

**The Mind of Christ**  
**February 20, 2019**

John 1:11

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- Came to “His own”
  - Jewish People
  - The world He created and owns

Jesus’ affinity with His creation—to connect, to be known by, to be received, to be believed, to have a Father/child relationship with.

Receive=paralambano implying Jesus as giver of life, light, and rights (or Choice)

Choice leads to Becoming (Self-actualization??)=to be children of God

We’re going to read tonight from John 1:6

**The Witness John**

<sup>6</sup> There [c] came a man sent from God, whose name was John. <sup>7</sup> [d] He came [e] as a witness, to testify about the Light, so that all might believe through him. <sup>8</sup> [f] He was not the Light, but he came to testify about the Light.

<sup>9</sup> There was the true Light [g] which, coming into the world, enlightens every man. <sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His [h] own, and those who were His own did not **receive Him**. <sup>12</sup> But as many as **received Him**, to them He gave the right to become children of God, even to those who believe in His name, <sup>13</sup> who were [i] born, not of [j] blood nor of the will of the flesh nor of the will of man, but of God.

**We will concentrate on verse 11**

He came to His own (things) in Greek...to His own (people), some say.

The first part of that article is the definitive article. It pertains to self, to those you consider your own, or are more intimate with. I’ve seen only two interpretations of this phrase:

The Jewish people or nation (They did not accept or receive Him)

or

The world He created. What precedes verse 11 is the “Word” as creator of the world. Jesus created the world, so since He is Creator, it belongs to Him...the creation is His own. More specifically, the people of the creation are His own. But in verse 12, He speaks of those who receive Him become children of God.

The Key Word Study Bible says regarding Luke 15 in the three stories, the coin, the sheep and the Prodigal Son, all of them are lost. The lost sheep, the lost boy and the lost coin were still owned by the father, the woman and the shepherd. There is a parallel here that they were the father's own, the woman's own and the shepherd's own. Even though they were lost, they still belonged to the father, the woman and the shepherd. Even though they were lost, it doesn't mean that they weren't their own. The point I'm making is that when it says that 'Jesus came to His own', it's not necessarily meaning that they were *saved people*. They could be *lost people*, but He still owned them. There is an ownership of those because He created them.

So my opinion is that John is speaking of the cosmos, the world, and not specifically, the Jews. The right of Sonship is not just the Jews; it's extended to all men. It says He gave them the right to become children of God and that was extended to every man. The need to receive Jesus is for all men, not just for the Jews.

But what does this tell us about the mind of Christ? If I am right, again, about this comment, Jesus had an affinity {a spontaneous or natural liking or sympathy for someone or something} to His creation. He is not some cold, detached mad scientist cooking up universes. He is personal and has a personal desire to connect with what He created. He desires to "know" God's creation. He desires to receive God's creation. He desires to be believed by God's creation. He desires to have a Father/child relationship with God's creation. God's creation is His creation as well.

He is not simply making universes like a scientific experiment and, as the deist, Thomas Jefferson thought, God created everything and then just went off on a vacation until he would come back one day and check on it and see how we're doing and how the experiment is going. Jesus isn't just a detached creator. He is, in fact, the Person who wants to connect and interact with his creation.

Now those who received Him ... the word "received" is "paralambano" , (παραλαμβάνω) and there are notes on this in Philippians 3:12 where Paul talks about laying hold of something, receiving something. "Not that I have already obtained it or have already become perfect, but I press on [h] so that I may lay hold of that [i] for which also I was laid hold of by Christ Jesus." The word here has the idea that the creator is offering Himself to man, and the man, much like faith, receives Him. He recognizes Him. Jesus is at the heart, a giver of life and light.

The idea of "right" is "exousia", meaning to give us the privilege, the force, the capacity, the competency, the freedom, the mastery of, or the authority of. It conveys the idea that the One who has these things, all authority, power and right shares it with us! Jesus has all these things, all of it, but he wants to share it with us. He wants us to "receive" it as a gift. He is giving us "rights".

