

# Unto Us a Child Is Born

#0026

Study Given by W. D. Frazee—December 9, 1977

At this season of the year, multitudes are thinking about the birth of our Lord: the first advent of Christ. Will you read with me?

"For unto us, a child is born, unto us a Son is given:  
and the government shall be upon His shoulder: and  
His name shall be called Wonderful, Counselor, The  
mighty God, The everlasting Father, The Prince of  
Peace" Isaiah 9:6.

His name shall be called Wonderful. Is He wonderful to you, my friend? What a wonderful Savior He is. For our meditation this evening, let us think about this wonderful birth of Jesus. Who is He? He's born to us; He's the Son of man. But His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. How could the mighty God become a babe, born into this world? That, dear ones, is a mystery. And so Paul says:

"And without controversy great is the mystery of  
godliness: God was manifest in the flesh"  
1 Timothy 3:16.

It's a wonderful thing that we can believe this and enjoy it without attempting the impossible task of comprehending it. I've been meditating on this text and getting a great blessing out of it in recent days. I'm so thankful, dear friends, that I don't have to set myself to the task of being able to explain all that's involved in it.

Someone may say, "Well, Brother Frazee, if you can't explain it, how can you enjoy it?"

Oh, I enjoy a lot of things that I can't explain. I can't explain all about what happens when people eat food, and it turns into people, but I enjoy it, don't you? Yes. [Laughter] I can't explain light and neither can anyone else in this world. But I enjoy it every day, don't you? And if the works of the Creator are beyond our comprehension, it should not surprise us if the Creator *Himself* is beyond our comprehension. But thank God, we can enjoy, meditate, on this *wonderful* gift: the gift of God Himself to become a member of the human family. God so loved that world that He gave His only begotten Son. He gave Him, not loaned Him. He's ours. Unto *us* a child is born. Unto *us* a Son is given. "And His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." He's all this, dear friends. He's the Son of man, the Son of God.

Paul called it a mystery. In the commentary on Philippians 2, I read:

"When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God" *Bible Commentary*, Volume 7, page 904.

What is this? *This* is the most marvelous thing that ever happened in earth or Heaven—the incarnation of the Son of God. And it's suggested here that if we want a deep problem to study, fix our mind on this. But not with the idea that if we study hard enough and long enough, we'll comprehend it. No. We can learn more and more and more, but it's *always* a mystery. Without controversy, great is the mystery of Godliness.

One of my purpose in studying this with you is that I want us all to learn more than we've ever known before, but I want us all to understand that that doesn't mean that we've encompassed it, that we can get it defined now and word it so that we can know exactly what the nature of Christ was. Exactly.

On the same page I read:

"The limited capacity of man cannot define this wonderful mystery—the blending of the two natures, the divine and the human" *Ibid*.

Someone says, "Oh yes, I can define it."

No, you can't. And after you've got *all* the references together, it's still a mystery. And that's not to discourage study; it's to *encourage* study because you are never going to run out of material. There's *always* something more to see and something more to understand.

"Christ could have done nothing in His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity cannot define this wonderful mystery—the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent" *Ibid*.

The more I look at these marvelous statements, my purpose in study is not with the thought that if I study long enough and hard enough that I'll comprehend it and I'll be able to bring you the definition in simple words that'll explain the whole thing and that'll be it. No, no. I have no such goal. God is infinite, my friends. He's wonderful.

"The limited capacity [of man] cannot define this wonderful mystery—the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent" *Ibid*.

So, as with the shepherds, we approach the manger. Like the shepherds, we kneel and adore the Son of God tabernacled in human flesh. Thank God for the

simple faith of those simple shepherds. They weren't concerned about the theology of the blending of the two natures. They knew that there was a little baby that had been born that night, and they knew it was God on earth. The *angels* had come and told them.

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord” Luke 2:11.

And they worshipped Him. Later the wise men came, with the same message had been given them by the Spirit of God, and with the same response in worship and adoration. Oh, let's worship Him. What do you say?

All that Christ has done for us is dependent upon the fact that the two natures are there. If He were only a man, He couldn't save us. None of us can by any means redeem his brother, or give to God a ransom for him. I can't even save myself, so I can't save someone else. So if that babe is *only* a human being, there's no Savior for us. But it is not enough that He is the Son of God; He must also be the Son of man.

