

1 Timothy - Commentaries by Charles (Chuck) Hendricks

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We're not of the world which fadeth away. We're not of the night, but children of day. Change that once bound us by Jesus our rhythm Your strangers on earth are home is in heaven. Someone raised the tomb. Please. Let's turn to first, Timothy. For a few verses. It's not going to be the main subject of my message, but. First Timothy 1. The end of verse 10 if there be any other thing that is contrary to sound doctrine. Sound doctrine. How important that is. The word doctrine is the same as teacher, and we're in a day when sound doctrine is. Not found too many places. Let's go to the second epistle. Second Timothy. And in chapter 2 and verse 25 in Meekness, instructing those that oppose themselves if God for adventure, will give them repentance to the acknowledging of the truth. And in chapter three we have. In the last verse. Now I read from verse 14. Continue thou Paul is writing to Timothy here, a young man, his son in the faith. Continue thou on the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. From a child thou knowest the holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. This last verse, so important, all Scripture is given by inspiration. Of God and is profitable for doctrine, for reproof, for correction. For instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Doctrine, Chapter 4, verse 2. Preach the word. Be instant in season, out of season. Reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come. It has come, beloved. It's right here in this nation. The time will come when they will not endure sound doctrine. But after their own lust shall they heat to themselves teachers having itching ears, and they will turn away their ears from the truth, and shall be turned unto fables. Tables. Well, that's I think enough to introduce what I want to take up. I want to go to the Gospel of John and I want to look at the many passages that bring before us that he was sent of the Father. It's very precious, very wonderful, but. It's so important that we have sound doctrine. I was visiting David and Billy Jennings coming here and I said to them, what is the the one thing? That is, has been the most damaging to the Bible. Through the Bible, all scripture is given by inspiration of God. If you don't believe that, then you're in real trouble. Real trouble. And in schools, they're teaching this awful doctrine of evolution. And that's what it is. If you believe evolution, you can't believe this book. And evolution is supposed to be scientifically backed up. Which of course is the lie of Satan. It's not backed up by anything scientific at all. I was in the doctor's office recently with Laverne.

She has having a little trouble with her throat and it was eyes, ears, nose, throat and throat. Doctor and I, while he was out of the room, I was looking at all these pictures of the different parts of the human body. And how can any doctor, how can anyone with an ounce of sense on his shoulders believe when he looks at the intricacies of just the ear or the eye or the throat that that that was just an evolved thing is by chance. It's absolutely absurd. And yet it's for young people. They don't, they don't try to defend it. They just, they just present it and say, well, these these dinosaurs or whatever animals, they were millions of years old. That's a lie. They're not that old and that's not important how old they are. The importance is that God did it. God did it. That's the only thing that makes any sense. I want to what I want to do is now let's go back to John's Gospel Chapter 5. I want to emphasize for our young men especially. Read the Bible, read the word. All scripture is given by inspiration of God and the most attacked chapters in the Bible are the 1st 11 Chapters in Genesis And if you can destroy. Any of the Bible. Then you of course you've destroyed it all, because it it's all interdependent to 1 on the other. If you can destroy what it says in Genesis as demands creation in that, then you're making Christ the liar because he said that it was done that way. He's piece of Moses as the one that brought it to us. So the Bible all stands and falls together and as you can't believe a certain part of it and reject another part that is so important. I was saved as a freshman in college from a lot of studying and engineering. And I was not a reader. When I got saved, then I became a reader, because then I had something that was worthwhile reading and. Word of God and ministry on it. Very, very precious. I remember reading a book. I went to his office on a Saturday and it was a poor choice and he was going from one office to another. And he saw me sitting there and he knew he didn't have any time to. He knew what I was there for to get over the word with him. He was a Christian and he said just a minute he saw I was going to walk away and probably would never have come back. And he gave me a book by Moody's and it was called Heaven or Hell, which that was just a young believer, Very young, in fact. At that time maybe he wouldn't have even called me a believer. But anyway, I read that book and the author of the book said heaven or hell, you're going to one place or the other. Which one? And I said, Lord, I'm going to hell. I'm going to help. I had no background training at all in religion of any kind, and that was probably good in one way and it wasn't very long and I knelt down and I said Lord Jesus. And lust I reached up the hand of faith, and I laid hold upon the man in the glory, and I received him. Remember I used to come and I would take his notes down and I was avid writer taking notes and he'd say some things and and I'd have a note down and I'd put an X in it. Wrong. I was reading Mr. Darby's writings just feeding on them. I said that's not right. He said well, I don't know, I don't know about this Darby fellow. You know he was he was very up on his on his ideas. Well, after a little while he saw me. He saw the interest I was showing and. He used to call me Mr. Hendricks. I'll never forget the time, he said. Brother Hendrix. And I said I'm no longer outside. Now I'm inside Brother Hendrix and. The Lord took him home. He was my teacher and it was good for me because he, he had a lot of error and that's how I came amongst the KLC brother. And because Brother Clark was a brother, an Irishman going to a German meeting and I used to pick him up and take him down well. Be the word young person. I'm old now. I don't have the kind of memory I used to have, and I can't read like I used to read. Don't wait till you're old. Use it while you're young. Spend your time in this book. Make it your own.

Make it your own. Well, let's go to what I want to talk about in John Chapter 5. You can start there. John Chapter 5. Try to make as we go through this Gospel of John, try to make your doctrine, your doctrine, your understanding. We'll point it out as we go through it. And. Start with verse 23. That all men. Well, verse 22. For the Father judges no man, but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him. Stop there. Put

that down as Dr. #1. That's an essential truth. If you don't utter the Son, you don't honor the Father. There are a lot of religions in Christendom today that don't honor the Son, and yet they say they believe in the Father. That's enough right there to say you can't do that. That's contrary to Scripture. Have your thoughts formed by the word of God. And let's go on, that all men should honor the sun, even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him. Verse 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, He loves to speak of himself, as being sent of the Father hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verse 30. Another truth I can of my known self do nothing. He did not come independently of the Father. He was sent of the Father, and he was here to give the words of the Father and do the works of the Father. Everything was from the Father. If you know Jesus, if you know him, you know the Father, because he is the one that that revealed him, that sent him. Don't ever forget that I can't have my own self do nothing as I hear I judge, and my judgment is just because I seek not mine own will, but the will of the Father which hath sent me wonderful truth. These statements are statements of truth that you should put down in your memory. One of the verses that Paul I didn't read it, but that Paul brought before Timothy was meditate upon these things when I was in the hospital recently or recently, a little a year ago or so. I couldn't read much, but I could meditate. I did more meditating lying on that bed. I'd bring a scripture before me, and then I'd meditate on it and tears running down my cheeks. As I meditated. And the truth of God, meditate, young person, Don't just read it. Don't just read a chapter and then close the book and then forget what you've read. Meditate. Meditate on these things. See what they say. Make it a part of you. Make it yours. Oh, that's so important. I can't of my own Self do nothing. As I hear I judge, the Lord says, and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me precious truth, everything, he said. You remember the later, the Jews, who wanted the Lord to be brought to them, and they came those that were supposed to bring these, the Lord, and they didn't have Him. And they said, why haven't you brought him? And they said no, man. Ever spoke like that, man? No man ever spoke like that. And he No one ever did. He spoke words that were given to him from the father. If you know the son, you know the father. So any religion that teaches differently, you can forget it, can reject it and don't have anything to do with it. Verse 36. I have greater witness than that of John for the works which the Father hath given me to finish, the same works that I do bear, witness of Maine, that the Father. Hath sent me. Those works that he did, works that the Father gave him to do as the sent one, He was here to represent the Father, For the Father himself which hath sent me, hath borne witness of me, if neither heard his voice at any time, nor seen his shape. And he have not his word of biting in you. So he's talking to the Pharisees for whom he hath sent him. He believed not.

They profess to believe in God the Father, Jehovah, but they wouldn't listen to the Son and everything the Son said was given to him of the Father like Father, like Son. All you have to know is that simple truth, and you'll be able to reject a host of error that's out there in the Christian world. Search the scriptures, for in them you think you have eternal life and they are there which testify of me in his prayer. The Lord Jesus said this is life eternal. That they might know these things He's addressing the Father. That they might know the Father and Jesus Christ, who now has sent whom thou hast sent. He sent one speaking about the Father that sent him. And to know the Son is to know the Father. And if you don't know the Son, you don't know the Father. You know nothing about the true God, really. I know you, he says. Because you have not the love of God in you. Let's go on through the Gospel of John Precious, Precious Book I. Verse 28 Chapter 6 Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that she believed on him whom he has sent. That's me. He says, Leave on him whom he hath sent. They said therefore unto him, What signs show us thou that we may see and believe thee? What does thou work? Our fathers did eat many in the desert, as it is written. He gave them bread from heaven to eat. Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven. But my Father giveth you the true bread from heaven, For the bread of God is he. Which cometh down from heaven, and giveth life to the world. Then they said unto him, Lord Evermore, give us this bread. And Jesus said to them, I am the bread of life. Yes, he that cometh to me shall never hunger, and he that believeth on me shall never thirst. When you're lying in the bed in a hospital, you can't read too much and you just ponder verses like this. Pretty hard to do without tears running down. These truths, these truths that we have in this book. Think it's your own, Think it's your own. Don't ever even entertain for a moment that this is not the word of God. That the Son is not the sent one to the Father. That's fundamental truth. Don't ever give it up. Verse 40 He says This is the will of him that sent me, that everyone which seeth the Son and believeth on him, they have everlasting life. I'll raise him up at the last day. This is life eternal, that they might know thee, Father, and Jesus Christ, whom thou has sent life eternal, doesn't just mean life forever, it is that true, but it's the knowledge of God the Father and God the Son, life eternal. Verse 44 No man can come to me except the Father which hath sent me. Draw him and I will raise him up at the last day. Verse 40. I missed that. And this is the will of him that sent me, that everyone which seeth the Son and believeth on him may have everlasting life, and I will raise him up. The last day. Verse 57 As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. To eat him is to, is to take him in and make him part of your very being. This is that bread which came down from heaven. Let's go on in the Gospel of John. Verse 18 of Chapter 7, verse excuse me 16. In Chapter 7 Jesus answered them and said my doctrine is not mine but his that sent me. You can't say I believe in the Father but not the Son. You can't say that. If you if you say that, you don't know the Father because you don't know the Son. He that speaketh of himself verse 18 seeketh his own glory, but he that seeketh his glory that sent him. The same is true and no unrighteousness is. In him.

Verse 28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and you know whence I am, and I'm not come of myself, but he that sent me is true, whom he know not. You don't know him because you don't know me. And I'm here. The very representation I'm here the very exposition of the Father. Every word I speak has given me of the Father. Every work that I perform has given me of the Father. But I know him. He says verse 29, For I am from him, and he hath sent me. And they sought to take him, but no man laid hands on him, because his hour was not yet come. Verse 33 Then said Jesus unto them. Yet a little while am I with you? Then I go unto him that sent me. And remember, after I got saved, I worked at a factory and I had a little New Testament, and I anytime I had a few moments, just a few moments, I spent it reading the Gospel of John over and over and over again. There's nothing like John's gospel, and I'm not saying anything little about others, but there's just some special, something special. About John's Gospel. Chapter 8. Verse 15 Do you judge after the flesh? I judge no man. And yet if I judge, my judgment is true. For I am not alone, but I am the Father that sent me. Is also written in your law that the testimony of two witnesses is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father. If you had known me, you should have known my father also. What these verses are telling us. And we should never give one inch to any argument that comes. If you know the sun, you know the Father. If you don't know the Son, you don't know the Father, and you can't know him, because he is the perfect representation of the Father the Father sent him. And he came as scent of the Father. Now that sound doctrine. Sound doctrine. Don't ever give it up. Verse So let's go to verse. In chapter 8, verse 42, Jesus said unto them, If God were your Father, you would love me. Let me back up to Let me back up to verse 40. So you get the connection. But now the Lord says, Ye seek to kill me, a man that has told you the truth which I've heard of God. This did

not, Abraham, you do the deeds of your father? And said they to him we'd be not born of fornication. We have one father, even God. Jesus said unto them, If God were your father, you would love me. For I proceeded forth and came from God. Neither came I of myself as an independent thing. But he sent me. He sent me. Why do you not understand my speech? Because you cannot hear. The message that's in my speech, my word, cannot hear my word. Here, your father, the devil, he tells them. Lusters of your Father. He will do verse 45 because I tell you the truth. You believe me not. He was a very expression of the truth. They asked him, Who art thou? He says, Altogether, absolutely annexes John 8:25. Altogether and absolutely I am what I say. Very expression of what I said. My mom used to say to me. Do as I say, don't do as I do. Jesus did as he said everything he said he did. He was the living embodiment of an expression of the words that he taught. He was given those words and those works to do by the Father. So if you know Him, you know the Father, you know God. Father, the Son, and then the Holy Spirit. Verse 47. Says he that is of God, heareth God's word. You therefore hear them not, because you're not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan and has the devil. And notice how he answers that Jesus answered, I have not a devil. He rejects that charge. He doesn't say anything about the Samaritan, because he was like a Good Samaritan.

Jesus answered, I have not a devil, but I honor my Father, and ye do dishonor me, and I seek not my own glory as one that seeketh and judgeth. Chapter 9 verse four is one of my favorite chapters. The blind man. Verse four I must work. The Lord says, the works of him that sent me. While it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground and made play of the spittle, and he anointed the eyes of the blind man with the clay. Have you ever, have you ever, you ever reflected on that? When he had spoken, he spat on the ground. And made clay of the spittle. The Word became flesh. That's what that's a picture of. And he anointed the eyes of the blind man with the clay. And he said to him go wash in the pool of Siloam, which is by interpretation sent. He was the sent one and he became a man. He made that spittle. Word became flesh sent to the Father that was used to open the eyes of this blind man, when we see who Jesus is, God and man in one person ascent of the Father. That's real light that opens your eyes. He went his way, therefore, and watched and came seeing. And we know the story so well. I don't want to take too long time reading that, but let's just read at the end of it. Verse 32 Since the world began, this is this man talking to the Pharisees. It is not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, because he was born blind, he was. Altogether born in sins. That was their heretical doctrine. They answered and said to him, Thou hast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard they had cast him out, and when he had found him, he said to them, Dost thou believe on the Son of God? He answered, and said, Lord, who is he that I might believe on him? And Jesus said to him, Thou has both seen him? And it is he that talketh with thee. They would see none might see. Well, it was the Pharisees that were blind. This man now had his sight, not only his physical sight, but his spiritual sight. He had come to know who he is. If you don't know who Jesus is really the essence of his person, that he, the Word, became flesh and dwelt among us. You haven't even started. First thing you have to know to be a Christian. I was talking to a young man. And you probably know something about this young man. He had come from the our area to this conference some years ago. He had stolen money. Anyway, I was talking to him. And. He was talking about a friend of his that was a nice Christian, he said. He's just wrong in a few things. I said what's he wrong in he doesn't believe in the Trinity. I said he doesn't believe in the Trinity. He's not a Christian. He's no Christian if he doesn't believe in the Trinity. The Father, the Son, the Holy Spirit baptizing them in the name of the Father and of the Son and of the Holy Spirit. 3 persons One God, oh he's a Christian. I said no he's not. He doesn't believe in the Trinity. He's not a true Christian. I don't know where he is right now. These are things that you have to get firmly settled in your soul. Good sound doctrine that you can always lean upon and refute. Error that's everywhere. It's amazing the thoughts that are being propagated through the television screen and so on. Lies. Satan is a father of lies. Chapter 10.

Let's go on to Chapter 12. Chapter 12 and verse 44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me, and he that seeth me seeth him that sent me. I am come a light into the world, and whosoever believeth on me should not abide in darkness. If any man hear my words and believe not, I judge him not, For I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words hath one that judgeth him the word that I have spoken the same shall judge him in the last day, for I have not spoken of myself. But the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment his life everlasting, whatsoever I speak, Therefore, even as the Father said unto me, so I speak. The next chapter. Verse Chapter 13 verse 16 Verily, verily, I say unto you, The servant is not greater than his Lord, neither he that is sent greater than he that sent him. Again verse 20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me, and he that receiveth me receiveth him that sent me. Receive him, You receive the Father. Reject him you reject the Father. Let's go to the 15th chapter, 15th chapter and verse 16. He says he have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain. And whatsoever you shall ask the Father in my name, he may give it you. These things I command you, that you love one another. If the world hates you. You know that it hated me before. It hated you now. This is something that should go in your sound doctrine book that you're trying to make up as you go through this gospel and other parts of Scripture. These things I command you that you love one another if the world hates you. The first section of John 15 down to verse 17 he's dealing with the relationship among Christians and now in verse 18 it's the Christian in the world and what the world thinks of us. Notice the difference. If the world hates you, verse 18. You know that it hated me before it hated you. If you were of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world. Therefore the world hated you. Young people, you go to universities, you go to these places of higher learning and the higher you go, the worse the error gets. Remember, the world hates you if you're true to Christ. The world hates us who are his. I've chosen you out of the world. Therefore the world hated you. Remember the word that I said unto you. The servant is not greater than his Lord. They hated him. You're going to be a true servant of the Lord Jesus. They'll hate you and me. That's the way it goes. If they have prosecuted me, they will also prosecute you. If they have kept my saying, they will keep the results so that all these things will they do unto you for my name's sake because they know not him that sent me. They don't know the Father. They don't know God. They have false gods. If they have any tried, not come and spoken unto them, they had not had sinned, but now they have no cloak for their sin. He that hateth me hateth my Father also that strong language. If I had not done among them the works which none other man did, They had not had sin, But now they have both seen and hated both me and my Father. This cometh to pass, that the word might be fulfilled that is written in the law. They hated me. Without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye shall also bear witness, because you have been with me from the beginning. So from the 14th chapter on we have the Comforter coming, being sent down of the Father and of the Son. And there we have the whole Trinity, Father, the Son, and the Holy Spirit.

