

Hebrews 1:1-2 (NASB)

¹ God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

² in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

God has been speaking from the beginning of creation.

Creation itself is an expression of His thought, and all His providential government — where there are eyes to see — gives witness to His eternal power and Godhead, so that men are without excuse.

Verse 2 shows us that God's manner of communication has changed.

God Himself is present in the Son

The Son Himself has come and is speaking. ***"In these last days"*** —

- An expression that signifies a change from His former methods of appealing to man,
- as well as a declaration that no further unfolding remains to be revealed — ***"He has spoken unto us in His Son,"***
- or to be literal, ***"in a Son."*** This does not suggest that there are other sons but gives the great fact of His Son standing out all alone.
- There is but One; no need to
- designate Him in any exclusive way

Who is this One Who has come?

- In John's Epistles, the name "**Jesus Christ**" expresses or implies, the **deity of the Son**.
- The Holy Spirit, so filled the mind of John with the truth, that "***the Word***" which had been "***made flesh***" was **God**, that though he speaks of Him by a name which formally expresses the Son as man and in the office of Savior- Messiah, with John that it didn't matter.
- The name is nothing —nothing that can interfere with the full power of prevailing assurance, that He is "***that which was from the beginning,***" **the Son in the glory of the Godhead.** Ridout

This is seen and felt at the very opening of John's first epistle, and throughout.

- (1 John 1:3 (NASB)
*³ what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship **is with the Father, and with His Son Jesus Christ.***
- 1 John 2:1 (NASB)
*¹ My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an **Advocate with the Father, Jesus Christ the righteous.***
- 1 John 3:23 (NASB)
*²³ This is His commandment, that we believe in **the name of His Son Jesus Christ**, and love one another, just as He commanded us.*
- 1 John 4:2 (NASB)
*² By this you know the Spirit of God: **every spirit that confesses that Jesus Christ has come in the flesh is from God;***
- 1 John 5:20 (NASB)
*²⁰ And we know that the Son of God has come and has given us understanding so that we may know Him who is true; and we are in Him who is true, **in His Son Jesus Christ. This is the true God and eternal life.***

With John, "**Jesus Christ**" is "**the true God.**" Jesus is the "**He**" and the "**Him**" in the argument of his first epistle; and this "**He**" and "**Him**" always keeps before us **One who is God.**

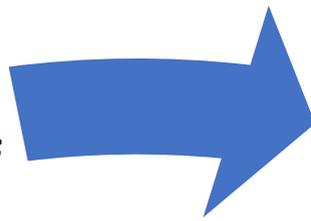
The announcement which is demanded by them is this — *that it was God who was manifested, or who came in the flesh*

For in John's epistles, as we have now seen,

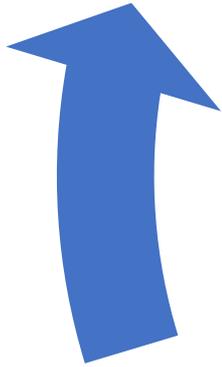
- "**Jesus Christ**" is God.
- His name as God is **Jesus Christ.**
- And it is concluded that "**the true God**" is not known, if He who was in the flesh, **Jesus Christ,** is not understood as God; and all this simply because **He is God.**

Any other god who is received as such is an idol.

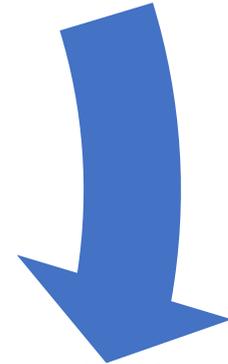
This "***come in the flesh,***" **strongly shows the deity of Christ;** because if He were merely a man, or anything short of what He is, it would be no such wonder that He should come in the flesh.



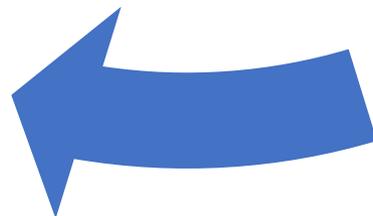
The soul that does not believe in this doctrine "***has not God,***" but he who abides in Him "***has both the Father and the Son.***" (2 John 9.)



This important statement of the required belief that "***Jesus Christ is come in the flesh.***"



When we speak of God under the name of Jesus Christ, and it is, therefore, the demand of an acknowledgement to the great mystery of "***God manifested in the flesh.***"



1 John 1:2-3 (NASB) ² and the life was manifested, and we have seen and testify and proclaim to you the *eternal life*, which was *with the Father* and was manifested to us—

³ what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed, our fellowship is with the Father, and with His Son Jesus Christ.

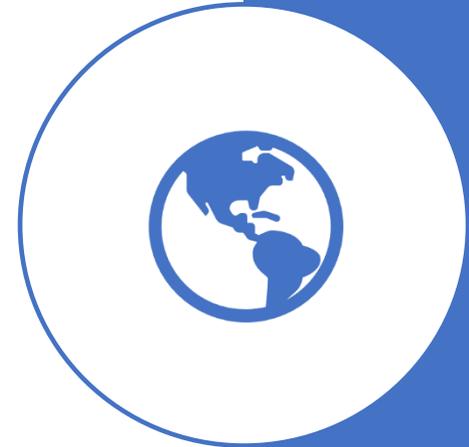
"Jesus Christ."

