion**, the **sympathy**, the **understanding** **that he should have done all this and endured all he did, *that you and I might not only be forgiven and redeemed, but that we might become children of God****.* While we are left in this world, he's *with* us, he *knows* us, he *understands* everything. He is a ***merciful* and *faithful* and *sympathetic* high priest**.

***Always Remember: Jesus, ‘FULLY GOD’ and ‘FULLY MAN’***

Have you come into this service, even on a Christmas morning, burdened with some grief or some sorrow, some loneliness, some distress, some unhappiness, some overwhelming problem? My dear friends, **remember that he *took unto himself* human nature**. Go to him, don't be afraid. He knows. He understands; and he will sympathize with you as no one else can. Blessed be God, who thus has sent his Son. Blessed be the Son, who had that mind in him that *“Though he was in the form of God, he counted it not as a prize to be held onto, but humbled himself and made himself of no reputation, and even went to the death of the cross for us.”* Amen.

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