And then we come to. 17th chapter which is. So precious it's the prayer of the of the Son to the Father. His word spake, Jesus lifted up his eyes to heaven and said, Father, the hour has come, Glorify thy Son. That thy Son also may glorify thee. So I was giving him power over all flesh. That he should give eternal life to as many as thou hast given him. And this is life eternal. Here it is that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I've glorified thee on the earth. I've finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Here's the Eternal Son, addressing the Eternal Father and glowing back in his thoughts to the glory that he had with him before he ever became a man. Before he ever became a man. And now he is a man who never ceased to be a man. You never surrender his humanity. And of course, never his deity. Have you ever just laid there on your bed, or whatever it might be, and justice meditated upon that God and man in one person? Can you fathom that? Can I fathom that? I don't fathom it. It's beyond my cuny mind to grasp, but I believe it with all my soul. Because he said it. He who is the truth said it. I am the way, the truth and the life. No man cometh to the Father, but by me you can't get there any other way. All other religions are false. All other ways are wrong. Is the only way? Exclusive. Absolutely exclusive. Verse eight he says, I have given unto them the words which thou gavest me, And they have received them, and have known surely that I came out from thee. And they have believed that thou didst send me. You believe that, don't you? You believe that the Father sent him. If you don't, you're not a Christian. You don't. You're not a Christian. On the cross this just comes to mind and I before I forget it again. The Lord uttered 7 utterances. First utterances from Luke. Father, forgive them. For they know not what to do. 2nd utterance was from Luke. One of the. One of the thieves railed on him, and the other one said, this man has done nothing in this. And then he turned to the Lord and he said, Lord, Remember Me? Here he is, He is. He's been crucified right along with the Lord. And he says, Remember, we when thou comest into thy Kingdom. Who wrought that in that manner? God the Holy Spirit did. God the Holy Spirit brought that. Two men. One was a thief that died, and what the hell? And the other one, the Lord says today thou shalt be with me in paradise. Those are the 1St 2IN Luke. And then the third one comes from John's Gospel. The Lord is on the cross, and he sees his mother there, and John, who called himself the disciple whom Jesus loved. And he says, Behold thy mother John, behold thy mother, and his to him. And he says to his mother, Behold thy son. Joseph was dead. Evidently, if Joseph had been alive, she wouldn't have committed. The Lord wouldn't have committed her 21 Joseph, but. John was one that he could commit to remember. I remember the Lord said, One of you shall betray me. And they all said, is it I? Is it I? Is it I? And Peter nudged John. Says ask him. Peter was always so forward, you know, And he asked it asked him and John said he didn't say is it I he knew it wasn't he. He lay on his bosom. He was the disciples whom Jesus loved, and he entered into the good of that the Lord. He loved all of them but John.

Appropriated it for himself and. He said. Who is it? Who was it? He knew it wasn't he? Who is? Do you know him that well? Do I know him that well? Like John did. Peter made some bad mistakes. He denied him three times, but after he got straightened out and and really repented and was recovered and restored, you read the book of Acts and you'll see how how restored he was. He used to carry the PA system around with me and I would stop at a park and set it up and preach. And I stopped at this one part, and it was Jewish. I didn't know, didn't know there was Jews. I set it up and I start preaching to them. And they were angry and they were really angry. And I didn't realize how powerful Peters message was in Acts two and three. I didn't have to say anything. I just read it from scripture. The the words that he gave to those early Jews. I I preached it to those later Jews and it it had the same effect on them that it had on the first ones. Word of God is powerful, quick and powerful, and sharper than any two edged sword, dividing even to the dividing asunder of the soul and spirit joints of marrow. He's a divider and discernor of the thoughts and intents of the heart. Word of God, always use it. Know it, know it. So you can use it as a weapon. The Word of God. In his prayer to the Father, he says of his own, He says They are not of the word world. Verse 16. They are not of the world, even as I am not of the world. Father, sanctify them through thy truth. Thy word is truth as Thou has sent me into the world. There it is again. As Thou has sent me into the world, Even so have I also sent them into the world. We're sent ones of the Son. He was sent ones of the Father. For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also, which shall believe on me through their word, that they all may be one. As thou father, Artie me, and I indeed, that they also may be one in us, that the world may believe. That thou hast sent me. If the unity of the Church had been maintained, it would have been such a testimony far greater than any evangelist. They would see the unity of the Church. Not not 100 or 1000 denominations that we have today, but just one. Well, in the 1St century, that's all there were. Every time I would witness to someone, one of the nurses or the nurses aides, they'd sit, they say right away, what denomination do you belong to? And I'd say, well, let's go back to the 1St century. How many were there? She said just one. I said That's right. That's the one I belong to. That's the one you belong to if you're saved. Yeah, but she went away, and then she came back a little later, she said. I've been thinking about that, she says. You're right. You're right, the enemy has done his work, hasn't he? That there may be one even as we are one. The world may believe that thou has sent me, and the glory which thou gave us me. I've given them that they may be 1 even. As we are, one will experience that when the Lord comes for US1 in glory, all the differences forever gone. I and them thou in need, that they may be made perfect in one that the world may know. That thou has sent me, and has loved them as thou hast loved me. Wonderful. The world will see it. The world will know it. Today it's not so, because the work of the enemy work of the enemy. And then that precious verse 24 Father, I will that they also, whom thou hast given me, be with me where I am. That they may behold my glory which thou hast given me. For the love is me before the foundation of the world. We're going to see him in that unique glory which is his. A one that we will not share, will share the earlier glory. In verse 22 we'll share that, but in verse 24, it's his alone. It's his unique glory, but we'll we'll be privileged to look upon it.

To look upon him. And then he says, O righteous Father the world, when he speaks of the righteous Father, its connection with the world, the world. Hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared to them thy name and will declare it. That the love were with us, love me may be in them. And I in them. But I've gone through this gospel very quickly. I hope as you read it. The other thing that's over and over and over again is where he speaks of of his father as my father, my father. My father over and over again. I didn't go through it and that way I went through it as the sent one but. It's very precious, very unique. He didn't cry on the cross. My father, my father, wise, thou forsaken me, he said. My God, my God, we didn't finish that, did we? The first was. He's covered that in the 1St 2:00. And then? What's the third one? Third one comes from Joe. That's the one where he says. His He committed his mother to John, and then came the. Where he doesn't say Father anymore, but he says my God, my God. And he said it with a loud voice. Two times it says loud voice. This is the first time. My God, my God, why hast thou forsaken me? It wasn't God his father that was dealing there. It was God as judge that was dealing with our sins, with him, with regards to our sins. And. That was the last three and a half \$3 of darkness. Three hours of darkness and then comes. And then comes after that. One verse, one verse in Psalm 69 says in my first they gave me vinegar to drink and he said I thirst. I thirst that's found in. Matthew, Mark and John. And right after in John, you have it with a loud voice. It doesn't say a loud voice, but it was a loud voice, he said, finished. He took that drink, gave him that vinegar and he drank it and he said finish. In the Greek it's one word. Just tell us die, finished. When he cried, that cry of abandonment, it was God dealing with our sins. And then he cries. Another

cry, finish, the work is done. And then he goes back to the Father. He says, Father, into thy hands I commend my spirit starts with the Father, ends with the Father, and in between it's my God. By God, by his thou forsaken me was forsaken, that you might never be forsaken, that I might never be forsaken. Praise him. Wonderful. To know him. Whom to know his life eternal? Life eternal. Well, when you read the word. May it form the doctrine, the teaching of your soul. So when the enemy. Tries to introduce something different. You say that's false. That's false. I won't have it. Let's close by saying 283. When we survey the wondrous cross. In which the Lord of Glory died our richest gain. We counted loss in poor contempt and all our pride. When?

Regina Conference: 1995, Behavior in the House of God

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Address—C. Hendricks

Turn with me to. Timothy 3. First Timothy 3. And verse 15. But if I tarry long. That thou mayest know how thou artest to behave thyself in the House of God. Which is the Church of the living God? The pillar and ground of the truth. And without controversy. Great is the mystery of godliness. God was manifesting the flesh. Justified in the spirit scene of angels. Preached unto the Gentiles, Believed on in the world. Received up into glory. Just a few comments on this passage. Before we go on. I just read it to establish that. The House of God. The Church of the Living God is. In this epistle, where the Church is viewed in order. Is the pillar. And ground the upholder of the truth. And, of course, the most important truth to be upheld. Is the person of Christ? So it goes on to say, great is the mystery of godliness, God was manifest in the flesh, and so on. His person. Church is built upon the truth of his person. Thou art the Christ. Son of the living God, that's the rock. The confession Peter made. And the Lord says I will build my church on that. The House of God, in order is what we have in First Timothy. And it is responsible. To uphold and to maintain. The truth of God. Now in the second epistle. To Timothy. We have the House of God in disorder if you turn to the second chapter. Of Second Timothy. In verse 16, shun profane and vain babblings. For they, that is those who speak that way. Will increase unto more ungodliness. And their word will eat, as doth a canker, of whom is Hymenaeus and Philetus, who concerning the truth of urge, saying that the resurrection is passed already. And overthrow the faith of some. Notice the effect of that doctrine that the resurrection is passed already would mean that this scene is the. Is the scene to be enjoyed by the Saints of God? If the resurrection is already passed, we're already in the resurrection state and. That really. Destroys Christianity. Because we're going to be brought by resurrection into our home above where all our blessings are. But if it's already passed and our blessings are here. And this is just what's happened in Christendom. And that is that the Church has become earthly minded. And worldly centered. Just as though that doctrine had taken effect. It's no longer a heavenly calling that. Motivates Christians. Christianity has been lowered to the level of the world and it's just another religion to improve. Society and to improve the ills of. Society down here. That's what's being contended for. By those who are prominent men in Christian circles. They have missed the truth of our heavenly calling. And the heavenly citizenship of the Saints, the heavenly hope. No wonder that the truth of the Rapture and the hope of the Rapture is fast being given up. You can't really hold that truth. It's a heavenly truth. It's a heavenly rapture that we're looking for. If we've given up the heavenly calling of the Church. And so this doctrine existed back then, and the faith of some, he says, were overthrown. Now verse 19. Nevertheless, the foundation of God standeth sure. Having this seal, the Lord knoweth them that are his. And let everyone that nameth the name of Christ or Lord depart from iniquity.

Things have come to such a pass in Two Timothy, which really envelops, embraces the present day in which we're lived, in which we live the last days. Difficult times have come. And the House of God has become like unto a great house. A house with all kinds of mixture in it. It's still the House of God. Sometimes we think that first Timothy talks about the House of God and second Timothy talks about the great house. But if you're if you look at Scripture very carefully, there is no such expression in Scripture as the great house. It's the House of God which has become like unto a great house, still the House of God. And Peter tells us that judgment must begin at the House of God. So those who are in that house and that embraces real and unreal. All those who are baptized are in the house by profession. And whether they have real faith or not, that's why it says the Lord knows them that are His. We can't ferret it out. There's such confusion. 2 Timothy looks at a state of things ecclesiastically. That's what it's looking at. It's looking at the church as it has become like unto a great house. The real and the unreal and a great mixture. How are we to find our way and to learn how to walk in the midst of this confusion, this Babble of confusion? That's what the church has become, and I say the church. I'm Speaking of it in the largest sense of the word. But he says. Even though there's this false doctrine and the overthrow of faith of some has taken place, he says. The foundation of God standeth sure. Now, of course, Christ, it's abstract here, but Christ, Paul says. I've laid the foundation. And he is that foundation. And he is the truth. And the assembly is to uphold. The truth of his person. It was stated in our readings yesterday that one way we can test. What is genuine and real and what is false and not real is does it glorify, Does it honor? Does it exalt and magnify the person of Christ? If it doesn't, then you have to be very, very careful. There are movements out there today which are gathering. Thousands. And it's. And thinking of a particular movement, the Promise Keepers movement, I've talked to several up here and they've never heard of it. But it's quite a movement, probably the fastest growing religious movement in the United States, at least. I don't know how far it's reached out to other countries. Thousands of men will gather in a huge. Coliseum, football stadium, or whatever. Thousands. I'm talking about 50,070 thousand 100,000. And they're all men. I remember the first time I saw it once, and I'm glad I saw it. I saw it on a television screen instead of hearing it over the radio because I wouldn't have noticed this. Have I had I heard it, I would have just heard the speakers and the message that we were given and the songs that were played. But as the the camera, I was walking in a store once and I saw this display and I looked and said, what is that? All these men? They're all men. I looked for a woman. I couldn't see a woman. They were all men there. And it played on this group, this band group that was playing. And then there was another one and there was another one, this band group that had caps on. They were wearing little like baseball caps. The next one didn't have head coverings and then the next one did. And then it played the audience and some of the men had caps on and some of the men didn't. I said that's unscriptural. I didn't have to. I didn't have to see anything more to say, whatever that is, and I didn't know a thing about it. He didn't even know the name of it at the time. I was told later and have received literature on it, but I didn't understand what it was. But the first thing what I saw I said that is thoroughly contrary to scripture.

Men praying, singing. And listening to the word with covered heads. Not all of them. But some of them. The pillar and ground of the truth. The truth was not being upheld. You can judge quickly by some of these signposts that God sets before us. I was at Pensacola, FL. They went to

the Pensacola Christian College. There was a young man that had come over from Kenya, Africa, and he had become gathered to the Lord's name and amongst us and he was going there and I wanted to visit him, so I went there. And paid a visit while I was there. I met a young couple. And they have a very strict dress code at that college. They seem to be very orthodox and fundamental. And the girls all wear dresses, and the men, young men, they wear suits. And especially when they go to the cafeteria, they have to wear a suit jacket. And a young lady, if she's 23 or younger, can't be taken out and unless there's an escort that goes with them, so they're very careful, there's about 3300. 2/3 are female, 1/3 are male in that college. And I stopped this young couple while I was there and I said I want to ask you a question when you have your devotions together. Do the sisters have their heads covered? When the you pray. They looked at each other. And they said no. And I said, will you read the first 16 verses of First Corinthians 11? Just read those verses. And I left them, didn't engage in a further discussion. They're very polite. And yet I couldn't help but think in just one generation. When I was the age of many of you young fellows here. Just about in all the churches throughout Christendom. Women had their heads covered. When they went to church, as it said. And men, of course, didn't. But these new movements? Have overturned. Scriptural order which should be maintained in the House of God, the pillar and ground of the truth. Well, this. Promise Keepers movement. They welcome Roman Catholics, They welcome Mormons. Believe it or not. It's so ecumenical that just about anyone is welcomed. And doctrine is something you don't bring up. You see, doctrine teaching what Scripture teaches divides. That's the that's the idea. The only way you can get all these different denominations and different groups together is you shelve the doctrine. And under the flag of love. There's this unity that is produced. It's an ecumenical thing. And it is. Not of God. It is not of God. It looks nice. Trying to promote young they're trying to promote fathers and husbands to take the lead in their home, to show integrity and honesty and responsibility. All good things. But when you see what it's costing them in order to do that? The truth that has to be given up in order to get all of these different. Views put together, but the views that are different are not to be voiced, they're not to be raised, they're not to be mentioned. It's a movement that is. Laodicean in character. Well. This is what the House of God has become like. And many of us are not even aware that these things are happening. I just became aware of it recently by a brother that gave me some literature on it and then having seen that one thing and I said, oh, that's what that was that I saw. Didn't know the name of it. Thousands of men. All very worked up. With emotion. And shouting the name of Jesus and we love Jesus and all that.

And the sad thing is, there are many there that really, truly do, but there are many there that don't. And there are those there that hold that which is fundamentally false. Not the pillar and ground of the truth. Don't ever get discouraged because we're few in number. Because what really counts is not. Numbers, but the truth of God. That's what counts. That's what we ought to be interested in. That's what he values. He has left us here and the one question that he will put to us when we get home, he'll say. Have you been true to my word? I gave it to you. Have you acted upon it? Or have you not? Well done, thou good and faithful servant. So thou has been faithful in a few things. Be thou over many things. What a wonderful day that will be. Verse 19 again. Nevertheless, the foundation of God standeth sure, no matter how much confusion has come in, no matter how much departure has come in, and no matter how many. Christians, there are true believers that are lending their support to what is false, but what is not does not square with the word of God. The foundation of God standeth sure, and we can measure everything and test everything by this book. The truth of God does not change. Having this seal. The Lord knows them that are his. The House of God has become like a great house where there's such confusion that we really can't tell. Who are real and who aren't? We ought to be able to. But it's come to that point. Where the Lord knows them that are his. But our responsibility is let everyone that nameth the name of Lord depart. From iniquity. That word iniquity means unrighteousness. What is not right? What is not according to the word of God? You have three things. You have doctrine. We have to be true to the doctrine, and then you have morals. You have to walk morally before God and then ecclesiastically. We have to be ecclesiastically in a clean path. The word ecclesia simply means church. So when you say ecclesiastical means pertaining to your church position. Those with whom you fellowship. Those with whom you walk, the company that you have fellowship with. Your ecclesiastical position, Is it pure? Is it clean? Is it according to the truth of God? So let everyone that nameth the name of Lord depart from iniquity. And there's so much iniquity. We don't go out of the house. We can't. We cease to be Christians. But we find a clean place in the house, and we depart from iniquity. Upholding the Word of God. Verse 20 But in a great house, it doesn't say the great house. It's still the House of God, but it's become like unto a great house. There are not only vessels of gold and of silver. Some real. Also of wood and earth. Some to honor, some to dishonor. There's a mixture that which is real, that which is not real, that which is clean, that which is not clean. The man therefore purged himself from these. He shall be a vessel unto honor. That we are. We have to purge ourselves from that which is not right. Unrighteousness, Iniquity. Ecclesiastically. But I'm saying this afternoon is very unpopular. In Christian circles. It's the very kind of ministry which, if it was allowed at such a movement that I have just mentioned, it would stop it cold. Would stop it cold. Which is more important to us? Numbers. Great crowds. Or the word of God, the truth of God.