We talk about that in terms of civil rights and The Bill of Rights and things like that. We say that we have "certain unalienable rights". That is not foreign to what he is saying in John 1. Jesus wants to give us rights ... the right to become children of God. He wants to give us the access and the authority to wear that name. He offers this to us. He shares this. It is His gift to us. It is choice. ***He gives us the right to choose. That's a huge, huge deal.*** That leads to becoming. You can't become until you first have the "right" to become. The purpose for giving us a choice is so that we can become. I think of the word "self-actualization". This was a theory of Maslow's hierarchy of needs. The highest form of man was self-actualization; he is fully actualized—fully human. He's not simply a function of needs (air, water or food). He wants man to reach a pinnacle of being so he becomes everything he is supposed to be.

We use self-actualization in counseling for people who are stuck in some kind of slavery to some kind of addiction. We try to help them break free of that so they can become entirely free “to live and move and have their entire being” in a sense. We want them to be in control of their life. The philosophical and the psychological use of the word is a kind of mirror of what Jesus was saying. Jesus was giving us a life so that we can truly *become* His fullness ... everything we were designed to be to become children of God.

Sandy – Am I right in thinking that nobody was saved until Jesus death, burial and resurrection?

Rod – No. If you go back to Romans and look at chapter 4 he talks about Abraham: What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? <sup>2</sup> If, in fact, Abraham was justified by works, he had something to boast about—but not before God. <sup>3</sup> What does Scripture say? “**Abraham believed God, and it was credited to him as righteousness.**” [a]

<sup>4</sup> **Now to the one who works, wages are not credited as a gift but as an obligation.** <sup>5</sup> However, to the one who does not work but **trusts God** who justifies the ungodly, their faith is credited as righteousness. <sup>6</sup> David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

<sup>7</sup> “Blessed are those whose transgressions are forgiven, whose sins are covered.

<sup>8</sup> Blessed is the one whose sin the Lord will never count against them.” [b]

<sup>9</sup> **Is this blessedness only for the circumcised, or also for the uncircumcised?** We have been saying that Abraham’s faith was credited to him as righteousness. <sup>10</sup> Under what circumstances was it credited? **Was it after he was circumcised, or before?** It was not after, but **before!** <sup>11</sup> And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. <sup>12</sup> And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.

<sup>13</sup> It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. <sup>14</sup> For if those who depend on the law are heirs, faith means nothing and the promise is worthless, <sup>15</sup> because the law brings wrath. And where there is no law there is no transgression.

<sup>16</sup> Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. <sup>17</sup> As it is written: “I have made you a father of many nations.” [c] He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

Romans 1:17 says, “For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, [e] just as it is written: “The righteous will live by faith.” Paul goes back to the Old Testament to use Abraham as a prototype of Genesis 15:6. <sup>6</sup> **Abram believed the Lord, and he credited it to him as righteousness.** This verse is quoted 3 times in the New Testament. Everyone is saved the same way. The death of Christ had to occur in order for anybody to be saved. But Rom. 3 talks about not counting men’s sins against them. Those, who in faith, come to the

messiah ... the death of Christ went back and covered all of those sins. The blood didn't just reach into the present and the future but went all the way back to cover the sins committed before.

Sandy – Then they really weren't covered until Jesus' death.

Rod – They were covered in the mind of God. God knew their faith and knew what Jesus was going to do so it (Abraham's righteousness) was already credited to Abraham's account.

The sacrifices of the O. T. were a preview of the sacrifice that was to come. There were indicators all through the Jewish Scriptures. The Gentiles, by nature, had evidence of the Creator. They had a conscience inside. They had the ability to put their faith into something other than an idol.

Buffy - What are Jewish Christians?

Rod – A Jewish Christian is a Jew who is a person who is ethnically Jewish but they believe in Jesus. That's a Jewish Christian. So if someone who is technically a Jew, their heritage is Jewish, but they believe in Jesus they are a Jewish Christian. **If** their ethnicity is Jewish.

Carole – I believe Judaism is not an ethnicity but rather a religion. My ethnicity is English, Russian and German. My religion was Judaism.

Rod – Well, okay. But do you trace your lineage back to Abraham?

Carole – Yes. But a little further back.

Rod – Yes; to Adam. But did you come through Abraham's seed?

Carole – Maybe. I don't know. I can't trace it back that far.