Paul wrote the wonderful book of Hebrews to exalt Jesus Christ as the Son of God and the Son of man. The first chapter is devoted to proving beyond any question that Jesus Christ is the Son of the infinite God; that He is the Creator and Sustainer (the Son is) of the universe; that He is God. In the second chapter, the apostle leads us into the mystery of the humanity of Christ. He says:

“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; Wherefore in all things it behooved 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” Hebrews 2:14, 17, 18.

I want to read some comment on this from the little book *Our High Calling* :

“We make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity” *Our High Calling*, page 48.

Was Christ a man? Yes. Was He a God? Yes. Did He have to meet temptation the way you and I have to meet it? What did we read there as Paul says

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” Hebrews 4:15.

When we give to His human nature a power that is not possible for man to have in his conflicts with Satan, we destroy the *completeness* of His humanity.

Is Jesus a complete human being? Yes. Is He God? Yes. How do you explain that? I don't. Understand it? No. Believe it? Sure. I believe it with all my heart. He must be God to lift me, but He must be man to come where I am. He must be man to reach me; He must be God to lift me. He's both. He's both.

“He came not to our world to give obedience to a lesser God to a greater, but as a man to obey God's holy law. And in this way, He is our example. The Lord Jesus came to our world, not to reveal what a God could do but what a man could do through faith in God's power to help in every emergency” *Manuscript Release 1*, 1892.

How did Jesus meet temptation in the problems of life? The same way He wants you and me to meet them. He didn't call upon that miraculous power of divinity to work miracles in order to lift His life out of the problems you and I have. He came to show how you and I can live His life by receiving through Him, the same power that He used—the power of God in human nature.

This is a mystery. Now I want you to notice what entering into this enables us to do.

“The limited capacity of man cannot define this wonderful mystery—the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way, he can to some degree enter into the mystery” *Bible Commentary*, Volume 7, page 904.

Now you notice carefully how that is worded. Only the converted man can experience what this is talking about. But he only can enter into the mystery in what? In some degree. A million years from now we'll still be entering into that mystery. Man is privileged to be a partaker of the Divine nature, and in this way He can, to some degree, enter into the mystery. You and I are human. We don't have to spend any time proving that; we prove that every day, don't we? But is it possible for you and me to become partakers of the Divine nature?

“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” John 1:12.

As you and I accept Jesus into our heart, He's born again. The miracle of Bethlehem is repeated again and again as Christ is formed within. And this too is a mystery.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" Colossians 1:27.

What is this mystery? "Christ in you, the hope of glory." What did we find there in 1 Timothy 3:16 of this matter of God being manifested in the flesh: what is it called? A mystery. And when Christ is born in us, it's a mystery. And so we have two mysteries here. We have the mystery of how God could become a member of the human family, and we have the mystery of how you and I can become members of the heavenly family. Now we have the mystery of the sons of men becoming sons of God. Now, this doesn't mean that when we get through we will be God as Christ is: nothing like that. It does mean, dear friend, that you and I, by being related to Jesus Christ can enter in some degree into the mystery. To some degree, we can understand that union of the divine and the human.

Aren't you thankful that Jesus is living in your heart tonight? Or is He? Oh, if He isn't, invite Him.

Though Christ a thousand times  
In Bethlehem be born,  
If He is not born in thee  
Thy soul is still forlorn.

This season, as we are thinking especially about the birth of Jesus, Oh, let us be sure that He's born in our heart. A mystery? Oh, yes. A wonderful mystery. But it is this mystery that is the hope of glory.

I hope this season, this year, will mean something more to us than merely the historical fact that nearly 2,000 years ago, Jesus was born. I hope we will come in our imagination at the manger and *behold* this wonderful gift—God manifest in the flesh. Let's be meditating upon it this week. Shall we?

We thank Thee with all our hearts tonight, for this gift of Jesus: the Son of God and the Son of man. Our Brother. Tonight Lord, hear the request of each who has raised their hand and let Jesus come into their hearts. And Lord, we all want to renew our invitation to Jesus. Come, Blessed Lord, come and live in us this wonderful mystery, the blending of the divine with the human nature. We ask it in Jesus' name, amen.

Copyright 2021. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)