The man therefore purge himself from these. There's such a mixture, and there's that which is not according to the mind of God, where to depart from iniquity, purge ourselves from that which is wrong. In this house, the House of God, that has become like unto a great house. If we do that, purge ourselves from these. These vessels to dishonor, says he shall be a vessel unto honor. Sanctified. And meet for the masters use. Prepared unto every good work. So it's one thing to be pure. In your own belief system, to be sound in what you believe as an individual. It's another thing to be pure in your individual life. Keep yourselves from evil as it says in the next verse verse. Flee also youthful lusts and follow righteousness, faith, love, peace with them that call on the Lord out of a pure heart. That's an ecclesiastical purity. That's calling, that's being in fellowship with those that are going on, not only. Pure in doctrine and practice, but ecclesiastically pure, not being in fellowship. With that which? Denies the Word of God, the principles of the House of God, the pillar and ground of the truth. So our responsibility is threefold. To be sound personally, to be pure personally, morally and to be. Following righteousness, faith, love, peace with them. That call on the Lord out of a pure heart, and I believe is referring to any ecclesiastically pure heart. One that will not settle. For a church system. That denies the word of God, the truth of God we've had. At the Walla Walla conference, we had Ephesians 4, and we went into some of those things in pretty good detail. The youthful lusts but follow, pursue righteousness, the right thing. Faith. Faith in the Word of God. Charity or love? True love is shown in obedience to the Word. And had issues in peace. Peace. But it's not a path where you're isolated and all alone. In fact, to be to take a path of isolation is not of God. Unless there's just simply no one there where you live that you can fellowship with, you're not trying to take a path of isolation. Instead, you're seeking to follow in this path of truth with them. That call on the Lord out of a pure heart so there's a company that we can fellowship with. How thankful we are that you've invited us to be with you. Here in Canada for these days of conference. And as I look over your faces. It's company that's seeking to do just that. How thankful we are. We should. Pursue righteousness, faith, love, peace with them. That call on the Lord out of a pure heart. How do we know one is doing that? Well, he's he's purged himself from iniquity. What is wrong? What is unrighteous? What is not right? And there's so much that is there in order to know that we have to know our Bibles. We have to be diligent in the scriptures. We have to be ready to take. Criticism. We have to be good soldiers. As he says in the second chapter. We have to labor before partaking of the fruits. We have to deny ourselves. This epistle, Second Timothy is. Is. Paul seeking to

encourage this young man Timothy, who was timid by nature. And could easily get discouraged to be strong in the grace.

That is in Christ Jesus. To be strong. In that grace. The grace is that which gives us a sense of our nothingness. And he is everything. Our God is everything. I don't want to take much more time to just set these things before us. May the Lord. Keep us, encourage us, and test everything, every one of these fresh movements. If you understand the seven churches in Revelation 2 and 3. And you understand that Philadelphia has come. That was the great recovery of the truth in the last century, and we're now into Laodiceanism. Which is the latitudinarian, lukewarm state of indifference that characterizes the professing church today. You would not be deceived by some of these new movements. That seemed to be so wonderful. Because the Word of God really doesn't hold out that there's going to be another great revival of truth. It's already taken place. And now the word to thee. The one that's seeking to really go on for the Lord is hold fast what thou hast that thou hast, that no man take that crown. Well, there is a path, a collective path. It's not just individual. That we can walk in. How thankful we are. There are still those in that path that we can walk with. Until he calls us home. May the Lord encourage us, especially those who are young here. To study. To show thyself approved unto God, a Workman that needeth not to be ashamed. Rightly dividing the word of truth, the word of truth. That's what counts, the word of truth. All scripture is given by inspiration of God and is profitable for doctrine. For reproof. For correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished. For every good work. Rightly dividing the word of truth. May God encourage us. To hold fast to this book. What's the real measure of growth in an assembly is not more people being added? It's nice when there are, we're thankful for that. But to see the soul growing in the truth of God, laying hold upon the truth of God, apprehending it more, entering more fully into the mind of God, that's the growth we should be looking for, not the growth in numbers. Some of the churches that have the largest numbers have the least understanding of the truth of God. That's a poor trade off, is it not? To have many people who are not well taught, better to have a few. That are taught the truth of God. Do you value young person? Do you value the spiritual heritage that you have where the truth of God is still being upheld and maintained in these last days?

Miscellaneous Meetings, Christ's Humanity

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Address—C. Hendricks

We begin tonight by reading a verse from First Timothy. Chapter 3. First Timothy. Chapter 3. Verse 16. And without controversy. Great is the mystery of godliness. God was manifest in the flesh. Justified in the spirit seen of angels. Preached unto the Gentiles, believed on in the world, received up in glory. Six things mentioned there. And I'd like to talk tonight on the first one. God was manifest in the flesh. God down here as a man manifest in the flesh. Now let's turn to second John. 2nd Epistle of John, verse 7. For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. Verse 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father. And the son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed. Don't give him the common greeting, for he that biddeth him Godspeed is partaker. Of his evil deeds. This is such an important subject, such an important truth. The person of Christ, the doctrine of Christ, the truth concerning his Person, Who is he? And there are many deceivers that are entered into the world who do not confess that. All the glorious truth of His person. Verse 7. I'm going to read it as it is a little bit more accurately. Many deceivers are entered into the world who confess, not Jesus Christ coming in flesh. This is the Deceiver and the Antichrist. The confession that John is talking about is the confession of his person, the person who came in flesh. The very fact that it speaks of him coming in flesh. Supposes his pre existence. There was one who existed before he came in flesh. Wouldn't make any sense to talk of you and me coming in flesh. That's the only way we can come. But here was one who has got over all blessed forever. And he came in flesh. And this is the truth that John is talking about, confessing both his Godhead and his manhood. He is very God and very man. And then he goes on to say, Whosoever transgresseth, or as another rendering is more accurately goes forward. It is what is called development, and abides not in the doctrine of Christ. The teaching concerning him. Hath not God so not to abide in the doctrine of Christ, to to go forward and into what they consider to be developed truth, and to abandon the basic truth of his Person? One who does that does not have God. There is nothing beyond himself, for in him dwelleth all the fullness of the Godhead. Bodily, that means as a man. In that blessed man all the fullness of Deity dwells. So he says, he that abideth not in the doctrine of Christ hath not God. And then he goes on to say it in the positive sense, He that abideth in the doctrine of Christ, he hath both the Father and the Son. So this is, this is not something of secondary importance. This is not something of minor importance. This is basic, fundamental, absolute, necessary truth to be held by those that are the Lord's. Otherwise they don't have God. And they don't know him. Now we're going to look at the doctrine of Christ tonight. And let's turn to Genesis chapter 3. The verse I'm going to begin with is after the Fall. After the serpent seduced the woman, Eve deceived her. And she ate of the forbidden fruit, and gave to her husband, and he ate, and sin entered into the world. Verse 14 of Genesis 3. And the Lord God said unto the serpent. Because thou hast done this, thou art cursed above all cattle and above every beast of the field. Upon thy belly shalt thou go, and thus shalt thou eat all the days of thy life.

Now here the Lord is talking to Satan the serpent, and I will put enmity between thee, Satan, and the woman. The very the woman was the one the weaker vessel he was. She was the one that Satan deceived and introduced sin through her. Now God is going to use her, the weaker vessel, to destroy Satan. I will put enmity between thee and the woman, and between thy seed, that is Satan's seed and her seed, the seed of the woman. It the seed of the woman, her seed shall bruise thy head, or crush thy head, and thou shalt bruise or crush his heel. Now that was the cross. And here we have the first prediction in Scripture of a coming Redeemer. No sooner does sin enter into the world, and it entered in by Satan the serpent through the woman, and then she passed it on to Adam, and he ate. And we read by 1. And sin entered into the world because he's held accountable. He's held responsible. Not the woman. He was the head. Responsible for what transpired there. But the important thing to see is that Satan attacked the the weaker vessel, the one who was more prone to be deceived. And she was deceived. Adam wasn't deceived. But she was deceived and she ate of that forbidden fruit. And he put before her the very same date that he had fallen by himself. We just got through reading Ezekiel 28. And he wanted to be like God. And so he says to the woman, Ye shall be as God, knowing good and evil, if you will eat this fruit. And she took it. And so immediately after sin enters. He says through the woman, the seed of the woman. I'm going to crush the serpents head, destroy his power. In that process, the Redeemers heel would be bruised. But he would be the mighty victor. So here we have the first prediction of the coming Redeemer, called here the seed of the woman, the woman seed. Now turn to

Isaiah Chapter 7. Verse 10 Isaiah 7:10 Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God. Ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O House of David, is it a small thing for you to weary men, but will you weary my God also? Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son. And shall call his name Emmanuel. There we have in that verse the truth that is involved in the doctrine of Christ, His humanity. He was conceived. A woman conceived and he was born of a woman. And he was God with us, Emmanuel. Now some of the modern translations read it. Behold, a young woman shall conceive and bear a son. Well, a young woman conceiving and bearing a son is no sign. It's done every day, very common occurrence. But a virgin conceiving and bearing a son, that is indeed a sign. Now, rather than ever, get into an argument with some Hebrews who insist that that word means young woman. And it may have that meaning in some connotation in some passages, but here it can't have it. It means the virgin. I think it's more than just a virgin, but the virgin, there was one particular one. That would conceive at that exact point in time, so that the Messiah would be born according to the prophetic scriptures. According to Daniel's prophecy, in exactly the right time. And so the virgin would conceive and bear a son. We're going to see rather than weary ourselves with the meaning of that Hebrew word translated here, virgin. We're going to see that that truth is maintained and insisted upon and reinforced by the Spirit of God all through Scripture.

Concerning the person of Christ. Now let's turn to Matthews Gospel. I might say that everyone of us in the room tonight is the seed of man. Man seed man was the begetter. And the woman was the conceiver. That's the normal birth. And here we have a unique birth spoken of the seed of the woman. Most unusual expression The very vessel that Satan attacked. And deceived and enticed to eat of the forbidden fruit. The one that introduced sin into this scene is the very one through whom would come, the one that would destroy the serpent. Matthew. I'm going to read this genealogy quickly because I want to. Have the the emphasis that it brings before us, before us all, the book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Pharaohs, and Zerah of Famar, and Pharaohs begat Efram, and Efram begat Aram, and Aram begat Aminadab, and Aminadab begat Naysin, and Naysin begat Salman, and Salman begat Boaz of Rakab, and Boaz begat obit of Ruth and obit begat Jesse. And Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias. And Solomon Bigot, reborn and reborn begat Abaya, and abaya begat Isa. And ASA begat Josaphat, and Josaphat begat Jewel, Ram and Joram begat Osaias, and Osaias begat Jotham, and Jotham begat Achas, and Achaz begat as a caius. And Hezekiah's begat Manassas, and the Nazis begat Ammon, and Ammon begat Josiah. And Josiah begat Jekonius and his brethren about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconias begets Elatheal, and Salathiel begets a robo bell. And Zerubbabel begat Abayad, and Abayid begat Eviacum, and Iliacum begat Azor, and Azor begat Sedic, and Sedic begat Achin. Achin begat Eliad. And Eliot begat Eliezer, and Eliezer begat Matthan, and Matthan begat Jacob. And Jacob begat Joseph. And it doesn't say it can't say Joseph begat Jesus, it says Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Now we will find that the Spirit of God often over and over again refers to Mary as Jesus mother. He never refers to Joseph as Jesus Father. They called him that. Even Mary called him that once. But the Lord gently corrects her, and we'll note that as we proceed. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who was called Christ. The Roman Catholics teach that Mary was the mother of God because Jesus is God. But as to his deity? Jesus has no mother, only a father as to his humanity. He has no father, only a mother. And this truth is guarded very. Jealously by the Spirit of God all throughout Scripture. Verse 17 So all the generations from Abraham to David are 14 generations. And from David until the carrying away into Babylon are 14 generations. And from the carrying away into Babylon unto Christ. Our 14 generations now the birth of Jesus Christ was on this wise when as his mother Mary, an expression we will meet with quite often, for she was indeed the mother of his humanity. His mother, Mary, He derived his humanity through his mother. Joseph had nothing whatsoever to do with it. There's a paper that I've seen, it was a full page ad, great big advertisement in the Los Angeles Times urgent announcement and it's the gospel message contains 2 mistakes. The first one is not important. It says that after the rapture 3 1/2 years.

The Lord when introduced the Kingdom. That's not a serious mistake. It's a mistake of 3 1/2 years. The other mistake is serious. And that it says, it says Joseph had nothing to do with the Lord's humanity, correct? And neither did his mother marry. Incorrect. He was born the seed of the woman. The Virgin conceived and bore a son. And so he came as to his humanity through Mary. She had everything to do with his humanity. Now. Verse. 18 Now the birth of Jesus Christ was on this wise when as his mother Mary. Was espoused to Joseph before they came together. Notice the guard. Before they came together, before there was any relation of husband and wife between them, she was found with child of the Holy Ghost. In Matthew's Gospel we get. Abraham begat Isaac, Isaac begat Jacob, and so and so begat, begat, begat, and the begetter is always the father. That's normal in every birth. In the birth of the Lord Jesus Christ there was number human Father begetting. Instead, there was the power of the Holy Spirit. She was found with child of the Holy Ghost, not of Joseph. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in hers of the Holy Ghost. Now, if you have a margin in your Bible. We have to correct that word conceived should be that which is begotten in her is of the Holy Ghost. The Holy Ghost is the begetter in Matthew's Gospel, and in Luke's Gospel, Mary the Mother conceived. That's a different word that's used here. It's not the word conceived that's incorrect. It should be begotten. My margin reads Greek begotten. That which is begotten in her is of the Holy Ghost, the uniqueness of the Lords. Humanity is that instead of being begotten by a human father, Joseph, he was begotten by the power of the Holy Ghost. I believe everything else as to his birth, the nine month period of forming in the womb and so on. The birth, I believe it was all just like any normal birth, but it was the beginning. It was the conceiving by Mary. Mary conceived. The Holy Ghost begat. That which is begotten in hers of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Jesus means Jesus contains the doctrine of Christ, the most glorious word there is Jesus, Jehovah the Savior, Jesus, Jehovah, the Jehovah God, God over all, blessed forever. And this he was a man he he couldn't have been. Savior, had He not become one of us, He shall save His people from their sins. So we have his deity and his humanity in that word, Jesus. Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet saying, and now here. We have the quote of Isaiah 7:14 and here there's no question about the Greek word translated virgin. It doesn't mean young woman, it means virgin. And of course it does in Isaiah as well, correctly translated in our translation. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us, God and man in one person, His humanity, the virgin. Bringing forth the Son and the one who came was. God himself. God was manifest in the flesh. Tremendous, awesome, unfathomable truth that God. Became a man. We all know this truth.

But I want to say it very slowly. It's so wondrous. That he came to where we were. Emmanuelle, God with us. Born of the Virgin. And if he wasn't virgin born, if he wasn't the seed of the woman. He's not our savior. If he wasn't exactly what scripture says he was, then we don't

have a savior. And his name, Jesus, was falsely given. Oh no, all these precious truths are true of him. And true of him, they all are fulfilled in him, and the Spirit of God guards it. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us. Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife. Notice the guard again. And he knew her not. Till she had brought forth her first born son, and he called his name Jesus. Notice these two statements. Verse 18 says. And middle of the verse. His mother Mary was espoused to Joseph before they came together. She was found with Child of the Holy Ghost. Before there was any marriage relationship between them, she was found with child of the Holy Ghost. Verse 25 says that there was no relationships between them until the Christ was born. He knew her not till she had brought forth her first born son and he called his name Jesus. So that it could never be said. That Joseph had anything to do with that birth. He was the legal father, that's all. And we'll see how the Spirit of God refers to him as we go on. Now when Jesus was born in Bethlehem of Judea, in the land of in the days of Herod the King, behold, there came wise men from the east to Jerusalem saying. Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him in Bethlehem of Judea. For thus it is written by the prophet. And thou, Bethlehem in the land of Judah, art not the least among the Princess of Judah. For out of thee shall come a governor. Notice that's capitalized as referring to the one who. Who was to be born? But he is the governor, he's the ruler. That shall rule my people, Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared, and he sent them to Bethlehem and said, go and search diligently for the young child. Now notice that expression, the young child, We're going to come across it numbers of Times Now, and it, it seems to set forth the young child, it sets him apart, the young child. And then he's identified later with with his mother, but it sets them apart. Certainly he was set apart from Herod. Go and search diligently for the young child, and when you have found him, bring me word again that I may come and worship Him also. He wanted to kill him, not worship him. When they had heard the King, they departed, and lo, the star which they saw in the east went before them till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And when they were coming to the house. Notice they saw the young child with Mary his mother, and fell down and worshipped him. They saw the young child with Mary, his mother. And fell down and worshipped him, Never, never, never Joseph his father. And when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh. The gold Speaking of His deity, very God, the frankincense of His perfect humanity, very man, and the mirror His atoning sufferings by which you and I are saved. And being warned of God in a dream that they should not return to Herod, they returned. They departed into their own country another way. And when they were departed, behold, the Angel of the Lord appeared to Joseph in a dream, saying. Arise and take the young child and his mother. He does not say arise and take your son and your wife. He says arise and take the young child and his mother. The young child and his mother. Jesus and Mary are always mentioned together, and Joseph is spoken of as though he is removed, that he's sort of an outsider in this, in this wonderful relationship between the young child and his mother.