Rod – Again, I know that there is a difference between someone being religiously a Jew and someone being ethnically a Jew. A religious Jew is someone who believes in Judaism. They may be a gentile who converted to Judaism, but an ethnic Jew is someone who can trace their lineage back to Abraham. If they have a genetic connection to Abraham, they are ethnically Jews. It doesn't matter where they were born; it's whether their grandma and grandpa were Jews and all the way back.

Let's pick up in verse 12: **But as many as received Him** (ελαβον), to them He gave the right to become children of God, even to those who believe in His name, he gave them the right to be born of God. He cannot give us what he does not possess. Satan tried that. He tries to give us what he does not have. He tried that with Jesus in Matthew 4 during the temptation in all kinds of ways. He promises all kinds of things, that he could not deliver.

A further implication of the believer is that he is born of God. So, who is a believer? He is the one who believes in His name, and he adds that they are the ones born not only of blood, (the will of the flesh, or the will of man), but of God. One of the identifications of the believer is that he is born of God. He **must** be born again (John 3:16; 1 John 5:1). John stresses that this is not a birth of blood or of a will of the flesh. This is not a fleshly birth. We are not children of God merely because we physically exist or because of our desire of flesh. We are children of God only because he offers us his power "exousia" (the right) to become sons because God puts his spiritual DNA in us.

## John 1:11-14

- Born again children are empowered-beyond creation-Of God
- Reversal: He lets go of spiritual to become flesh, and we let go of flesh to become spiritual.
- Becomes in 1:3; 1:12; 1:14 (Creation, Children of God, Jesus in flesh)
- Jesus and flesh implies subjection to frailty and mind battles-temptations.
- Hebrews 2:14, 17, 18; 4:15
- Tabernacle-pitched tent; 2 Cor 5:1-4

All of God's children are loved, (as He said in John 3:16 that God loved the world), but the "born again" children are empowered. The difference is between being loved and being empowered. God loves everyone; He doesn't empower everyone. He doesn't give the authority to 'become' to everyone. It is only those who "receive" him and are born of God, who are empowered of God.

Actually, this establishes a lot of theology in verse 13 that is fleshed out by Jesus, Paul and others in many other places of Scripture.

In verse 14 we read, "And the Word became flesh, and [k] dwelt among us, and we saw His glory, glory as of [l] the only begotten from the Father, full of grace and truth." So in this verse, the emphasis returns back to "the logos" or "the Word". This is almost the opposite of verse 13 which says, "who were [i] born, not of [j] blood nor of the will of the flesh nor of the will of man, but of God."

Now this is interesting. It is in verse 13 where *flesh* becomes *word* or spiritual children. We let go of flesh to become spiritual. Fleshly children let go of the flesh to become spiritual. *Jesus, let go of the spiritual in order to become flesh.* It's just the opposite here. He left the spiritual to become flesh. Philippians 2:6-7 says, "although He existed in the form of God, [He] did not regard equality with God a thing to be [f] grasped, <sup>7</sup> but [g] emptied Himself, taking the form of a bond-servant, and being made in the likeness of men."

Let's look at the idea of "became". Notice how often this idea of "became, become or becoming" is used in John. In verse 3 we read, "All things came into being through Him ..." They **became**. The word *came* or *became* was used two or three times in verse 3.

In verse 12 it was the "**receiving ones**" who become children of God. "But as many as received Him, to them He gave the right to **become** children of God, even to those who believe in His name, <sup>13</sup> who were [i] born, not of [j] blood nor of the will of the flesh nor of the will of man, but of God."

Now in verse 14 it is **Jesus** who *becomes* flesh. And as I was preparing for a class in 2010, I thought about Matthew 19:5 that said, ‘For this reason a man shall *leave* his father and mother and *be joined* to his wife, and the two shall *become* one flesh’. Notice that there are three parts to that process. There is a leaving, a cleaving and a turning. It is the same process that we find with Jesus. He lets go ... He doesn’t hold on to his identity, His equality with God. Phil. 2:6 says, “... *who, although He existed in the form of God, did not regard equality with God a thing to be [f] grasped.*” He lets go of that. He latched onto flesh and He *becomes*. There is a **letting go**, a **cleaving** and a **becoming** for Jesus.

In fact, we can see that it our own relationship with God. We let go of flesh, we grasp hold of Christ and we become. We let go, we grasp and we become. We cannot *become* until we *let go* and *grab a hold of* that understanding ... that “knowing the mind of Christ.”