- That which was from the beginning,
- The eternal Life which was *with the Father*, was the Person He declared to them.
- The words "*with the Father*" are important, making it evident that the Son was the eternal One, the name of this eternal Son being **Jesus Christ**.
- And it is interesting to compare the close with the beginning of this epistle — **1 John 5:20 (NASB) ²⁰ And we know that the Son of God has come and has given us understanding so that we may know Him who is true; and we are in Him who is true, *in His Son Jesus Christ. This is the true God and eternal life.***

During our Lord's journey on earth, we see Him in the following ways.

- As the born One — holy One, meeting God's mind in the nature of humanity.
- As the circumcised One — perfect under the law, meeting God's mind in the law.
- As the baptized One — meeting God's mind in stewardship order and righteousness.
- As the anointed One — meeting God's mind as His image or representative.
- As the devoted One — meeting God's mind in the offering of grace to a sinning world's sinners.
- As the risen One — sealed with God's approval in victory for sinners.

Kelly



While in His person He was "*God manifest in the flesh*," in the succession of His stages through the earth He was accomplishing all the divine purpose, delight, and glory, in man.

- He does meet all the mind of God while providing for us.
 - All was amplified in Him and by Him, all made honorable.
 - God's proposed delight in man, or glory by Him, has been richly answered in the blessed Jesus Christ.
 - Nothing unworthy of God was in the man Christ Jesus, His person, His experiences, or His ways.
- The object in sharing these truths of the Word is that we may be turned from all that God condemned unto a deep personal knowledge of our Lord Jesus Christ.

We have seen foreshadows of this marvelous fact of incarnation from the very beginning of time.

- There can be little doubt that creation itself and every succeeding step in the revelation of God to His intelligent creatures had in view the incarnation.
- All inspiration, every appearance of the angel of Jehovah throughout the Old Testament, every ordinance and sacrifice, point to the fact now revealed, that God purposed to link Himself with His creation in a way of amazing condescension and intimacy which never could have entered the thought of man, but which interpreted and met the yearning of man's soul.

It has been said that "all errors are part truth."

The degree of truth contained in the error appeals to man,

- Man's will is unbroken and
- Man's pride dictates to him,
- Man is led on and away from the truth to link deceptiveness and error.

It is a Satanic work in line with the lie of the great deceiver of mankind: "***Ye shall be as God, knowing good and evil,***" in one form or another still holds out this allurements to poor man, who, despite of the knowledge that his sin necessarily keeps him out of the presence of God, would unsuccessfully intrude himself, unforgiven, into the holy Presence of God.

Ridout

Wherever this is done, man tramples upon the very first principle of relationship to God, obliterating the infinite distinction between the creature and the Creator.

The sense of responsibility is lost. The sense, too, of the infiniteness of God is gone. Man has not been lifted up into the Infinite, but the thought of the Infinite has been degraded and dragged down to the petty limits of the poor, fallen, mortal, sinful creature.

But the fact that a great truth has been perverted and misused by Satan and fallen man must not make us close our eyes to the glorious fact that it is still the truth, and it is this which the incarnation sets forth.

Ridout

How does God protect us from the intrusion of errors?

From Ground of Growth Miles Stanford

- Truth can be very impersonal and ineffective if its ultimate purpose is not realized.
 - What we need is the Spirit's application of the full-orbed work of the Cross.
 - This will enable us to avoid the sin within and without, and to give our complete attention and love to the Lord Jesus.
 - Anything short of this will satisfy neither Him nor the (our) hungry heart.

Keep in mind that it is by coming to know the Lord Jesus that we know our Father.

We are not to know the Lord Jesus in order to emulate Him as our example.

Rather we are to behold Him in the Word and allow the Spirit of God to conform us to His image. Not imitation, but conformation.

Our Lord Jesus said, "**learn of me**" ([Matt. 11:29](#)). [Eph. 4:20](#), not simply the doctrine of Christ, but Christ Himself, a process not merely of getting to know the person but of so applying the knowledge as to walk differently from the rest of the Gentiles.

His infinite glory must not discourage us from pursuing our privilege of knowing Him intimately.

His divine majesty is unfolded in order to display His divine mercy.

"Have I been such a long time with you, and yet have you not known me ...? He that has seen me has seen the Father... Believe me that I am in the Father, and the Father in me..."
([John 14:9, 11](#))

"The fruit of the Spirit" is developed in us as we behold Him in His earthly walk and work.

For actual growth, there is to be an entering into His life via the Word-feeding upon Him, appropriating Him.