He was. He was. He had nothing to do with that birth, simply the legal part, but no real vital part in that birth. That's absolutely essential to hold. And if you don't hold that, you don't hold the doctrine of Christ. And if you don't hold the doctrine of Christ, you don't have God. That's what John says. And he that has the doctrine and holds it, he has both the Father and the Son. Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. For Herod will seek the young child to destroy him. When he arose, he took. Again the same expression the young child and his mother by night and departed into Egypt. And when and was there until the death of Herod, that it might be fulfilled, Which was spoken of the Lord by the prophet, saying, Out of Egypt, have I called my son? Who is it that calls him my Son Jehovah, the true God, the Father? He says, Out of Egypt, have I called my son? Then Herod, when he saw that he was mocked to the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled, at which was spoken by Jeremy the prophet, saying in Rhema was there a voice heard lamentation and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother. And go into the land of Israel, and for they are dead, which sought the young child's life. The Angel never says take your son and wife, but take the young child and his mother. And he arose and took the young child and his mother, and came into the land of Israel. And when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee, and he came and dwelt in a city called Nazareth. That it might be fulfilled which was spoken by the prophets, he should be called a Nazarene speaks of him as the despised. 1 And any good thing come out of Nazareth. When he entered his own creation, the Creator, he entered his own creation. He was despised. Now let's turn to Lukes Gospel Luke chapter 3. We'll start with a verse or two in chapter 3 and then we'll go back in chapter 3 of Luke. We'll read from verse 19. But Herod the Tetrarch being reproved by him for Herodias his brother Philip's wife. And for all the evils which Herod had done, added this. Get this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass. Before I read this, Luke gives a moral order, not a chronological order, but a moral order. That is, he connects things which are morally connected and relevant to one another. Notice how the Spirit of God does that here. Now when all the people were baptized, it came to pass that Jesus also being baptized. Praying the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him. And a voice came from heaven, which said, Thou art my beloved son. In thee I am well pleased, the Father's voice heard from heaven. Declaring, Thou art my beloved son in Thee. I am well pleased now next verse immediately. And Jesus himself began to be about 30 years of age, being to notice the guard of the Spirit of God, being, as was supposed, the son of Joseph. Which was the son of Heli, which was the son of Matthat, which was the son of Levi and Shoah, and so on. And it goes all the way down to Adam, which was the son of God. Adam was the son of God by creation. He was created directly from the hand of God. So the angels are the sons of God by creation too. The Lord Jesus was the Son of God, not by creation, but from all eternity. He never became the Son of God. He was the Son of God. He is the Son of God. Though He were Son, yet learned he obedience by the things which he suffered. So here we have the Father saying From heaven, Lord, my beloved Son, and thee, I am well pleased.

And then it says being, as was supposed, the son of Joseph, immediately telling us he wasn't. The son of Joseph really was the son of God. But he was the son of Mary. Now let's go back to Luke chapter 1. Verse 24 We can't read all of this because of time, so we'll read what we can. And after those days his wife Elizabeth conceived and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me to take away my reproach among men. And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espouse, to a man whose name was Joseph of the House of David, and the virgin's name was Mary. And the Angel came in unto her, and said, Hail thou that art highly favored, The Lord is with thee. Blessed art thou among women. In Daniel's

prophecy, I think it's Chapter 11, it says of the Antichrist, it says he will not. He will regard the God of forces. He will not regard the desire of women. What was the desire of women to bear the Messiah, to bear the Christ? That was the desire of a godly Jewish woman. And the Antichrist wouldn't regard that. Well, here was this lowly Jewish maiden. Mary, the Angel comes to her. Hail thou that art highly favored. The Lord is with thee. Blessed art thou among women. She was to bear the seed of the woman. She was to bear that seed. He was to come through her. Blessed art thou among women, and indeed she was indeed most blessed. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not Mary, for thou hast found favor with God, and behold, thou shalt conceive in thy womb. There the word conceive is proper. Luke talks about Mary conceiving. Matthew talks about the Holy Ghost begetting. The genealogy in Matthew uses the word begets. I didn't count the number of times over and over and over again we read the genealogy. The Father begat, Father begat. But there was no earthly father to begot. In the case of the Messiah, it was the power of the Holy Spirit. But in Luke we have the humanity of the Lord Jesus. And so where did He derive it From His mother. His mother. Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest. Notice Highest is in capitals. It's a title for God, the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the House of Jacob Forever, and of his Kingdom there shall be no end. Now notice Mary's response. Then said Mary unto the Angel, How shall this be seeing I know not. She had no relations with man at all. She was a virgin. She was to be that one, to bear the Messiah. Now verse 35 Tremendous, one of the most tremendous verses in all the Scripture. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. We make the mistake when a child is born and we look at the little baby and we say that innocent little thing not so it would be more correct, more scriptural to say that sinful little thing. Because innocence was. We don't have it anymore. Innocence was a state of humanity before the fall. Adam was created in innocence.

That condition no longer exists. I'm not talking about a person being pronounced innocent in a court of law, but meaning not guilty. I'm talking about the state of humanity. Adam was created in a state of innocence without sin, but capable of sinning. And then he did sin, and now we partake of sinful, fallen humanity. The state has changed. Humanity is the same. Adam was just as human after the Fall as he was before, but the state of his humanity had changed from innocence to sinful. But here we don't have either one of those states described, but we have therefore that holy thing which shall be born of thee, shall be called the Son of God. And so we have a third condition of humanity, and that's Christ holiness. That holy thing, his humanity was holy, incapable of sinning. Without sin, but incapable of sinning. The very word holy means delight in good and abhorrence of evil. Delight in good and abhorrence of evil. Every suggestion to this holy One that was born of Mary was painful and repulsive to him. His humanity was holy. To answer the question, could Jesus have sinned? It's not a full answer to say of course he couldn't have because he was God. In the in the human flesh, that's true, absolutely true. God cannot be united with anything that is sinful. And in the person of Christ we have God and Man United into one person, but his humanity was holy. And we partake of that in the new creation. John tells us that in his first epistle it says he that is born of God. Cannot sin, for his seed abideth in him, and he cannot sin because he is born of God. That is the new nature cannot sin and Christ, humanity is holy and that's what we partake of when we are born into the family of God. We have his life and nature which is incapable of sinning, but we still have the flesh and that's why. A Christian may sin. But he didn't have that. Humanity was preserved in the womb of the Virgin through the beginning power of the Holy Spirit. She conceived and the Holy Ghost begat, and his humanity was preserved wholly without the taint of sin. Impossible that he could have sinned. Therefore also that holy thing which shall be born of thee, shall be called the Son of God. Why is it saved that holy thing? It's the word holy in the neuter gender. If it was in the masculine gender, they would have rendered that holy one, which it's rendered in other places. Thou art the holy one of God. Why does it say that holy thing? Because in the very essence of his human nature, he was holy. His nature was holy. Not innocent, certainly not sinful. And so this is such a wonderful verse. Therefore, that holy thing which shall be born of thee shall be called the Son of God. He did not become the Son of God. When he became a man. That's what those teach. You deny the eternal sonship of Christ, but he carries his sonship into time, says in Philippians 2. He emptied himself. What did he empty himself of the outward form of God, And he took upon him the form of a servant. But he didn't empty himself of his love, or his mercy, or grace, or holiness, or truth or righteousness, or of his sonship. He didn't empty himself of any of those things. He carried them into humanity. So that it could be said of him as a man. All the fullness of the Godhead dwells in him bodily. Verse 36 And behold, thy cousin Elizabeth, she hath also conceived the Son in her old age, and this is the 6th month with her, who was called Baron. For with God nothing shall be impossible. And Mary said, beautiful her response, no thought, no comment. I'm not worthy of this Lord. No, she just says, Behold, the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her. She accepts it. I'm going to be the mother. Of the Messiah.

That holy thing that will be born of me. Is the Son of God. And Mary arose in those days, and went into the Hill Country with haste into a city of Judah. And entered into the House of Zacharias and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary. The babe leaped in her womb and Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believes, for there shall be a performance of those things which were told her from the Lord. And Mary said, let's, let's just read what Mary said is beautiful. Thy soul to magnify the Lord, and my spirit hath rejoiced in God my Savior. Whether she entered fully into this, I doubt that she did because we're so slow to grasp these divine realities and wondrous truths. Whether she entered into it when she said God my Savior, clearly indicating that she needed a Savior just like we do. She was a Sinner. The doctrine of the Immaculate Conception is impossible. Because Mary was begotten by a human Father. Not so with the Lord Jesus. She was a Sinner. Transmitted to her through the process of normal birth. But the Lord Jesus conception was not normal. It was. By the power of the Holy Spirit. And so he was, as to his humanity, preserved from sin, I would like to say this too. His humanity even. Is never spoken of in Scripture as being created. We should never refer to the Lord as a creature. He was a man. Yes. He entered into his own creation. When Adam was created, he was created out of the dust of the ground, and God breathed into his nostrils the breath of life, and man became a living soul. But the Lord came through the woman, the very one that Satan had seduced and deceived and brought sin in. And all the the sorrow and the suffering and the, and the the violence and the corruption that fills this world today, and all the evil and death following upon it. All brought in by sin through the woman. So God says I am going to destroy all that and redeem man from that power through the woman, the seed of the woman. The weaker vessel, the Lord, when he entered into this scene, He entered through weakness. And when he hung on that cross and accomplished the greatest work that's ever been accomplished, He was crucified through in weakness, it says. But he now lives by the power of God. The weakness of God is stronger than men in the foolishness of God is wiser than men. Verse 46 And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Whether she realized the fullness of what she was saying, that the one she was going to bear was God her Savior. She goes on, For he hath regarded the

lowest state of his handmaid, and for behold, from henceforth all generations shall call me blessed. And indeed she was. For he that is mighty hath done to me great things, and wholly is his name. And his mercies on them that fear him from generation to generation, he hath showed strength with his arm. Yet scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled a hungry with good things, and the rich he hath sent empty away. He hath hope and His servant Israel, in remembrance of His mercy, as he spake to our fathers, to Abraham, and to his seed forever. And Mary abode with her about 3 months, and returned to her own house. And then Elizabeth's full time comes that she should be delivered, and she brings forth a son. We will Passover those verses due to time. And go to chapter 2. I'd like to read them but time doesn't allow. And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. And this taxing was first made when Serenus was governor of Syria. And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea, into the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his espoused wife, being great with child.

And so it was that while they were there, the days were accomplished that she should be delivered, and she brought forth her first born son. And wrapped him in swaddling clothes and laid him in a Manger because there was number room for them in the inn. Just think of it when the Creator entered his own creation through the process of human birth. He was born in a stable and laid in a Manger. No room. For him in the end, and there hasn't been room in this world for him since. The world hasn't changed. And they were in the same country, shepherds abiding in the field, keeping watch over their flock by night. And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were so afraid. It says in the. It says in Genesis that. That shepherds are an abomination to the Egyptians. And here God reveals this wonderful event to those that are abominations to the people of this world. These shepherds. These lowly shepherds. The Angel said unto them, Fear not, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord. And there shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a Manger. Speaks of poverty, lowliness. Nothing. That's the place into which he came. And suddenly there was with the Angel of multitude of the heavenly host, praising God, and saying, Glory to God in the highest and on earth, peace, goodwill toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this great thing which has come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph and the babe lying in a Manger. When they had seen it, they made known abroad the saying which was told them concerning this child. And all they had heard it wondered at those things which were told them by the shepherds. Notice we read, but Mary kept all these things and pondered them in her heart. We read statements like this several times about Mary. And the shepherd's return, glorifying and praising God for all the things that they had heard and seen as it was told unto them. And when 8 days were accomplished for the circumcising of the child, his name was called Jesus. Which was so named to the Angel before he was conceived in the womb. Jehovah, the Savior Jesus. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord. As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord, never a male that opened the womb that was so holy as this one. The Holy One of God. That holy thing which was born of her was called the Son of God. And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves or two young pigeons, a provision in the law of Moses for the poor of the flock, for those that didn't have enough money to pay for a more expensive offering. The very poorest of the offerings, that's what they offered. He entered in poverty into this world. He had nothing. He emptied himself. Of his form of God took on him the form of the servant. He came not to be ministered unto, but to minister, and to give his life a ransom for many in his very entrance, the very way in which he entered into this world, through the weaker vessel and into a condition of poverty down here. And behold, there was a man in Jerusalem whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord Christ. And he came by the Spirit into the temple, and when the parents brought him the child Jesus, that's the closest that the Spirit of God comes. In an expression it says, the parents brought in the child Jesus for to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now let us thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation. They were indeed his, his parents as far as the world was concerned, and the law.

But the Spirit of God when it singles out the actual person that was involved in his birth, always his mother Mary. Mine eyes have seen thy salvation, he says, which thou hast prepared before the face of all people, a light to light, and the Gentiles, and the glory of thy people, Israel. And Notice, and Joseph and his mother, maintaining the distinction, marveled at those things which were spoken of him. I'm going to come back to this verse. I have more to say about verse 33. But we'll leave it for now. And Simeon blessed them, and said unto Mary his mother. Notice that expression again, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yeah, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed. Now Anna comes on the scene. We pass that over and we'll pick up the story in verse 40. And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover, and when he was 12 years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. Notice the expression. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed. And his mother said unto him, Notice now. Son, why hast thou thus dealt with us? Behold, thy Father and I have sought thee sorrowing. She refers to Joseph in that way. Notice how he gently corrects her. And he said unto them, How is it that she sought me? Wish thee not that I must be about my father's business. A boy of 12. Telling his mother that Joseph's not my father. My. Fathers in heaven, and I am about his business. And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. Notice how often Mary is referred to as his mother. And Jesus increased in wisdom and stature and in favor with God and man. Now keep your place here. And we're going to turn back to the 69th Psalm. I want to read that, and then we'll flip right back to this portion. The 69th Psalm maintains the same truth. That the Spirit of God is very careful to guard. Verse 7. Psalm 69 The Messiah speaking, Because for thy sake I have borne reproach, shame hath covered my face, I am become a stranger unto my brethren, and an alien unto my mother's children. Not my father's children, my mother's children. Perfect consistency. Now I was reading a critique once on the NIV translation and the author was comparing it with the King James Version. And the first passage I, I, instead of comparing it with the King James, I looked at all the passages that he was critiquing and I compared them with

the J&D translation, Mr. Darby's translation. And in the first instance Mr. Darby agreed with the King James, the second instance he agreed with the King James, the third with the King James, the 4th with the NIV, and the 5th with the NIV. And there was a mixture. But one of the passages that Mister Darby agreed with the NID. I am fully convinced myself he chose the wrong reading. It's a question of manuscripts. First of all, this one's not as important, but verse 43 reads in these new translations and Mr. Darby's as well. And when they had fulfilled the days as they returned the child Jesus Tory behind in Jerusalem and instead of reading and Joseph and his mother knew not of it, it reads his parents knew not of it. Now that's an expression found in verse 41 and elsewhere and that's that's not a problem. Because it is used by the Spirit of God. But verse 33 there's a real problem. In the new translations. Instead of it reading and Joseph and his mother, it reads and his father and his mother marveled at those things which were spoken of him.

Now if you happen to have the new translation by Jay and Darby of the Moorish edition, you will notice that's the full notes, not the Stohill Bible and track, but the Moorish edition. You will notice that he gives a note there and in the in the note in the margin at the bottom, he says Joseph and his mother. And then he gives the manuscripts that support that reading. And he gives the manuscripts that support his father and his mother. All I'm saying is that in the light of all we've looked at, the whole testimony of the Holy Spirit, the internal evidence. Is against the reading his father and his mother. And so I've concluded that in that one instance, I definitely prefer the King James. I believe it's correct. I picked up on one of my journeys at a Christian bookstore. A New Testament according to the majority of the manuscripts. According to the majority text. The majority text is a text that has been built based upon the majority of the manuscripts. There are hundreds, thousands of them. And. The King James translation is built upon the Textus Receptus, which is five manuscripts used by Erasmus, and then he put together a Greek text and that's what we use in our King James. Mr. Darby didn't use a particular Greek text he used, he referred to the manuscripts and it's unfortunate his the Greek text that he used has never been printed to my knowledge. I'd like to know if it has. But anyway. I looked at verse 33 and 43 up in the in this New Testament according to the majority of the manuscripts, not just built on five, mind you, but built on the hundreds, the thousands that exist. And they say that the the Greek reads there Joseph and his mother, both cases, Joseph and his mother. I believe that's the correct reading in both of those verses it maintains. The the space, the distance between. Joseph and Mary Mary is always called by the Spirit of God, the Lorde mother. Joseph not so. And when Mary does it once, the Lord gently, even as a boy of 12 Corrects her, wished he not that I must be about my Father's business. Wonderful person, the doctrine of Christ. Very man, virgin born, the seed of the woman. Emmanuel, God with us, God manifest in the flesh. Do you know that person, Young boy, Young girl tonight? Do you know who he is? If you really know who he is. Then you are the Lords. And if you don't, you can know 1000 other things if you don't know who Jesus is. I tell this story. I know, I know. I'm a little over but pardon this. When I was in the southeast. I was told of one who was at the Lord's table. Breaking bread, whom I know. I've known him for years. Supposed him to be a brother. And this brother told me about him. He said he questions that Jesus is the Creator. And so I called up the leading brother of this assembly and I said we should have a talk with this brother and. And so we did. And as I talked with him, I said, is Jesus the Creator? And he said God created everything through Jesus. And I didn't like that answer. It's, it's not wrong, but it's it's, it's not enough. And then I asked him, is Jesus God? And he looked at me and he said, I'll answer that question later. Never answered. Never answered. If you don't know who Jesus is, you don't belong at the Lord's Table, that's for sure. You're not saved. He that holdeth not the doctrine of Christ bringeth it not. He doesn't have God, John says. And if he's not the virgin born son of Mary, we don't have a savior.