Paul said that he had not already attained this. Phil. 3:12-14

“Not that I have already obtained it or have already become perfect, but I press on [h] so that I may lay hold of that [i] for which also I was laid hold of by Christ Jesus. <sup>13</sup> Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus.” He was working on it.

I see it as grabbing a hold of something. You grab the tiger by the tail. Now, you have a hold of Jesus, of God, and you’re in for the ride of your life. It is like being dragged all over the place (in a good way) and in the process of being carried along (by the wind of the Spirit), you are carried along in this relationship and you are *becoming*. You are *becoming* something. You’re *becoming* children of God and *becoming* more and more in character like Christ. But you have to let go, before you even grab hold, and then you start *becoming*. That is the picture that is emerging here.

So, the idea of Jesus becoming flesh certainly affects the mind of Christ. This is heavy but we’ll get through this!

Imagine: here is Jesus who has only known life in His deified state. He lets go of that and now He is in the flesh. How does this affect his mind? Imagine the battle, or the struggle, that must have been occasioned by this new fleshly experience.

As we have trouble experiencing the Spiritual realm, did Jesus have trouble experiencing the fleshly realm? The word is “sarx” (σαρξ) meaning “flesh”. The meaning stands from “being stripped of skin”. It’s almost like Jesus was stripped of skin; but **He** was being stripped of God. The whole idea is of being stripped ... getting to the meat; getting to the flesh. The flesh is not simply the skin on top. It is the meat inside. That experience is ‘sarx’ or ‘flesh’. It’s the meat below the skin, and then to the body as opposed to the soul or the spirit.

We are detaching from our human nature with its passions and desires. This is what the battle is about. It’s like **karma**. { ‘the sum of a person’s actions in this and previous states of existence, viewed as deciding their fate in future existences,’ or it ‘refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect).’ }

<https://www.google.com/search?q=karma&oq=karma&aqs=chrome..69i57j0l5.1136j0j7&sourceid=chrome&ie=UTF-8>

It affects our minds. We turn from being fleshly minded. Jesus had to become fleshly minded as opposed to the spirit. It's often thought of as "no good" or "evil". Those words are implied. Sometimes it's not so much about good and evil, but that you are going according to the flesh. Romans 1:3 says that Jesus was a descendant of David 'according to the flesh'. According to the Spirit, He was of God.

Sometimes there is no implication that there is something evil about flesh, although many times it is. Flesh sometimes implies weakness, frailty or imperfection in any context. It is the opposite of "pneuma"; God breathed or Spiritual. I wrote in my journal, "We are sinful only because of the body, but not in our spirits" and I put question mark ... question mark. It is the flesh that is associated with sin. Our spirit is not associated with sin.

Now, we have to be very careful in this territory because there can come in a dualism between flesh and spirit. **They** teach that what you do only affects your body and does not affect your spirit. This was a very popular belief because you could go out and do whatever you wanted to do. This is NOT what I am talking about, obviously. Some move beyond weakness to sinfulness. I'm just saying that weakness is not *necessarily* sinfulness in our natural selves. Just because women are the weaker vessel doesn't mean she is sinful because she is weaker.

Most understand this to mean the mind. The mere taking of the body or the flesh subjected Jesus to temptations that are possible in the flesh. Hebrews 2:10 says, "[For it was fitting for Him, for whom are all things and through whom are all things, in bringing many sons to glory, to perfect the \[k\] author of their salvation through sufferings.](#)" It was fitting for His perfection to suffer. The word "fitting" means "proper". In His becoming flesh, it says it was suitable for Jesus to suffer. The body and the flesh were necessary for Jesus' suffering to take place. In order for Jesus to suffer, He had to have a body. That's why John emphasized "that He came in the flesh" in 1 John 4. He, who **wasn't** in the flesh, *became* flesh. And those who said He didn't come in the flesh were anti-Christ.

It was necessary for Him to take on flesh so He could suffer. Suffering was important for His perfection (Heb. 2:10 above). I don't want to go too deeply here, but if you want to do a study of suffering, suffering is not looked at as a bad thing. Suffering must be looked at as a necessary thing to build and develop character to make us more like Christ. And Jesus had to suffer in order to be perfected.

