



water from rock

Selah: Stop, Look, Listen- December 14, 2023

The Lord be with you.

Once in our world, a stable had something in it that was bigger than the whole world. That's what CS Lewis said of the Christmas that you and I are getting ready to celebrate. The eternal God becoming a little child, the infinite made finite God coming down to lift us up. Something really big happened in that stable. And that is what I want to reflect on for a few moments with you, the eternal God becoming one with us, casting his lot with us, taking up our cause as his very own.

I'm reading now the marvelous words of John's Gospel. John chapter one in the beginning was the word and the word was with God and the word was God. He was in the beginning with God, all things came into being through him and without him, not one thing came into being and the word became flesh and lived among us. And we have seen his glory, the glory as of a father's only son full of grace and truth here. The gospel writer introduces Jesus, the Son of God as the word and the Greek translated as word.

It's Logos and Logos doesn't mean just a word in the sense of a spoken or written word. But Logos means the rational mind that rules the universe. Logos is the underlying structure of the whole cosmos. It is the rationality from which all reason comes. Logos is why the universe is an orderly place in which there are laws of nature that can be discerned. Logos speaks of the order, the rationality, the meaning. Logos is the word from which we get logic. So the gospel here is declaring that Jesus as the Son of God is the Logos that gives purpose, reason, meaning, logic to all of life. So when we speak of the order of the universe, whether we know it or not, we are speaking of Jesus as the Son of God. And then the gospel goes on to tell us something that is amazing. It says the word became flesh and lived among us. God did not send an angel or a prophet to help us. But God comes himself as the Logos. He comes as the Logos to give meaning and purpose to our lives. The Logos became flesh.

Now, it would have been one thing to say that the Logos, the word became human or I would just say that the Logos took on a body. But no, it says that the Logos became flesh. And let me tell you that that word flesh, it would have jumped off the page to first century readers because the Greek word translated flesh is *Sark*. That's *Sark*. I mean, it's a loaded word. I mean, it's not just talking about our skin, bones and body, but the word *Sark* is talking about the totality of what we are as human beings and a rebellion against God in our lostness, in our utter brokenness.

Jesus, the Son of God, the Logos took that on, it came down, the son of God put on what he was not without losing what he was. He became flesh and he lived among us. The eternal God took on yours and my humanity. He became vulnerable and dependent as any other newborn baby. The creator stooped low to enter his creation and into all the experiences of being human. I



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mean, it meant a, it meant a risky birth in a barnyard manger. He spent years working at a carpenter's shop hanging out with sinners, suffering, rejection, dying a criminal's death. I mean, he took all of that on. He became flesh. He came down that he might lift us up.

CS Lewis said the son of God became man to enable men to become Sons of God. The word became flesh. I want you to notice that Jesus does not heal us as any other doctor might heal by diagnosing our disease or prescribing us some medicine or procedure. But Jesus as a great physician, he heals by becoming the patient. Jesus heals by taking on our very humanity, our sarks that is in need of redemption. Jesus dies for us in our place and he raises us up with Him into the life of God. And the Bible tells us that the Son of God, he does not stop being human. He does not stop feeling with us what it means to be flesh and blood humans. That the Bible tells us that Jesus, the Son of God. Well, he's right now at the Father's right hand, fully God, fully human, acting on our behalf.

The New Testament Book of Hebrews chapter four. Well, it puts it like this that in Jesus Christ, we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are yet without sin. Let us therefore approach the throne of grace with boldness so that we may receive mercy and find grace to hope in time of need.

The old English poet, John Dunn ask us to consider the love that God has for us. And John Dunn says twas much that man was made like God before, but that God should be made like man much more. That is the wonder of Christmas. The God was made like us. The word was made flesh. We could not reach up to Him. He came down to us and he lifts us up high.

I am Tim Smith, a fellow traveler. Thank you for listening until next time.