Conference: 1992, Christ's Manhood

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Address—C. Hendricks

Begin tonight by reading a verse from First Timothy three First Timothy chapter 3, verse 16 and without controversy. Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached unto the Gentiles, believed on in the world, received up into glory. There are six things mentioned here. I want to talk about the 1St 1:00 tonight. God was manifest in the flesh. Think of that. Think of that statement, that momentous statement. God was manifest in the flesh. God became a man. The person of Christ, who is he? Do you know Him? Do you know who he is? We sometimes speak of other truths developed from this, but this is the most basic, the most fundamental of all truths. The person of Christ who he is. There's one more verse in Second Epistle of John I'd like to call your attention to. Second John. 7. For many deceivers are entered into the world who confess not that Jesus Christ has come in the flesh. This is a deceiver in an Antichrist. I'm going to read that just a little differently. Notice the difference for many deceivers are entered into the world who confess, not Jesus Christ coming in flesh. They didn't so much the confession that he came, but the person who came. It's the confession of the person who came to talk of any of us in the room here tonight as coming in flesh really doesn't make much sense because that's the only way we can come. We're just humans, men and women, boys and girls. The only way we can come into this world is in the flesh. But here's the confession of a person that existed before he became flesh. The Word became flesh and dwelt among us. John says, And we beheld his glory, the glory as of an only begotten with the Father, full of grace and truth. God was manifest in the flesh, and it's this is this confession that John is talking about here to this elect lady and her children is the confession of His person, He who came in flesh. Coming in flesh brings before us His manhood, His humanity. He who came is his deity. God became a man, the most stupendous, one of the most stupendous truths of all Scripture. And then in verse nine he says, Whosoever transgresseth and abideth not. In the doctrine of Christ, he's just talked about the doctrine of Christ in verse seven. It's God manifest in the flesh, the person who came in flesh confessing him, and it says he that abideth not in the doctrine of Christ hath not God. He's warning this Christian lady, this elect lady and her children, that if one should come to her door purporting to be a Christian teacher and doesn't bring the doctrine of Christ the truth as to who he is, she's not to receive him. It says verse nine again, Whosoever abideth not in the doctrine of Christ hath not God. Then he says it in the positive way, he that abideth in the doctrine of Christ, he hath both the Father and the Son. So not to not to abide in the doctrine of Christ, and hold it in your soul. You don't have God, you don't know him, you're not saved. If you don't know who Jesus is and believe it in your innermost soul that he is very God and very man. It says you don't have God, but he that abideth in the doctrine of Christ, He is both the Father and the Son. Now he says to this elect lady and her children, verse 10, if there come any unto you and bring not this doctrine, this basic truth. Now we're not talking tonight about something non essential. There are a lot of things that. Are non essentials. We're talking about the most essential and basic and fundamental truth in all of scripture. Who is he? And if you're not clear on that, you haven't even taken Step 1 towards into the Christian life.

If there come any unto you purportedly a Christian teacher, and brings you not the doctrine of Christ, the word to this elect lady is, don't receive him into your house, neither bidding Godspeed. This is so serious that she is told have no fellowship with him. Close the door. Now we're going to look at the doctrine of Christ tonight, and we'll turn back to Genesis chapter 3. Genesis chapter 3 describes how Satan deceived Eve and she ate of the forbidden fruit, gave it to her husband Adam, and he ate and sin entered into the world. We will pick up the story in Genesis 3 at verse 14. This is after they had fallen into sin and the Lord God said unto the serpent. In the Satan, in the form of a serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat. All the days of light life. And I will put enmity between thee. God, the Lord is speaking to the serpent, to Satan I will put enmity between thee and the woman. And between thy seed and her seed. It that is, her seed shall bruise thy head, and thou shalt bruise his heel. Another translation renders that it The seed of the woman shall crush thy head, and thou shalt crush his heel. Now no sooner did sin enter into this world than God speaks of a coming Savior, a coming Redeemer. And he's called here the seed of the woman, and he says you have deceived Eve. And through the woman you have introduced sin, man is held accountable. The Bible says by one man sin entered into the world, and death by sin. And so death passed upon all men, for that all have sinned. And yet it was really Eve that did it. But Adam was responsible. He was the head. And so he's held accountable for what he allowed his wife to do, and then he followed suit. You know, everyone wants to be the boss. A lot of people do anyway to be the head. It's a sound thing to be in that position because you're then accountable. You're accountable for what happens. So man is held accountable. While it was the woman, the weaker vessel, the one who should have kept her place of subjection to her head. Adam. And turn the whole thing over, the whole question that she, the whole discourse that she had with the serpent, she should have turned that all over to Adam and retired in the background. But instead she took the lead and Adam allowed it, and sin entered into the world. So he enters through the weaker vessel and deceives her and seduces her to believe the lie, and sin enters in. So God says the seed of the woman, the very woman that you used to introduce sin. The seed of the woman, the one that comes from her, is going to crush the serpent's head. And in the process of crushing the serpent's head, he would have his heel crushed, and that was the cross. That was when the Lord Jesus died on the cross. He paid the penalty for sin. And he suffered, but he crushed and destroyed the power of Satan, who through death destroyed him that had the power of death, and delivered them, who through fear of death were all their lifetime subject to *****. So here we have the first prophecy, if you will, the first promise, the first announcement of a coming Redeemer. And that is the seed of the woman. It the seed of the woman shall crush thy head. Now let's turn to Isaiah chapter. 7. Isaiah 7 verse 10 Moreover, the Lord spake again unto Ahaz, saying, Ask the assign of the Lord thy God, Ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O House of David, is it a small thing for you to weary men? But will ye weary my God also? Therefore the Lord himself shall give you a sign.

You hold a virgin. Shall conceive. And bear a son, and shall call his name Emmanuel. Now here in this one verse in Isaiah 7. We have the doctrine of Christ. The Virgin conceives and bears a son. That's his humanity. He's born a man child into the world and his name is called Emmanuel, which means God with us. God was manifest in the flesh, a truth that you and I cannot with our finite puny minds really grasp. God and man in one person. In fact, the Word tells us that it says no man knoweth the Son but the Father. He only knows Him. He is past our ability to really understand how God and man could be united in one person. We have a tremendous verse in Colossians 2. It says, For in him Speaking of Christ dwelleth all the fullness of the Godhead, the Godhead, the Father, the Son, and the Holy Spirit, all the fullness of Deity dwells in him. And then the last word of that sentence is the crown jewel of the sentence bodily. In that man all the fullness of the Godhead dwells. Now just feed on that for a moment. Think upon it. Can you grasp it? Can you grasp all the fullness of deity dwelling in a man? But that was true of him. That was true of the baby. That was born of the virgin. Well, there are some modern translations that read verse 14. Behold, a young woman shall conceive and bear. A son should call his name Emmanuel. Well, that wouldn't have been a sign, because a young woman conceiving and bearing a son, that happens every day. There's nothing unusual about that. There's no. Significant sign in that. But for a virgin to conceive and bear a son, that indeed is a sign. The seed of the woman. And so the Virgin conceives. Now the correct, the more correct, the more literal translation says, Behold, the Virgin shall conceive and bear a son. And she'll call his name Emmanuel. Not any virgin would have met the conditions necessary to bear the Messiah. She had to be of a certain lineage, had to have a certain genealogy, she had to be there at a certain time so as to fulfill the prophetic word, so that when the Messiah came, he came exactly according to the prophetic clock. And he came through the through through the line that we have outlined in the Gospel according to Luke in the genealogy there. The virgin conceives and bears a son. Now let's let's not argue. With anyone about whether that Hebrew word rendered virgin, I don't know Hebrew that well means always virgin or could bear the meaning of young woman, but it means here virgin. The context proves it. And all we're going to look at in the New Testament how the Spirit of God guards the person of Christ, especially his humanity. We're going to look at passage after passage after passage. To substantiate. These truths that we've been looking at, He is the seed of the woman born of the virgin. If he isn't that, we don't have a savior. If he isn't that there is no savior for mankind and there's no gospel, there's no good news. Christ is the good news. Christ is the gospel. And if he is not all that the word of God says he was to be. Then he is not our Savior, but he is all notice. Now we turn to the New Testament. Matthew chapter one, Matthew's Gospel chapter one I'm going to read. The genealogy. I'll read it quickly and you'll notice one word that is emphasized in this genealogy in Matthew, which happens to be Joseph's genealogy. The word is begat. We'll read it over and over again. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac and Isaac begat Jacob, and Jacob begat Judas and his brethren.

And Judas begat Pharaohs, and Zahra of Themar, And Pharaohs begat Ezram, and Esrim begat Arum, and Arum begat Aminadab, and Aminadab begat Niacin. And they asked and begat Salman and Salman begat Boaz of Reykjav, and Boaz begat obit of Ruth, and Obed begat Jesse and Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias. And Solomon begat Roboam, and Rabon begat Abaya, and Abaya begat ASA, and ASA begat Josephat, and Josephat begat Jorem. And Joram begat Ozias, And Ozias begat Jotham. And Jotham begat Akaz, And Acas begat as a Caius, and as a Chaos begat Menasses, And Menasses begat Ammon, and Ammon begat Josius, and Josias begat Jekyas and his brethren about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconius begat Salathiel. And celestial begets a robabel, and Zerubbabel began to buy it. And Abaya begat Eliakim, and Eliakim begat Azor, and Azor begat Sedic, and Sedic begat Akum, and Akum begat Eliad, and Eliad begat Eliezer, And Eliezer begat Matt Fan. And Matt then begat Jacob. Now notice, and Jacob begat Joseph. It does not say, and it could not say, Joseph begat Jesus. It says Jacob begat Joseph, the husband of Mary, of whom was born Jesus. Who is called Christ? Joseph is never called in the scriptures. Jesus Father. By the Holy Spirit. He's called that by others, but not by the Holy Spirit. The Spirit of God guards against doing that. But Mary is called over and over again. His mother. Over and over again, for she was He was the seed of the woman. He came through Mary. But Joseph had nothing whatsoever to do with that conception or that begetting. Jacob begat Joseph, the husband of Mary, of whom was born Jesus. Who is called Christ? So all the generations from Abraham to David are 14 generations. And from David until the carrying away into Babylon are 14

generations. And from the carrying away into Babylon unto Christ are 14 generations. I just want to make this comment. The church that claims to be the Bride of Christ. Calls Mary the mother of God. Scripture never does. Scripture calls Mary his mother, refers to Mary as his mother, but it's always the Mary as the mother of his humanity. You see, God has no mother, only a father. The Lord Jesus as God has no mother, only a father. The Lord Jesus as man has no father, only a mother. No earthly father. For Joseph had nothing whatsoever to do with that birth, with that conception genetically. Nothing. And we'll see how the Spirit of God guards this Now verse 18, the birth of Jesus Christ. Was on this wise when as his mother Mary often she's called that over and over again by the Spirit of God when as his mother Mary was espoused to Joseph. Notice the guard here before they came together she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. Now if you have a margin in your Bible, I have one in mind. And there's a note there by the word conceived, and it reads Greek begotten. The word really is begotten. Matthew does not talk about Mary conceiving Matthew talks about the Holy Ghost begetting. In contrast to all those begettings that we read of Indiana, the genealogy recorded in Matthew, it's man begetting man begetting man begetting. Man begets and the woman conceives. That's the normal birth. Every one of us in the room here tonight is the seed of man.

There was only one man in this world that was called the seed of the woman. And that's the one who was virgin born. That's the one whom man had nothing to do with connection with that begetting. He was begotten in the power of the Holy Spirit, so this ought to read. That which is begotten in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins. Jesus, the most wonderful word in all of creation, Jesus, meaning Jehovah, the Savior God. Jehovah God manifest in the flesh, the Savior. He became a man in order that he might die for us on the cross, shed his precious blood, cleanse us from the stain of our sins, and become our Savior. But before he could do that, he had to come God's way. According to the Word. And so He did, He was begotten by the power of the Holy Ghost. Joseph had nothing whatsoever to do with that. And Luke speaks of Mary conceiving, and Matthew speaks of the Holy Ghost in place of man begetting, and his name is called Jesus. For He shall save his people from their sins. There you have the double truth, God and man in one person. Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet saying now he quotes Isaiah 714. Behold, a virgin shall be with child. There's no question about the meaning of this Greek word translated virgin. It means virgin and it has to, of course, according to the Scriptures, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel. Which, being interpreted, is God with us, and there we have the doctrine of Christ. God and Man in one person. The Virgin bringing forth that man child, his humanity, and his name is called God with us, Emmanuel. Then Joseph being raised from sleep, that is, the Angel of the Lord, had bidden him, and took unto him his wife. And notice now he knew her not till she had brought forth her first born son, and he called his name Jesus. Now it says in verse 18 in the middle of the verse. Before they came together, she was found with Child of the Holy Ghost. And this last verse adds the additional truth that he knew her not until the child was born. So that whole nine month development period, which I take to be quite normal, the the miracle in the birth of Christ was the conception. The begetting man had nothing to do with the begetting. Of that man child he was the seed, of the woman, where the seed of man, He was the seed of the woman. So Joseph knew her not till she had brought forth her first born son. And he called his name Jesus. And after that they lived a normal married life and Jesus had half brothers through his mother Mary. But there was no relationship, marriage relationship between Joseph and Mary until after the first born was born. And that's so important, the Spirit of God guarding, so that there can't possibly be the thought that that Joseph had anything to do with this, this son. Now, chapter 2. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem. What we're reading here took place a little bit short of two years after his birth. Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled in all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him in Bethlehem of Judea. For thus it is written by the prophet. And thou, Bethlehem in the land of Judah, art not the least among the Princess of Judah, for out of thee shall come. A governor. Notice that's a capital G It's referring to God, deity, a governor. That shall rule my people, Israel. This is the Messiah. Now then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared, and he sent them to Bethlehem and said, go and search diligently for the young child. I want to call your attention to that expression, the young child. We're going to read it over and over again in this chapter. It sets him off and apart from the others, the one in this case, Herod, who was seeking him. He wanted.

Kill him under the pretense that he wanted to worship him, but really he hated him. And but the young child is an expression we will meet with in this chapter over and over again, so watch it, and when you have found him, bring me word again that I may come and worship him also. His intent was to kill him. When they had heard the king, they departed, and lo, the star which they saw in the East went before them till it came, and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And when they were coming to the house, they saw the young child with Mary his mother, and fell down. And you'll find the young child and marry his mother are always put together because she was his mother. She was the mother of his humanity. Joseph never called his father because he was only his legal father. He was not genetically so. When they were coming to the house, they saw the young child with Mary his mother, and fell down and worshiped Him. And when they had opened their treasures, they presented unto him gifts, gold, His deity, His God, frankincense, His humanity, perfect man, and myrrh. His sufferings by which He has atone for our sins, shed His precious blood that cleanses from our sins. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the Angel of the Lord appeared to Joseph in a dream, saying, Arise, notice the language now. And take the young child and his mother. It is not arise and take your wife and son. No, the Spirit of God doesn't speak that way. Arise and take the young child and his mother. Joseph is here viewed as being often a part from the young child and his mother. They're coupled together. They're put together by the Spirit of God, and Joseph is just, you might say, one that takes them along. Legal father, yes, but not really. So he had no human father. Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. For Herod will seek the young child to destroy him. When he arose, he took the young child and his mother. By night and departed into Egypt, and he was there until the death of Herod, that it might be fulfilled. Which was spoken of the Lord by the prophet saying out of Egypt, have I called my son? Who is speaking my son? Who's speaking God? Is God the Father speaking? He's my son. And the one that can call him my son was either God the Father referring to him. In that eternal relationship that he had with him as the Son from all eternity, or Mary could say my Son. Actually so because. He was her son. As a man. Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under. He wanted to be sure for this calculation that he got that child. According to the time which he had diligently inquired of the

wise men. Then was fulfilled that which was spoken by Jeremy the prophet saying in Ramah was there a voice heard lamentation and weeping and great mourning. Rachel weeping for her children and would not be comforted because they are not. But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying, again, notice the language, Arise, and take the young child and his mother, and go into the land of Israel, for they are dead, which sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. And when he heard that Achilles did reign in Judea in the room of his father Herod, he was afraid to go thither, notwithstanding. Being warned of God in a dream, he turned aside into the parts of Galilee, and He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets. He should be called a Nazarene, a despised, hated, rejected, outcast, a Nazarene. Can anything good come out of Nazareth?