Heb. 2:14

["Therefore, since the children share in \[m\] flesh and blood, He Himself likewise also partook of the same, that \*\*through death\*\* He might \*\*render powerless\*\* him who had the power of death, that is, the devil ..."](#)

[In 2:17, "Therefore, He \[p\] had to be made like us in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."](#)

[2:18 says, "Since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted."](#)

Heb. 3:6, 12 - We talk about this Jesus in flesh [being faithful](#), yet how we often will stray.

Heb. 4:15, “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.”

Jesus is touched with the feeling of our weaknesses, so what should I look for in this truth that Jesus became flesh? This is important to understanding the mind of Christ. He transitioned from deity to flesh. This is **CORE** to our understanding the mind of Christ. Jesus is no longer just simply “God”. He is ***in*** flesh.

Sandie – When we are reborn, we grow in the spirit, as Jesus had to grow in the flesh.

Rod – Yes, He had to grow naturally just like everybody else does. Luke 2:52 says, “**He grew in wisdom, in stature and in favor with God and man.**” This was a type of snapshot, a view of the growth of the cycle that Jesus was in. He wasn’t just growing taller, but also in favor with God and man.

Sandie – What I’m saying is that when He left heaven, it must have been a pretty big shock for Jesus to leave where He was and come down here as a person.

Rod – Yes, I would think so. I think if it were me, I’d have to get used to it. Let me explore that a little bit more here: So what should I be looking for when Jesus became flesh?

Jesus had the same physiological impulses that I have as a man. Then, in His mind, He had to contend with what I contend with. Here is one of those places where we intersect with the flesh. We have a lot of experiences with the flesh. We live it. That’s our existence. Jesus had the same physiological impulses that I have as a man. When He was happy – when He was hungry – what did **He** feel in His body, and how did **He** respond in His mind to that feeling?

When he prayed, and fasted in the wilderness, the desert, when he felt hunger what did He contend with in his mind? It’s not just the physical things...like His stomach growling. But there may have been struggles in His mind with that as well.

Was He a dieter? Was He careful about the quality and the quantity of life? When He saw a beautiful woman what did He think? Was the struggle intense? Was He aroused? How did he manage His desire? He had all the biological things going on that the normal man does. When those “signals” from the flesh hit His brain, what thoughts did He think? What do you think in those moments? There must have been a lot of things going through His mind. There must have been some struggle in His mind. He had some thought patterns going on in His mind? I am sure he had practices of prayer and other things, but...

Mike: He was tempted in all points as we are, but without sin (Heb. 4:15).

Rod – Yes, as we are. So it is interesting to ask these questions about what He was thinking. Sometimes when we’re tempted, it’s not always a **good** thought pattern. Sometimes it is and sometimes it isn’t. But what was going on in Jesus’ mind? Something was going through Jesus’ mind. What about His anger? He did get angry. There must have been some struggle. What about greed? He didn’t have much. Was he ever jealous of others? What about fatigue? How did He deal with the fact that He was just tired? All thoughts and paths had to be managed so as to **not** sin.

I would love to have a day in the life of Jesus just in the temptation area to see what His thought patterns were. What did He think when He was hit with temptation in that moment? Just like us, sometimes those temptations get out of whack.

The idea of the Word becoming flesh and dwelling among us is interesting. I don't know how far to take that, but the word used here is "tabernacled". Jesus 'tabernacled' among us. That means He pitched a tent or encamped among us. He was just camping out here. He didn't settle in. He could just break camp at any time.

We are called his tent or body in 2 Corinthians 5:4 *For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life.* <sup>5</sup> Now He who prepared us for this very purpose is God, who gave to us the Spirit as a [b] pledge. It talks about our encampment—our temporary existence. We are sojourners here. The Greek word is "paroikeo (παροικεω). It is translated aliens in 1 Peter 2:11 saying, "Beloved, I urge you as *aliens* and strangers to abstain from fleshly lusts which wage war against the soul." Jesus spoke in terms as "just passing through". Jesus had the mindset that He was just camping out on Earth. He was here for about 33 years, but He wasn't tied down. Even in the physical realm, shouldn't this be "our" mindset?