- **Consider the Lord Jesus** as He lovingly shares His life with the up-and-out religious leader, Nicodemus, and the down-and-out woman of Samaria.
- **Listen closely to Him. Observe His tender concern** for these individuals who represent the extremities of the spectrum of human need.
- **Note** how faithfully and effectively He applies the truth to their hungry hearts; not by method, but by nature-a ministry of *life*. Study [John 2:23-3:21](#), and [4:5-26](#).
- **Pay close attention to Him** as He calls His first four disciples, and especially **note** the way He ministers to Peter. Study [Luke 5:1-11](#).

Spend time with Him as He shares and applies His wonderful parables by the sea. Study [Matthew 13:1-58](#).

Enter into His restful attitude as He in turn gives rest to the tossing tempest and the tempest-tossed. Study [Mark 4:35-41](#).

Stand with Him as He commissions the Twelve; **observe Him**; listen to what He shares with them. Study [Matthew 9:36-11:1](#).

• All of this teaches us who He is and what He is like.

Feed upon Him as He feeds the four thousand and **hear Him** reveal Himself as the Bread of Life. Study [Mark 8:1-9](#); [John 6:22-71](#).

How touchingly His character is depicted in His parable of the Good Samaritan. Study [Luke 10:25-37](#).

And nowhere is He more explicitly manifested to us than in His fellowship in the Bethany home. Study [Luke 10:38-42](#); [John 11:1-46](#).

And what of His humble yet ever majestic service to the Twelve during the Last Supper?

How our love is drawn out to Him there! Study [Luke 22:7-30](#).

These are but a few of the specific instances in the Word by which we can come to know Him more intimately.

Thus, we realize something of the life the Holy Spirit is developing within our hungry hearts.

— The Works of Miles J. Stanford



It all depends upon this - the simplicity with which I receive the great truth that, as to all that I am, it was judged on the Cross. And now there is a new man before the Father, and a new Man before me - Christ risen from the dead; and I am entitled to say,

- God has spoken "**in Son.**"
- He has spoken, we may say, as Son. "***God was in Christ.***"
- He Himself had drawn near, not merely now with some specific message, but in a Person and as a Person.
- It was God Himself who was here.

"In the beginning was the Word and the Word was with God and the Word was God ... and the Word was made flesh and dwelt among us."

William Kelly



This is the wondrous meaning of "**Emmanuel**," (**God with us**); not merely as omnipresent, filling heaven and earth and transcending all of His vast universe, **but** (amazing thought!) in the person of One who emptied Himself and took a servant's form and was made in the likeness of men of One who was perfect Man in the fullest sense of the word, spirit, soul and body —

"the Man Christ Jesus."

The wisdom of the world, which confessedly knows not God, closes its eyes to the only way in which He could be known, and stumbles at the Baby of Bethlehem, where all the eternal majesty of the Godhead was veiled in human form. Ridout

Grace has taught us, through the very knowledge of our need, to welcome with adoring hearts this glorious, wondrous fact of

"God with us."

It is the center around which revolves all truths, past, present, and future. Even the Cross — the amazing mystery of the sufferings of God incarnate, with all its blessed consequences for eternity, reaching out to the eternal reconciliation of all things in earth and in heaven — gains its significance from the great fact that :

God was in Christ."

Selected

Without **incarnation**, there could have been no Cross —

- **no** redemption,
- **no** resurrection,
- **no** forgiveness,
- **no** gift of the Holy Spirit,
- **no** formation of the Church,
- **no** kingdom of the Son of Man,
- **no** laying a ransomed creation at the feet of God, eternally bound to Him.

Kelly

- Sin made the Cross a necessity; it brought out the sweetest proof of what divine love is, both in the objects upon which it rested and in the gift which it bestowed; but the Cross was a means — awful and necessary — **for bringing man to God**, removing barriers which neither justice nor love could ignore.

- The **incarnation**, "**God with us**," shows the purpose of His heart, not only to have man with Him, but for Him to be with man.
- The Lord God walking amid the trees of the garden tells of the yearning of a heart which could not rest content, were He not with His creatures.
- The very presence of God in the world only accentuated the awful fact of man's moral distance from Him. Man was no nearer to God at Bethlehem than outside the Garden of Eden, but God had drawn near to man with a purpose of love to remove the great barrier to true moral union. Ridout

The resurrection and ascension, and the present display of divine grace in connection with the gospel preached with the Holy Spirit sent down from heaven, forming a new and wondrous fact, in which **a Man, who is also God**, is seen on high upon the very throne of God, linking with Himself as Man by the Holy Spirit an innumerable company of sinners saved through the blood of His Cross and by the power of His grace, to share with Him in the glory which has been given to Him as Man, in Headship over all things, to enjoy companionship with Himself and to be the object of His affections, close by His side forevermore — This glorious fact is but the full result of His **incarnation**.

It was for this that He came and for this that He died. His Cross can never be forgotten throughout eternity, for our eternal blessing rests upon it **but that He might have us with Himself as sharers of His joy, was what brought Him here and took Him back to heaven.**