Now let's turn to Luke's Gospel chapter 3. We'll read a few verses from chapter 3 to start with. Luke, it has often been said, gives us moral order. Mark gives us especially chronological order, order in time, one event in time after the other. But Luke gives us moral order. You will see that in what we're going to read here. Luke 3, verse 19. But had the Tetrarch being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added this. Yet above all, and that he shut up John in prison. Now when all the people were baptized, it came to pass that Jesus also being baptized and praying that heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him. And a voice came from heaven and said, Thou art my beloved Son, in thee I am well pleased, who? Speaking the Father, the Father speaking from heaven, declaring Thou art my beloved Son, and whom I'm well pleased. There we have his deity, his father. He was always his father. Notice now the very next verse and Jesus himself began to be about 30 years of age being Here's the guard. By the Holy Spirit being, as was supposed, the son of Joseph, which was the son of Eli, which was the son of Matt that and so on. Now I said before, and I just want to make this comment, that. This is the genealogy of Mary. Matthew gives you the genealogy of Joseph. The son of Eli, Well, it was common in those days. Actually, he lies. Offspring was Mary. This is Mary's genealogy, so it ought to be. The real thought is which was the son-in-law. Of Joseph, excuse me, which was the son-in-law of Eli? Joseph was the son-in-law of Eli, that is, this is Mary's daughter. Eli was the father of Mary, and Joseph was his son by marriage. Very common in in Hebrew and in biblical language. So we have in Luke the genealogy of Mary, and his humanity is traced. All the way through. Read the last verse 38 which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. Adam is here called the Son of God by creation. He was created directly from the hand of God. So he was the Son of God as created. The angels are called sons of God also because they are created directly by God. But the Lord Jesus is the Son of God, not by creation. But he is the Son of God from all eternity. It is an eternal relationship that he had with the Father. For all three persons of the Trinity are God the Father, the Son, and the Holy Spirit. But this genealogy traces him back to Adam. Giving us his true humanity. And from whom did he derive his humanity was From his mother, not from his. Legal father who had nothing to do with his birth. But from his mother. Scripture says he was born of a woman. Born under law that he might redeem them that were under law. Born of a woman. Revelation 12 Says pictures the woman bearing a man child. And we know that Israel but came through Mary, and she bore the manchild who would be the Redeemer, the seed of the woman. Now let's turn back while the guard here is being, as was supposed, the son of Joseph. Let's turn back to Luke chapter one verse. 24. And after those days, his wife Elizabeth conceived and hid herself five months saying. Thus hath the Lord dealt with me in the days wherein He looked on me in mine affliction. He looked on me to take away my reproach among men. And in the sixth month the Angel Gabriel was sent from God into a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph of the House of David. The virgin's name was Mary. And the Angel came in unto her and said, Hail thou that art highly favored, the Lord is with thee.

Blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. We read in Daniel's prophecy that the Antichrist would not regard the desire of women. Well, what was the desire of women? The desire of a godly Jewish woman was to bear the Messiah. To bear the Christ. And here is this Jewish maiden that has been selected by the Spirit of God to be the mother. Of the Lord's humanity. Highly favored. The Angel said unto her, verse 30 Fear not, Mary, for thou hast found favor with God, and behold, I shall conceive in thy womb, and there the word conceive is proper. Luke talks about Mary conceiving. Matthew talks about the Holy Ghost begetting. Thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the highest, the highest the title for God. And the Lord God shall give unto him the throne of his Father David. And he shall reign over the House of Jacob Forever, and of his Kingdom there shall be no end. What a person is being announced here to her? Then said Mary unto the Angel, How shall this be, seeing I know not a man? She had no relationships, and no relationship with a man, with Joseph or any other man. She was the virgin. Now verse 35 Tremendous, tremendous verse. And the Angel answered and said unto her, the Holy Ghost. Shall come upon thee. And the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. Notice it does not say. Shall become the Son of God, it says, that holy thing which shall be born of these shall be called. The Son of God. He was the Son of God from all eternity. We were looking this afternoon at Philippians 2, where it says he emptied himself. What did he empty himself of? Of the form of God by assuming the form of a servant. Did he empty himself of his love? No. Did he empty himself of His Holiness? No. Did he empty himself of his power? No. He entered himself of His glory. Is the outward form of God. Did he empty himself of his sonship? No. When he entered his own creation, he was called the Son of God. Sun in time thou art my son, This day have I begotten thee. Not the miserably poor and wretched translation. This day have I become your father? He did not become his father when he was born in time. He did not become his father at any point in time. He was always his father. The Eternal Father, the Eternal Son, dwelling together in a past eternity in the blessedness of Deity. He never became his father. He was begotten in time as to his humanity. And as that one that was born in time, he was called the Son of God. He carried his sonship into time. He did not lay that aside. Why does it say this holy thing? Therefore that holy thing which shall be born of thee. I looked the word up in the original and it's it's the word holy in the neuter gender. If it was in the masculine gender, it would be holy one. But it's holy thing. Why? Because he's talking about his holy humanity. His humanity was in the state of holiness. When Adam was created, his humanity was in the state of innocence.

Without sin, but capable of sinning. And when he took of the forbidden fruit with his wife Eve, sin entered into the world. Death by sin. So we're all sinners now. We all partake of sinful humanity. Adam's humanity did not change. He was still a man as much after the fall as before, but the state of his humanity changed. Changed from innocent. To sinful We sometimes look at a newborn baby and we'll say that innocent little thing. They It's not an innocent little thing, it's a sinful little thing. Because we're born in sin. And shape and iniquity. There is no such thing as innocence as to the state of humanity any longer. That was lost at the fall and when you're saved and when you come to know the Lord Jesus Christ as your personal savior, the one that shed his precious blood to cleanse you from your sins and to wash you white as snow to make you fit for heaven. When you're saved you you partake of a new nature, a new life which is holy just like Christ's. That first John three. I don't remember the verse 9. Whatever it is it says he that is born of God cannot. Because his seed abideth in him, he cannot sin because he's born of God, he has that holy nature. And one of the blessed, the most blessed things of heaven is going to be we're not going

to have the flesh anymore. We're not going to have that sinful nature. We're going to be before God in the in the very nature of Christ, that holy nature. So Christ humanity was holy. We've had three states of humanity innocent that's gone that will not be recovered, not returned to. When you're saved, you don't go back to the paradise of Eden. That was wonderful, but it was lost by sin. But we're brought into a state of fixed and subsisting holiness in Christ. We partake of His holy life. So here it says, when he entered into the world, that holy thing referring to the holy nature of his humanity, which shall be born of thee, shall be called the Son of God. And if you don't have that holy nature? That holy life, if you're not born of God, if you don't partake of the divine nature by faith in Christ. You'll not get there. You wouldn't be comfortable in heaven without a life that can enjoy him. You need to be born of God. You need two things as a Sinner. You need a new life, a new nature to enjoy Him, and you need to have your sins forgiven. And we have that through His precious blood. His blood cleanses us from all sin. Verse 35. I'll read it again it to me. It's such a thrilling verse. The Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived the son of her old age, and this is the 6th month with her who was called barren, for with God nothing. Shall be impossible. And Mary said, Behold beautiful, listen to what she says, behold the handmaid of the Lord. Be it unto me according to thy word. And the Angel departed from her, She submits immediately. Immediately. No words like, Oh, I'm not worthy of this Lord. No, he just submits. He accepts what the Lord told her. I'm going to bear the Christ of God. I'm going to bear the Son of God. The most honored woman. Indeed she was, and Mary arose in those days and went into the Hill Country. With haste into a city of Judah, and entered into the House of Zacharias, and saluted Elizabeth. And he came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me for law? As soon as the voice of thy salutation sounded in my ears, the Bay bleeped in my womb for joy. And blessed is she that believed, for there shall be a performance of those things that were told her from the Lord. And Mary said, my soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. She needed a Savior like you and I. The doctrine of the Immaculate Conception of Mary is impossible. Because she had an earthly father as well as an earthly mother, and so she was a Sinner, just like you and I are. We're all born in sin, but when the Holy Ghost came upon Mary taking the place of an earthly father doing the begetting, He did the begetting.

He preserved that holy humanity of Christ, so that none of the sinfulness of Mary's nature was transmitted to it, and He was that holy thing. That was born by the preserving power of the Spirit of God. And without that, it's impossible. Impossible that anyone. Borne by the natural. Process of man and woman impossible that that product could be sinless. What the Lord Jesus, being the seed of the woman was the sinless one, His holy humanity? When you're asked the question, could the Lord Jesus have sinned? Can holiness sin? Holiness is delight in what is good and abhorrence of evil. That's what it is. It's essential truth of what holiness is. Every suggestion to him towards sinning was painful and grievous and abhorrent to him because he was holy. He could not sin because He was holy in humanity. He could not sin because He was God manifest in the flesh. God would never unite to a sinful human being. The doctrine of Christ. Eternal. He could not sin. I love the one tract I picked up. It said could God Incarnate sin? The very question is answered by the by the way it's put could God Incarnate sin? Of course not. But he couldn't sin because of his holy humanity. We won't be able to sin. We can't sin in our new nature. It's impossible because it's holy. It's a life of Christ. And all we're waiting for is the removal of the flesh. At the resurrection and we will then be in a state of holiness. Which is just like his as man. Well. Beautiful to read Mary's words. I want to get into the second chapter, so I'm going to Passover the rest of this in chapter one, just for the sake of time, and we'll read chapter 2. It came to pass in those days. There went out a decree from Caesar Augustus that all the world should be taxed. And this taxing was first made when Serenius was governor of Syria. And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee out of the city of Nazareth. To Judea into the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his espoused wife, being great with child. And so it was that while they were there, the days were accomplished that she should be delivered, And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a Manger, because there was no room for them in the inn. Think of it. The creator of the universe enters his own creation. Another point. He's never called, never in Scripture a creature. He's never spoken of, even as to his humanity, that it was created. Never. It says in Hebrews 10A body, Hast thou prepared me? And we could speak a long while on that word prepared, but I don't have time tonight. A body hast thou prepared me? Not created. He was the creator and he enters his own creation, becomes a servant. Takes that place in lowly grace to reach us and bring us into blessing. But even his humanity is never spoken of as being created, because the Spirit of God guards that truth. He's the creator God over all, blessed forever. Verse eight. There were in the same country shepherds abiding in the field, keeping watch over their flock by night, and lo, the Angel of Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angels said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. Yes, he enters his own creation as a little babe. In poverty, in weakness, born in a stable, laid in a Manger, There was number room in the inn, no room for the Creator. Think of that. No room in their hearts and don't ever forget it. This world has no room for Christ. Don't ever forget it. It hasn't changed. It's no different. It's worse because it's the at the end of 2000 years.

Of Christian witness. It's about ready to overthrow. Christianity entirely just waiting for us to be raptured, and then that will hasten speedily. Lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them. Verse nine. And they were sore afraid. In the Angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For under you was born this day in the city of David, a Savior, which is Christ the Lord. No. Great. Announcement Public announcement about his coming. Just to a few shepherds, it says in Genesis the shepherds were an abomination to the Egyptians. And here the Lord reveals his coming into the world in the lowliest of circumstances to those that were abominations to the Egyptians, the shepherds. Unto you, as born this day in the city of David, a Savior, which is Christ the Lord, this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes, lying in a Manger. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest and on earth, peace, goodwill toward men. He came to pass as the angels were gone away from them into heaven. The shepherd said, one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us. They came with haste, and found Mary and Joseph and the babe lying in a Manger. And when they had seen it, they made no one abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these sayings, these things, and pondered them in her heart. And the shepherd's returned, glorifying and praising God for all the things that they had heard and seen as it was told unto them. Mary kept all these things in her heart. Remember, she was the. She was the number one person that was down here that knew how Jesus came into this world. She knew that man had nothing to do with that birth, with that conception. She knew. Joseph knew. Those two knew. And when 8 days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the Angel before he was conceived in the womb. And when the days of her purification according to

the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord. As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord. We don't have time to turn back. But if you look it up in Leviticus 12, it says they were to bring a lamb for a burnt offering and a turtle dove or a young pigeon for a sin offering. But there was provision made for the poor of the flock. They could bring 2 turtledoves or two young pigeons if they couldn't afford the lamb. And so that's what it says, to offer a sacrifice according to that which is said in the law of the Lord. A pair of turtledoves or two young pigeons. We were we had before us this morning at the breaking of bread. The he who was rich became poor, and when he entered this scene, he came into the very tourist of conditions. They were so poor they couldn't even afford a lamb for a burnt offering. So they offered a turtle dove for the burnt offering and for the sin offering. And behold, there was a man in Jerusalem whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple. And when the parents brought him the child Jesus to do for him, after the custom of the law, then took him up in his arms, and blessed God, and said, Lord, now let us thy servant, depart in peace according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people, Israel. Notice now. And Joseph and his mother, maintaining the distinction, marveled at those things which were spoken of him. There are that verse happens to have. Some manuscripts that read his father and his mother marvelled at those things which were spoken of him. I'm convinced from all the testimony of Scripture that that's a wrong rendering, That's a wrong reading. And what we have in our King James Bible is right. Joseph and his mother. That maintains the distinction between Mary, the mother of the Lord, and Joseph. That's consistent with all we've been looking at. So I believe it ought to read exactly as it reads here. Joseph and his mother marveled at those things.

Which were spoken of him. And then the very next verse confirms that. And Simeon blessed them, and said unto Mary his mother. Behold, this child is set for the fallen, rising again of many in Israel, and for a sign which shall be spoken against. Yeah, a sword shall pierce to thine own soul. Also that the thoughts of many hearts may be revealed. Now we're just going to the end of the chapter and then we finished. Verse 41. Now his parents went to Jerusalem every year at the feast of the Passover, and when he was 12 years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem. And Joseph and his mother knew not of it. Now some manuscripts there read His parents knew not of it. I don't have any trouble with that. Verse 41 speaks of his parents and other passages because they were that Joseph and Mary. But I do object to verse 33 reading his father and his mother. Says they, supposing him to have been in the company, went a day's journey. I want, I want to emphasize that in this very passage that truth is guarded again by the Spirit of God. We'll see it in a moment by the Lord Himself. They, supposing to him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And he came to pass that after three days they found him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed. And his mother said unto him, Son. Why hast thou thus dealt with us? Behold thy father, and I have sought thee. Sorrowing very naturally referring to Joseph as his father. He was that legally, but not actually. Notice how the Lord gently corrects her in the next verse. A boy of 12, mind you. And he said unto them, How is it that ye sought be wished ye not that I must be about? My father's business. And he's referring to God his Father there, of course, my father's business. And then the next verse is quite a statement. They understood not the saying which he spake unto them. You know how slow we are to apprehend the deep truths of the person of Christ. It was number different with Joseph and Mary, though. Mary knew far more than we do in one sense, and yet we know more, far more than she did in another sense. They understood not. He was only 12. They probably never told him how he got here. Maybe they thought he didn't know. Maybe they didn't realize. Mary pondered these things in her heart. Says they understood not the saying which He had spent, which He spoke unto them. He went down with them and came to Nazareth, was subject to them. But His mother kept all these sayings in her heart. We began the meeting tonight. Who is He? In yonder's stall, that little baby. Just think of it. The creator of the universe becomes a baby. Enters his own creation through the womb of the Virgin. Conceived by the Virgin, by the begetting power of the Holy Spirit. Born of a virgin. God with us, Emmanuel. Do you know him? Do you know who he is? That was the most important question the Lord put to the Pharisees. He said, What think you of Christ? Whose son is he? They said, David's son of David. How then doth David in spirit call him Lord? Quoting the 110th Psalm, saying, My Lord said it unto the Lord. Said unto my Lord, Sit thou with my right hand, until I put thine enemies as footstool of thy feet. If David, then call him Lord. How is he his son? They couldn't answer. They didn't know who Jesus was. They didn't know. They couldn't answer. To them, he was just David's son. A man. As David's Lord, he was God. Do you know him as very God, very man? What thinking of Christ is the test to try both your state and your scheme. You cannot be right in the rest unless you think rightly of Him. As Jesus appears to your view, as he is beloved or not, so God is disposed to you, and mercy or wrath is your lot.

The most important question you'll ever have to answer is who is he? You better know who he is, very God. Very bad. We've gone over, so we'll just pray.

Shadow Hills Conference: 1997, The Doctrine of Christ

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Address—C. Hendricks

Let's start by reading a verse from First Timothy. First Timothy, 316. And without controversy. Great is the mystery of godliness. God was manifest in the flesh. Justified in the spirit scene of angels. Preached unto the Gentiles, believed on in the world, received up into glory. I'd like to talk about the first one. God was manifest in the flesh. Tremendous truth. Let's turn to second John for a verse or two. Second John. Verse 7. For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. Verse 9. Whosoever transgresseth. And abideth not in the doctrine of Christ, hath not God? Very strong statement, isn't it? Whosoever abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father. And the son. So here John is talking about something that is fundamental truth. The doctrine of Christ, the truth as to His person, who he is. And he talks about the deceivers and the Antichrist that have entered into the world who do not confess Jesus Christ coming in the flesh. He says this is

the deceiver and the Antichrist. The confession of his person. Most wonderful confession that we can make. Jesus Christ coming in flesh. The confession of this person, he who came in flesh. That of course supposes his pre existence before he came in flesh, coming in flashes, his manhood. Jesus Christ who came in the flesh. Brings before us his deity. Be the person who came. Would be senseless to talk of us coming in the flesh because that's the only way we can come. But here was a person that preexisted before he came in the flesh, before he became a man. And this confession that John talks about is the confession as to his deity and as to his humanity. And he says, he that abideth not in the doctrine of Christ hath not God. So this is fundamental, isn't it? And he that abideth in the doctrine, he hath both the Father and the Son. Fundamental truth. I'd like to look at the doctrine of Christ a little bit tonight. Some of it, some of some of that which concerns him. We start with Genesis chapter 3. Genesis chapter 3. This is after the fall. Verse 14 The Lord is speaking to the serpent. Who had just seduced Eve to take of the forbidden fruit? Deceived her and she took it and ate and gave it to her husband and he took it in ate. Verse 14 And the Lord God said unto the serpent, Because thou hast done this. Thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman. And between thy seed and her seed. Now here he talks about the woman's seed, the serpent seed, and the woman seed, her seed. It that is the woman's seed shall bruise thy head. And thou shalt bruise his heel. So here we have the 1st. The first mention sin having come into the world right away, the Lord says to the serpent, who was the one that brought sin in through the weaker vessel, the woman. He says the seed of the woman. The very one whom he had deceived and seduced into sin is the very one who would bear the coming Redeemer to destroy and crush the serpent's head.

