

In the beginning was the Word. And when God first spoke that Word He said, *Let there be light.* And there was light. But it was not light without purpose. This light was for something. It was for someone. This light was for man. Because when God continued to speak he said, *Let us make man in our own image.* It is not foreign to the Potter to stain His hands with clay. This does not disgust Him nor does it repulse Him. Rather, He delights in it. So for this Potter who had spoken, it was no insult to bend low, stretch out His two hands and take dust from the newly made virgin soil and mold the flesh of Adam. It was His delight.

And there, in the light, the Potter held the dust in His two hands, and He breathed out His Breath. He blew His Spirit, not so much at the dust or on the dust, but into the dust. In and through that breathing the dust became man. And man became flesh and dwelt with God and the Spirit of God dwelt in man. And this was not offensive to God to fuse Himself with our flesh because it was for this reason that flesh was made. Heaven and earth, God and man were never meant to be separated. It was the very birthright and destiny of flesh that it should dwell with God. Yet it was of course sin that separated us from God and banished us from His presence into the outer darkness.

But in this outer darkness, **The true light, which gives light to everyone, was coming into the world.**

This Light is the Word Himself who **was in the beginning with God. All things were made through him, and without him was not anything made that was made. He was in the world, and the world was made through him.**

And the Word became flesh and dwelt among us. God Himself did in flesh what flesh was created to do: Bear in flesh the very body, blood, soul, and divinity of God. What a mystery that the finite can contain the infinite. Yet as He had done in that virgin soil so long ago, He now does in the womb of the Virgin Mary. He recreates the flesh of Adam. **And the Word became flesh and dwelt among us.**

In the womb of the Virgin Mary, human flesh finds its single and highest purpose: to dwell with God. But now in this person of Jesus, God dwells in flesh. As it was not foreign to Him to plunge His hands into earth, so now it is not foreign to the Eternal Word to become flesh and dwell among us.

It is not an insult for the creator of all things to become one with His creation because it is for this reason that humanity was created.

We were created so that God might become flesh and dwell among us.

The content of John 1:1, is older than the content of Genesis 1:1. The Eternal Word of God, **the Only-Begotten Son of the Father who is full of grace and truth**, He is pre-existent to the first chapter of Genesis. He is the Eternally Begotten Son of the Father. He is God of God, Light of Light, Very God of Very God, begotten but not made. He is of one substance with the Father before all things were made. So even before the world was made, before time, space, or matter had yet come into existence, God eternal plan was to become flesh and dwell among us. Everything has been leading up to today. The Incarnation is not the back-up plan. It has always been the only plan. The Incarnation is what all of this has been for—so that God and man can dwell together.

He took what was ours so that we might receive what is His.

He took our flesh so that we could receive His.

And God became man so that man might become like God.

In Christ, the human body has been deified.

Like creation, this Incarnation was not foreign to God. It was not foreign to bend low and get His hands dirty for it was Him who made the dirt.

Now of course in the person of Jesus, God and man dwell together. But in a way that we could have never expected. Yet while it is mysterious and unexpected to us, it is not foreign to God. This is what He had always intended to do. Everything has been leading up to today. From the Garden to the Stable, the whole plan was for God to become man.

And this Jesus who is God-made-man is not partially man or half man but all of humanity has been assumed by the Divinity. Because whatever He did not assume, He did not redeem. Although He is God and man, He is not two, but one Christ.

Begotten of the substance of the Father before all ages and born of the substance of his mother in this age, He is the GodMan. And He never stops being human. Jesus never divests Himself of this humanity which we celebrate today. Because it is for this very reason that humanity was made.

And on this day that God is born we call Christmas. And Christmas is all about what God has done for you and who He has made you to be in Christ. That you share a nature with God.

Because of Christmas, humanity has been exalted to the place we were always meant to be.

Because of Christmas, you have an identity that is eternally wrapped up with God.

Because of Christmas, when Jesus ascends into heaven and sits at the right hand of the Father, that is your human nature at God's right hand.

This is who you are made to be. This is your identity. This is who you are.

Adam sold his birthright of eternity with God. Do not make the same mistake.

And now Christmas, the Mass of Christ is all about the Eucharist, your birthright. Where you get to be integrated with the Body, Blood, Soul, and Divinity of this God born in Bethlehem who has taken His flesh from the virgin Mary and so unified humanity and divinity in His person that there can be no separation. Just like creation and just like the Incarnation, it is not an insult for God to give you His Body and His blood—this is what Christmas is for. Now in this place, Christmas comes to its completion as the same flesh that laid in the manger and slept on Joseph's chest is made present on the altar and given to you. That in this place, flesh finally gets to do what God intended – dwell with Him. It is not offensive to God in this Holy Supper to integrate Himself with our flesh in this mystical way because it was for this reason that our flesh was made. Heaven and earth, God and man were never meant to be separated. It was the very birthright and destiny of flesh that it should dwell with God. And here at this altar, you receive your inheritance.

Like creation and the incarnation, the Eucharist is no insult to God. It is His delight. It was for this reason that flesh is made, that it might be incorporated with God. And here, on this altar and at this rail it is. This day, as the blood of God runs through your veins, you are bodily incorporated with the Word made flesh who dwells among us.

When you see that bread and that chalice lifted high or placed on your tongue, let these eternal words ring in your ears that **the word is made flesh and dwells among us** and we now see His Glory. Glory as of the only-begotten son of the father, full of grace and truth.

To Him be all ✝ Glory forever and ever. Amen