Now in John 1:14, John paints a picture of what a sinless man is filled with, and what we see when we look at Him. He is full, it says, of grace and truth. Now, I know we studied that recently, but when it says he had a life of abundance, "they beheld His glory, glory as of [1] the only begotten from the Father, full of grace and truth." This one statement is huge. There were two principles that affect things. One is grace and the other is truth.

The word for grace is "charis" (χαρις). Grace is something that causes joy or gratification. It is favor; it is to be full of favor or gratification. It is a feeling of joy that "we are blessed". That is the essence of grace. {It can be literal, figurative, or spiritual ... especially the **divine** influence upon the heart.} When I know the grace of God, I feel blessed. I feel gratified. Jesus carried the blessing which would bless the world according to Genesis 12:3, "and all peoples on earth will be blessed through you." In flag and stone He had a fullness of grace. He had a fullness of blessing inside of Him. He had the fullness of gratification inside of Him. Each gratification ends in contentment, or satisfaction, or of knowing one is okay. Did Jesus carry inside His heart a sense of "okayness, peace, and security"? Of course, He came to impart these to us ... to give these to us. We're dealing with what robs us. Being okay in Jesus is not desire, but being Jesus, He's not fixating on the external forces of gratification. He had this gratification inside of Him. When He was tempted, he didn't try to gratify Himself with something external, but reverted back to the gratification He already had inside Himself.

In other words, the more I am filled with grace and truth, the less I am going to be tempted or give attention to temptations outside of myself, because internally, that is where gratification is really coming from. It is something that lies inside of us.

In Ephesians 2:3 we read, "Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. <sup>4</sup> But God, being rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)..."

By himself, man seeks to do the wishes of the flesh (the NIV uses the word “gratifying” the wishes of the flesh). By contrast, Jesus did the will of the Father, and by doing so, was “okay”. What gratified Him was to do the work of His Father. John 4:34 “My food,” said Jesus, “is to do the will of him who sent me and to finish his work.” And John 6:38, “For I have come down from heaven not to do my will but to do the will of him who sent me.”

Others may carry out the wishes of **their** father, the devil. John 8:44 “You belong to your father, the devil, and you want to carry out your father’s desires.” Jesus was so filled with grace that came from His relationship with His Father that His brain was bathed in such thoughts and feelings of being “okay”.

In other words, if we are going to get the key to temptation and to how Jesus managed temptation, it was by knowing that He was okay. Temptation feels more like temptation when we feel like we are not okay. We feel like we’re missing something ... that there is something that is not complete within us. Why did Adam and Eve eat the fruit? It was because they felt like it would give them something they didn’t have. They did not have the grace or the truth inside of themselves, so they looked externally to meet that “okayness”. And in doing so, they really got messed up. {They looked to the father of lies instead of the Father of truth.}

And so He was also filled with truth. Truth is to conform to the nature and reality of things. A thousand times a day we make mental and emotional calculations to determine “what is truth” or “what is true in this situation”?

One of the terms I learned in college, since I paid for it, I have to use it, is *Sitz im Leben*. It refers to, “the setting in life, or the context of life”. {Google}. It is the “situation or the circumstance” you are in. Perhaps, because Jesus lived in the fullness of grace, his vision of truth was not obscured. In other words, He was content within Himself and therefore, His being able to ascertain the truth around Him was not obscured; it was not blinded.

What obscures my ability to know truth is all too often my own internal desire for something that I don’t need. Jesus knew the truth about **everything**. Or did He? Perhaps He divested Himself of some of the truth. I don’t know. But is there is a *power* in truth? Some truths are more important for me to know than other truths. And I assert that some truths are more important than other truths. Jesus talked in terms of reality. Phil. 4:8 gives us something to think about. “Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.” He says ‘His word is true’. That’s not something we need to think about. There was nothing false or fake about Jesus. His life was an open book. There are still details about how He lived that I’d like to know, but what I *can* know is so profound and overwhelming, that I am occupied with discovery for the rest of my life.

This fullness of grace and truth gave me something to see ... His glory. So when we have this fullness of grace and truth, what does this tell us about the mind of Christ? Well, there is this feeling of okayness and His sense of reality. It is a knowing of what is right and what is wrong, and knowing good from evil. Jesus had *moral glory*. When I am totally real, I will feel ‘glory’. Then I will be authentic...not fake. And beauty is the result. *We have to capture the essence of grace and truth in our lives.*