The seed of the woman, it shall bruise or crush thy head. And thou shalt bruise or crush his heel. The seed of the woman. Now we're going to trace this theme through Scripture and it brings before us. His humanity, and it also brings before us the one who became that. That he is God. Let's turn to the Isaiah Chapter 7. Isaiah Chapter 7. Verse 10. Moreover, the Lord spake again unto Ahaz, saying, Ask the sign of the Lord thy God, Ask it either in the depth or in the height above. But Ahas said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O House of David, Is it a small thing for you to weary men? But will ye weary my God also? Therefore the Lord himself shall give you a sign. Behold, a virgin. Shall conceive and bear a son, and shall call his name Emmanuel. Now here we have both his humanity. The Virgin conceiving and bearing the Son. And his name is called Emmanuel. God with us, God manifest in the flesh. A sign. Now, in some of the modern translations that verse reads, a young woman shall conceive and bear a son. But that wouldn't be a sign because young women bear sons every day. But it's a sign if the virgin, the virgin conceives and bears a son. And we're going to see that. You don't have to get into an argument with anyone about the meaning of this Hebrew word, whether it means virgin or young woman. It might be able to be rendered both of those ways, depending upon the context. But here, there's no question about it. It's a sign which would indicate a special, unique, never to be repeated birth of the Messiah. The seed of the woman. So every one of us in this room tonight is the seed of man. But here was one who was to be the seed of the woman, a most unique and unusual expression which would come and crush the serpent's head, destroy the one that brought in all the the the havoc, the ruin, the sin. So disturbs us. Down here in the scene. A virgin, the Virgin shall conceive. And bear a son, and shall call his name. Emmanuel. Now let's turn to Matthew chapter 1, where we're going to see this wonderful truth guarded by the Spirit of God very carefully in all of Scripture. You see, if he wasn't the seed of the woman, if he wasn't virgin born, we don't have a savior. We don't have a savior, and we'll develop that a little bit more. I'm going to read this. Genealogy quickly. Matthew 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Ferris, and 0 of themar And Pharaohs begat Efram, And Efram begat Aram, and Aram begat Aminadab, and Aminadab begat Naysin, and Naysin begat Salman, and Salman begat Boaz of Recap and Boaz begat Obid. Of Ruth and Obed begat Jesse and Jesse begat David the king, and David the king begat Solomon. Of her that had been the wife of Urias and Solomon begat Roboem, and Roboem begat Abaya, and Abaya begat Isa and ASA begat Josephat and Josephat Begat Joram, and Joran begat Uzias. And Isaiah's begat Joatham, and Joatham begat Achas, and Ecz begat Ezekius, and Ezekias begat Manassehs, and Manassas begat Ammon, And Ammon begat Josias, And Josias begat Echonius and his brethren about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconias begets Elathiol, and Salathiel begets Zerubbabel, And Zerubbabel begat Abayad, and Abayad begat Iliacum. And iliacum begatis or an azor begat sedic, and sedic begat acum. And akam begat eliad.

And Eliah begat Eliezer, and Eliezer begat Matt Fan, and Matt Than begat Jacob. And Jacob begat Joseph. Now notice the change. It doesn't say. It can't say. Jacob. Joseph begat Jesus because he had nothing to do with this birth. Nothing. And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Mary is mentioned over and over again in scripture as Jesus Mother, Jesus Mother. Joseph never by the Spirit of God, is called his Father. Men called him that legally he was so, but not really. He really had nothing to do with that birth. No, it was miraculous. It was the seed. Christ was the seed of the woman. He was born of the Virgin. And if we don't hold that truth? We don't hold the doctrine of Christ. Fundamental truth as to his person, because if he was begotten of a man like all these others, begat, begat, begat. If it was a man that begat him, we don't have a saviour, because he wasn't the fulfilment of the prophecy that the seed of the woman would crush the serpent's head, and that the virgin would conceive and bear a son. Verse 17 so all the generations from Abraham to David are 14 generations and from David until the carrying away into Babylon are 14 generations and from the carrying away into Babylon unto Christ our 14th generations. Now the birth of Jesus Christ was on this wise when as his mother Mary and she's called that over and over again. The Roman Catholics speak about Mary as the Mother of God. Well, as to that God has no mother, Jesus. As to his deity. Only has a father. No mother. As to his humanity, he only has a mother. No father. That is, he has no human father. The one who did the begetting in connection with the birth of Christ was the Holy Spirit. He took the place of the man in the normal birth that we're experiencing that all these that's why I read that genealogy because you get the word begat begat begat over and over again. Not so a man be getting. This one, this unique birth. Now the birth of Jesus Christ was on this wise when as his mother Mary was espoused to Joseph. Notice the guard before they came together. She was found with child of the Holy Ghost, then Joseph. Her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. Now if you have a margin in your Bible, as I have in mind, conceive, there's a little note too, and it says Greek begotten. It's not the word for conceived. Matthew doesn't use the word conceived. Luke does. But Matthew uses the word begotten because that's consistent with the genealogy in Matthew. Matthew says that Abraham begat Isaac, and Isaac begat Jacob, and so on. But who was the begetter in the birth of the Lord Jesus Christ, the Holy Spirit? The Holy Spirit. So it should read that which is begotten in her is of the Holy Ghost. Mary conceived, that's Lukes teaching and the Holy Ghost begat, that's Matthews teaching. And so there was no man involved in that begetting process. He was the seed of the woman. Born of the Virgin. And man had nothing to do with it. It's, it's interesting, isn't it, that it was through the woman that Satan introduced sin into the world. And it's through the woman. That God introduces the destroyer of the serpent. The seed of the woman who would crush the serpent's head, the very vessel, the weaker vessel that Satan attacked and seduced and deceived, is the very

one, the weaker vessel that the Christ of God, the Messiah, Emmanuel, God with us, came into this world through the woman.

And she shall bring forth a son, and thou shalt call his name Jesus. Oh, that name Jesus, so wonderful. What a wonderful name, the most wonderful name in all the universe. It means Jehovah the Savior. Goes on to say Jehovah of course is his Godhead and the Savior. It says, for he shall save his people from their sins, his manhood. He couldn't save us had he not become a man, had he not come right to where we were and become one of us in a part. And she shall bring forth. A son. And thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet saying, and here we clearly now he quotes Isaiah 714. Now there's no question about the word in Greek it means virgin. But the teaching of the Spirit of God, the way he guards this truth, there's no question about the teaching of the Scriptures. Behold, a virgin shall be with child. And shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. So here in this verse we have the doctrine of Christ. He is very man. Born of the virgin and very God, Emmanuel, God with us. Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife. And he knew her not till she had brought forth her first born son, and he called his name Jesus. Notice these two guards in verse 18 it says when as his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost, so before they came together. She was. Found with child of the Holy Ghost in verse 25 adds the truth that he knew her not till she had brought forth her first born son. So during the nine months of development of the child and the womb of the virgin, there was no marital relations between them. He knew her not till she had brought forth her first born son and he called his name Jesus. So God preserved the truth that Joseph had nothing, nothing, nothing to do with this birth. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him in Bethlehem of Judea. For thus it is written by the prophet. And thou, Bethlehem, in the land of Judah, art not the least among the Princess of Judah, for out of these shall come a governor. That shall rule my people, Israel. This one that is coming. As the seed of the woman virgin born is to be the governor, he's God. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared and he sent them to Bethlehem and said, go and search diligently for the young child. Now notice this expression here, the young child, it's going to, we're going to come across it a number of times. And it's, it's an expression which sets him apart, sets him apart from the the other one that is mentioned. Certainly there was a distance between Herod and the young child. And Herod says, then he sent them to Bethlehem, and said, Go and search diligently for the young child, for when you have found him, bring me word again that I may come and worship him also. He wanted to destroy him, of course, in his hatred. When they had heard the king, they departed, and lo, the star which they saw in the East went before them till it came, and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And notice, and when they were come into the house, they saw the young child with Mary his mother. They are often mentioned together, the young child, Mary his mother, never the young child, and Joseph his father, never, never. Do you have that expression? They saw the young child with Mary his mother, and fell down and worshiped him. And when they had opened their treasures, they presented unto him gifts, gold and frankincense. And.

The gold symbolizing His deity, the frankincense His holy humanity, and the myrrh, His sufferings by which we are saved. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the Angel of the Lord appeared to Joseph. Again, notice the precision of the language of the Holy Spirit in a dream, saying, Arise and take the young child and his mother. Notice how that expression removes Joseph from the young child and his mother. He doesn't say take. Your wife and son. No, he doesn't say that. It says take the young child and his mother. Joseph is is spoken of as though he is distant and apart from the young child and his mother. That is the language of the Holy Spirit. Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. For Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night and departed into Egypt, and he was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord by the prophet saying out of Egypt have I called my son? Now who's speaking? It's the Lord, that's it's the. The Lord that is speaking, that says out of Egypt have I called my son? The father says that. And he was indeed the son of the father, not the son of Joseph. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem. And in all the coasts thereof from 2 years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled, at which was spoken by Jeremy the Prophet saying in Rhema was there a voice heard lamentation and weeping, and great morning. Rachel weeping for her children, and would not be comforted. Because they are not. But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt. Notice again saying, Arise and take the young child and his mother. And go into the land of Egypt. The language is almost as though Joseph. Was. Apart from the young child and his mother, and indeed in connection with that birth, he certainly was. Take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee, and he came and dwelt in the city called Nazareth, that it might be fulfilled which was spoken by the prophets. I should be called a Nazarene, A Nazarene A despised one. Shall any good thing come out of Nazareth? Now let's turn to Lukes Gospel Chapter 3. You will see the language is somewhat different. The genealogy is different. Matthew talks about begetting. The man begetting in all of the births except the last one mentioned, where it says Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who was called Christ. But in Luke chapter 3 we read in verse 19, For, we'll just start there. But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added this. Yet above all that he shut up John in prison. Now when all the people were baptized, it came to pass that Jesus also being baptized and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him. And a voice came from heaven which said, Thou art my beloved son, in thee. I am well pleased. Now we've been often told that Luke gives a moral order of things, and here we have a beautiful moral order. God the Father speaks from heaven. Thou art my beloved son, in thee. I am well pleased, son of the Father.

And the next verse says in moral connection. And Jesus himself began to be about 30 years of age being and now the guard in the parenthesis, as was supposed the son of Joseph, which was the son of Heli, which was the son of Matt Fat, which was the son of Levi, and so on. Notice the genealogy. And Luke doesn't use the word begat, it uses it in Matthew. And Matthew speaks of the Holy Ghost begetting, and Luke speaks of the Virgin conceiving. But we have the guard being, as was supposed, the son of Joseph. Now let's turn back to Luke chapter 1. And we look at a number of scriptures here. Verse 24 and after those days his wife Elizabeth conceived and hid herself five months saying. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month the

Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph of the House of David, and virgins name was Mary. And the Angel came in unto her, and said. Hail thou that art highly favored. The Lord is with thee. Blessed art thou among women. And indeed she was. It says in Matthew, it says in Daniels prophet prophecy, I think it's Chapter 11, it says about the the Antichrist, it says he shall regard the God of forces and he shall not regard the desire of women. What was the desire of women? What was the desire of a godly Jewish woman? It was to bear the Christ, to bear the Messiah. And here now is this Jewish maiden the virgin. I believe that when we read of it of the the word virgin, it shouldn't be a virgin shall conceive as though anyone. Would do. But the Virgin, There was one specific virgin, and she had to conceive and bear the sun according to Daniels prophecy, so that the Messiah was born at that precise moment in history, and the only one that could create that exactly was God himself, the Holy Ghost, the beginner. And then she conceived. The Holy Spirit begat Mary conceived. Blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not, Mary. For thou hast found favour with God, and behold, thou shalt conceive in thy womb. Now there the word conceive is proper, not in Matthew, in Matthew it should be begotten, but here it is conceived. Thou shalt conceive in thy womb, and bring forth a Son. And shall call his name Jesus. He shall be great. And shall be called the Son of the Highest. The highest, of course, is a title of deity. And the Lord God shall give unto him the throne of his Father David. And he shall reign over the House of Jacob Forever. And of his Kingdom there shall be no end. Now notice Mary's words. Then said Mary unto the Angel, How shall this be? Seeing I know not a man. There again we have the truth established. She had no relations with a man whatsoever. She was truly the virgin. And the Angel answered and said unto her, This is one of the most tremendous verses in all Scripture. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. Now, by this overshadowing of the highest. The power of God overshadowing her. The Holy Ghost coming upon her. The result of that be getting and her conceiving was the Son of God come into this world preserved by the power of the Holy Ghost from all taint of sin.

That holy thing which shall be born of thee shall be called the Son of God. What Adam was created? He was created in innocence. The state of humanity in Adam before the fall was innocence. After the fall, the state of humanity changed. Sinful. That's what we partake of. But here we have a third condition or state of humanity, holy. Holiness. And what is holiness? Holiness is abhorrence of evil and delight in what is good. And here we have the holy humanity of the Lord Jesus spoken of, as that holy thing which shall be born of thee shall be called the Son of God. So Christ, humanity is holy. Now we partake of that in the new creation. When we are born of God, we have His life and nature. John tells us that that which is born of God cannot sin, for his seed remaineth in us, and he cannot sin, for he is born of God. Now that was a life of Christ, That was His holy humanity. Adam, innocent, was sinless but capable of sinning. Christ in holiness is sinless, incapable of sinning, incapable of sinning. Holiness of horrors, Evil. It has no nothing in it that would respond to it. In fact, it is. It repels. It repels evil. And that there we have the holy humanity of Christ. Some when they're asked the question, could the Lord Jesus have sinned, they say, well, if he couldn't have sinned because he was God, well, that's true. God united to to humanity is incapable of sinning, of course, but there's more to it than that. His humanity was holy, incapable of sinning as to the very essence of his humanity. Holy, that holy thing. Which shall be born of thee, shall be called the Son of God. Why does it say thing? Why is the word holy in the neuter instead of the masculine that holy? I believe it's because it's bringing before us the holy nature that Christ has. As he came into this world. And when we partake of that, when we're born again, we partake of that holy nature which is incapable of sinning. Behold, thy cousin Elizabeth, she had also conceived a son in her old age, and this is the 6th month with her who was called Baron. For with God, nothing shall be impossible. Now all of these points that we are looking at, the way the Lord came into this scene, you know, even as to His humanity, it wasn't created. Nowhere does the Word of God use the word created in connection even with His humanity. He was the Creator and when he entered his own creation. He came through the instrument of the woman when Adam was created from the dust of the ground, and God breathed into his nostrils the breath of life. He came directly from the hand of God, and he's called the Son of God by creation. But here is the Son of God from all eternity, the one who was with the Father from all eternity. He enters his own creation, the Creator. And it says in Hebrews 10A Body, hast thou prepared me? But nowhere does it say. Created. That's a quote from Psalm 40, and Psalm 40 says my ears hast thou digged. Again, the word created is not mentioned in connection with the holy humanity of Christ. He chose upon coming into this world. To enter it through the weaker vessel, the woman whom Satan used to bring in sin, and he's going to put sin away by the one that came through that very vessel, the seed of the woman. Nothing shall be impossible. Elizabeth had been barren, and now she's going to have a son. And Mary said, Behold the handmaid of the Lord, be it unto me, according to thy word. And the Angel departed from her. Beautiful. Mary, that godly, lowly, humble Jewish maiden, so pure. So subject to the Lord, not a word. I'm not worthy, Lord, not a word. She just says, Be it unto me according to thy word. Complete submission to the word of God and to the will of God. She accepted that she was going to be that one.

Through whom the Messiah came. And Mary arose in those days, and went into the Hill Country with haste into a city of Judah. And entered into the House of Zacharias and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary. The babe leaped in her womb, and Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For Lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord. And Mary said, And we want to read this. I love to hear Mary's words. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Now how deeply she entered into the words she was uttering here. God my Savior was to be the very one that she was going to bear. God my Savior, my spirit hath rejoiced in God my Savior. The doctrine of the Immaculate Conception, which the Roman Catholics erroneously teach, was that Mary was preserved from original sin. Now that's impossible because she had an earthly father. She had a man that begat her. The only way that could be preserved was by the begetting power of the Holy Ghost, and that was only true of the birth. Christ and she speaks of God my Savior. She was a Sinner just like you and I, and she needed a Savior just like we do. And she says my spirit hath rejoiced in God my Savior. And the one that was to become that was her own son, the seed of the woman. For he hath regarded the lowest state of his handmaiden. For behold, from henceforth all generations shall call me blessed, and blessed indeed to us. For he that is mighty hath done to me great things, and holy is His name, and His mercy is on them that fear him from generation to generation. He hath showed strength with his arm. He hath scattered the proud and the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent away. Empty away, He hath hope in His servant Israel, in remembrance of his mercy. As he spake to our fathers, to Abraham, and to his seat forever. And Mary abode with her about 3 months and returned to her own house. I would like to read these last these last verses, but in the interest of time. I think I'll Passover them. And we start with Chapter 2. When he came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. And this taxing was first made when Serenius was governor

of Syria. And all went to be taxed everyone into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his espoused wife, being great with child. And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son. And wrapped him in swaddling clothes and laid him in a Manger, because there was no room for them in the inn. When the Lord entered his own creation, think of it. Just think of it. When he entered his own creation, he enters through the weaker vessel, the woman seed of the woman. And in the very lowliest of circumstances. Into a family that was very poor. And of no account as far as man would say. And he's born in a stable, laid in a Manger. There was no room for him in the inn. There hasn't been any room in the heart of man for the Lord Jesus ever. It's only when God works upon us by grace. That we come to know him. And they were in the same country, shepherds abiding in the field, keeping watch over their flock by night. And lo, it says in it says in Genesis that a shepherd was an abomination to the Egyptians.

The Egyptians speak of the world. Egypt's the world, the Egyptians, those who are, who are living according to it. And. He uses that which was despised by the world to come and to announce his birth. They were in the same country, shepherds abiding in the field, keeping watch over their flock by night and low. The Angel of the Lord came upon them, and the glory of the Lord shone round about them. And they were sore afraid. And the Angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. This wasn't at Jerusalem, this was at Bethlehem. A very lowly place. It wasn't that the divine center where he came, but he came into. The circumstances and in a way that speaks of weakness. And nothingness that was in keeping with his first coming. And this should be a sign unto you. You shall find the babe wrapped in swaddling clothes. Lying in a Manger. And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying glory to God in the highest. And on earth, peace, goodwill toward men. And it came to pass, as the angels were gone away from them into heaven. The shepherd said, one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the Babe lying in a Manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it. Who wondered at those things which were told them by the shepherds? But Mary kept all these things and pondered them in her heart. We read that expression several times. Mary pondered these things in her heart. There are only two humans here that knew that Jesus. Didn't come. The normal way. That he wasn't conceived the normal way. I think his birth was normal, ever. Everything down from the conception. It was the conception, it was the beginning by the Holy Ghost that was miraculous. The birth was normal. The development in the womb was normal. And they knew when he would be born and. God ordained it that it was at Bethlehem. Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us. They came with haste, and found Mary and Joseph, and the Babe lying in a Manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. Just how deeply she entered into who this one was. We cannot say we know how slowly we apprehend divine truth. And it's taken us quite a while at times to come into the full knowledge of who he is. But if you don't know who he is, you're not saved. The doctrine of Christ is essential truth. He that believeth in the doctrine of Christ, he hath both the Father and the Son, and he who doesn't believe it hath not God. So not talking about something that is secondary here, we are talking about something that is absolutely essential. And the shepherd's return, glorifying and praising God for all the things that they had heard and seen as it was told unto them. And when 8 days were accomplished for the circumcising of the child, his name was called Jesus. Jehovah the Savior. Which was so named of the Angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord. As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord. There's never been a male that's opened the womb that was so holy as this one.

That holy thing that was born was called the Son of God. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves or two young pigeons. A provision made in the law of Moses for the poor of the flock. The poor of the flock. And when he, the Creator of the universe, entered his own creation, he enters it in the poorest of conditions. It speaks to us of the of the lowly place that he took when he came the first time. When he comes the second time, it will be in power and great glory, not the first time. The first time he came to die. And so he begins in this very world, rejected from the very outset. Rejected. No room for him in the inn. And they offered just what they could afford, the very the very minimum, because they couldn't afford anymore. They were poor pair of turtledoves or two young pigeons. And behold, there was a man in Jerusalem whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel. And the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents. Notice the expression, the parents no problem with that expression. They were that legally, when the parents brought in the child Jesus to do for him after the custom of the law, then took him up to in his arms and blessed God and said, Lord, now let us thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation. Which thou was prepared before the face of all people, a light to lighten the Gentiles and the glory. Of thy people, Israel. Just think of it. The glory of Israel had come. And what did they do to him? Notice verse 33. Notice the language of the Holy Spirit. And Joseph and his mother marveled at those things which were spoken of him. Now I'm going to come back to this verse and make some more comments on it, but we'll go on. And Simeon blessed them, and said unto Mary his mother. Notice Joseph and his mother. Verse 33. Marry his mother. Verse 34. Behold, this child is set for the fall, and rising again of many in Israel, and for a sign which shall be spoken against, Yeah, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed. And there was 1 Anna, a prophetess, the daughter of Phanuel. Of the tribe of Asher. Now we'll Passover that and start with verse 40. And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the Passover, and when he was 12 years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem. Notice again, and Joseph and his mother. Knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And he came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed. And his mother said unto him, Notice what she says, son, why hast thou thus dealt with us? Behold, thy father, and I have sought thee sorrowing. True legally, and that's probably the only way she could have said it. But he corrects her very gently. Notice the next verse. And he said unto them, How is it that ye sought me, wish ye not that I must be about my father's business? And he wasn't talking about Joseph, was he? He was talking about God, his father's business. And they understood not the

saying which he spake unto them. Here he was, a boy of 12, possibly, they thought. And both of them, they're the only ones that knew that his birth was different. Mary knew she conceived as a virgin man had nothing to do with that. Joseph knew the same thing.

They both knew this and they may not have understood. As we are so slow to apprehend the truth that he knew who he was. That he knew from whence he came, and here he says to them as a boy of 12. How is it that she sought me? Wish ye not that I must be about my father's business and they understood not? The things which he spake unto them. So slow are we to apprehend these deep truths of God. And he went down with them and came to Nazareth. And was subject unto them, but Mary kept, But his mother kept all these sayings. In her heart. And Jesus increased in wisdom and stature, and in favor with God and man now wherever we read of him, increasing. And growing and changing. Growing weary, growing tired. Growing hungry, thirsty. It's his manhood. I remember talking to a young man who professed to be a Christian. He had been raised as a Hindu, his parents were Hindus. And the one verse that really he had trouble with was the verse in Marks Gospel where the Lord says of that day and hour knoweth no man, neither the angels nor the Son, but my Father only. And he said to me, how could he be God and still not know the hour? When he would come. Well, how could he? Mark presents him as the perfect servant. Now in the modern translations which use a different Greek text from this one that this King James is translated from, they have that appearing in Matthews Gospel. Also, that the Son doesn't know the hour. It doesn't belong in Matthew, that's wrong. Belongs in Mark. Mark is the perfect servant and as the servant he doesn't know the hour. Servant knoweth not what his master doeth. That's in keeping with the character of the Gospel. And all of these expressions that speak of the Lord growing and increasing and being hungry and tired and sleeping, and so on, refer to His perfect humanity. How can we put those two things together that He increased in wisdom, and yet He knows everything, says in 147th Psalm. As to His deity, His understanding is infinite. He can never know anything more than. Knows as God because he knows everything, and he can never know any less than he knows because he's the same. He never changes. But as man, he learned. He grew, He increased. How can you put those two things together? How can he not know the hour and yet know everything? Because he is man and because he is God. The mystery of this person, we can't fathom it. It's beyond us. That we can believe it. I love the hymn writer that says tis darkness to my intellect. To sunshine to my heart what I can enjoy and believe in. My heart cannot understand. It cannot grasp. None of us can grasp God and man in one person. That's the mystery of Christ. That's the doctrine of Christ. Now if you read verse 43 in one of the modern translations. You'll read the end of the verse instead of in Joseph and his mother. You'll read and his parents knew not of it. And this is simply a Greek text difference Greek manuscripts, some of them say his parents there instead of Joseph and his mother, his parents is in verse 41. That's not a different, that's not anything that causes me a problem. But there is a verse that seems to, well, it's causing a big problem and it's 33. Verse 33 I was reading a critique. On the NIV once and the author was comparing it with the King James. And instead of doing that, I compared every passage with Mr. Darby's translation. And the first verse that he presented, Mr. Darby agreed with the King James, the next one he agreed with the King James, the next one with the King James, the next one he agreed with the NIV and several with the NIV, and so on. And when he does, it's because of the Greek text, because of translation. Because of the Greek manuscripts. Verse 33 reads in some manuscripts.

His father and his mother marveled at those things which were spoken of him. I am convinced in my own soul that that is not the right reading, and the right reading is what we have in our King James Joseph and his mother, because this maintains the distinction between Joseph and the mother of the Lord Jesus. But if you adopt the reading, his Father and his mother. Which the modern translations have done. Then you have this problem of the Holy Ghost calling. Joseph, his father. That's the one verse that I know of that I have discovered where I believe Mr. Darby chose the wrong reading because he reads his father and his mother. If you have the Stow Hill of Mr. Darby's, you won't see a note, but if you have the Moorish edition, you'll notice a note right there. And then he'll at the bottom in the note, he'll say Joseph and his mother. And then he gives the Greek manuscripts that support that reading, and he gives the manuscripts that support his father and his mother. I'm convinced that the whole internal testimony of the Word of God is against the reading his father and his mother. It should read as it does in the King James, Joseph and his mother. One more comment on that and then I'll close. I was at a Christian bookstore, I think it was in Rome, GA, and I was asking for the United Bible Society's Greek New Testament, and the man didn't have that. He said, but I've got this and he showed it to me and it was the Greek text of the New Testament based upon the majority of the manuscripts. The King James is based on the Textus Receptus, which is only 5 manuscripts that Erasmus, a Roman Catholic monk, used. Put together a Greek text for the New Testament, and that's called the received text or the Textus Receptus. That's only built on five manuscripts, but I got a hold of this New Testament in Greek that is built upon the majority of the manuscripts. There are hundreds of them. Now it's very anxious to look at verse 33 of Luke 2 and it reads Joseph and his mother. I was happy to see that I also have a Syriac translation of the New Testament of the Bible, which goes way back, I believe even to the 2nd century. Older even than the Sani, Atticus and the Vaticanus manuscripts and. It reads Joseph and his mother. Well, in the in the light of internal evidence that we have been looking at the truth of this person, I believe that's the right reading. How glorious a person he is. How wondrous that he chose that way was the only way. It wasn't just a way, but it's the only way. The serpent seduced the woman introduced sin. The destroyer of the serpent enters through. The woman becomes. That Immaculate Conception sin apart. Begotten of the Holy Ghost, conceived in the womb of the Virgin. And it was that holy thing. Which entered this scene. Is he your savior? Do you know who Jesus really is? You might say, Well that can all the gathered Saints know that? On my trip last. Winter I was out east and I heard of a. A fairly young nun. He wasn't really young, he was middle-aged. That. His brother said he he denies that Jesus is the creator. And he is at the Lord's Table, breaking bread. So I phoned ahead and I was going to that assembly and I asked the leading brother there to for he and I, for him and me to visit with this this man. And I asked him, is Jesus the Creator? And he said, well, God created everything through him. Well, that didn't satisfy me. You know, Jehovah's Witnesses believe that. They believe that God created Jesus and then created everything through him. And finally I asked him, and I said he's Jesus, God.

He looked at me and he said I'll answer that question later, but he never did. He never did. He never made a clear confession. And it became evident to us, though he was at the table, that he did not really know who Jesus is. If you don't know that, you're not saved. And you don't have a place at the table. If you don't know that, that's absolutely essential. If you believe not that I am, he shall die in your sins, the Lord Jesus said.

Dorothy Conference: 1992, The Person of Christ

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Begin by reading a verse in First Timothy 3 verse 16 and without controversy. Great is the mystery of godliness. God was manifest in the flesh. Justified in the spirit scene of angels preached unto the Gentiles. Believed on in the world, received up into glory. Six things mentioned in the verse. And I'd want to talk tonight about the first one. God was manifest in the flesh. God and Man in one person, a truth soul, marvelous and wonderful. We really cannot fathom it, it's beyond us, and yet we can enjoy it. And believe it in our souls. Now just a verse in Second John. Second Epistle of John, verse 7. Of Second John, Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. Verse 9. Whosoever transgresseth, and go, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, the doctrine of Christ. Is the truth as to his person? It has many aspects and I'd like to. Tonight, consider in one meeting what he usually takes at least 2. So we can just touch on certain things that He is very God and very man. The doctrine of Christ involves that God manifest in the flesh. It's interesting to note as you read the scriptures how many times those two truths comprising the doctrine of Christ are found together in the same verse. For instance, verse seven of second John confessing Jesus Christ coming in flesh is the doctrine of Christ. It's the truth of his person, He who pre existed before he became a man as God came in flesh. His manhood Christ and man in one, God and man in one person. Now I'm going to have to move along quickly, but I wanted to read a little extract that I called from the Christian Treasury some time ago, and it's on John's epistles. It's very choice and very short. As an introduction, the House of the elect Lady, Second John, was the sanctuary of the truth. And had to keep outside all that was not of it. All those that did not bring the doctrine of Christ with them. The House of Gaius Third John, On the contrary, was the guest Chamber of the truth and had to open itself to the witnesses of it. She, the Elect Lady, was to be the guardian of this mystery. He, Gaius, was the fellow helper of it. The atmosphere within God's house should be so full of the fragrance of the name of Christ. That all who are of a contrary part should be forced out. The door at the entrance should be so closed that the same those who are antichrists and deceivers should know that they would be kept out. But the welcome should be so clear and fervent that all who savor and witness of that name should feel themselves at home in it. 3rd John 8. Shall we not all join in such services as these? Surely all this is coethite service. This is business with the Ark itself. Oxen and wagons could not aid in it. Then that the material of the service is too delicate for such help. The shoulders of the Levites must do the service, and even their hands must reverently and only reverently handle the sacred deposit committed to them. If there's one truth that has been committed to us above all others, it is the doctrine of Christ. Note, the doctrine of Christ is the confession of the truth as to His blessed person. The Christ of God is revealed in Scripture. This is the true God in eternal life. Little children, keep yourselves from idols. This is an immense subject, so we can touch on it. Let's begin by turning to Genesis chapter 3. And I'm going to read some a verse after the fall has come in here. Verse 14.

And the Lord God said unto the serpent, Because thou has done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, and I will put enmity between thee and the woman. And between thy seed and her seed. God is speaking to the serpent here, and he says it. Shall bruise thy head. Thou shalt bruise his heel. Her seed it, her seed, the seed of the woman shall bruise, or as Mr. Darby renders it, crush thy head. And thou shalt crush his heel. When did that take place? At the cross? When apparently Satan was victorious in bruising or crushing the heel of Christ, in reality it was Satan that was his power was destroyed there. When Satan introduced sin into the human family, he attacked the weaker vessel, the woman. And she undertook to engage in a conversation with the serpent instead of turning it over to Adam as she should have done, and instead of him taking the lead as he should have done. He evidently allowed this to happen. But he's held responsible because the word says by one man sin entered into the world, not by one woman. But Satan attacked the woman and she was deceived. Adam wasn't deceived, but she was. And then she gave to him and he ate. And sin entered into the world. Well, the woman was the vessel that the enemy used to introduce sin into the human race. So God says immediately once it's entered in, he says, I'm going to use the woman. Her seed, the Redeemer, will come through the woman, not the man, not the seed of the man. Every one of us in this room this evening is the seed of man. But there was a man in this world that wasn't the seed of man. He was the seed of the woman. That's the first prophetic utterance by God himself, if you will, of a coming Redeemer. The one who would crush Satan's power and destroy his power would come through the weaker vessel. How like our God this is? He introduced sins with the woman. God says I'll introduce the Redeemer through the woman. Now let's turn to Isaiah 7. Will we read a verse? So the first thing we learn about this coming Redeemer is that he is going to be, He was to be the seed of the woman. The seed of the woman, that's his humanity. We're looking now at his humanity first. And then we will look at little at His deity. Invert in verse 14 of Isaiah 7. Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call His name Emmanuel. There you have the doctrine of Christ in that one verse, His humanity, the virgin conceiving and bearing a son. That's His humanity. And then his name is called Emmanuel, God with us. His deity. Some of the modern translations read that a young woman conceives and bears a son. Now I understand that I'm not a Hebrewist, but I understand that that word translated virgin in the Hebrew is not the more usual word for virgin. And in some context it could be rendered young woman I believe, but not here because a young woman conceiving and bearing a son would be no sign. It happens every day. It's not a sign, and this is a sign. No, the translators here are absolutely correct in rendering it virgin. And this verse is quoted to eliminate all possibility of any difficulty. It's quoted in the New Testament in Greek, where the word can only mean virgin. We'll see that as we turn to the New Testament. So here we have another verse. In line with what we read in Genesis 3, the seed of the woman here is the virgin. The virgin, literally not just a virgin, it wasn't any virgin, but one virgin only could have fulfilled the conditions. She had to be here at exactly the right time according to the prophetic clock as Daniel gave it when the Messiah would be introduced. He was introduced through the woman, the seed of the woman, the virgin, conceiving and bearing a son, the virgin. Now let's turn to Matthews Gospel. I have to go quickly because. Much to cover. In Matthew we get the genealogy of Joseph. In Luke we get the genealogy of Mary. And in Luke the genealogy is traced back.

Adam, who is the Son of God, says by creation he was the Son of God. He was created directly from the hand of God. Out of the dust of the ground. God breathed into Adam's nostrils the breath of life, and he became a living soul. So he was called the Son of God in the sense of having been created directly by God. Angels are called that in that sense, also sons of God. But here we have his royal lineage, and it begins with Abraham and David. The son of David, the son of Abraham, verse one. And there's a word. And I won't read the genealogy just to save time. But there's a word that occurs in everyone of these verses from verse 2 on. It's the word begat. Abraham begat Isaac, Isaac begat Jacob, and so on. In Luke's genealogy, it's not the word begat. It's not from the Father down, but it's from the from Joseph, Mary and Joseph and going back, going back to. Adam. Luke gives us his true humanity through Mary. And Matthew gives us his royal dignity. And so it's the genealogy of Joseph. Notice now we'll pick it up at verse 14. And Azor begat Sadich, and Sadik begat Achem, and Achum begat Eliad, and Eliad begat Eliezer, and Eliezer begat Matthan, And Matthan begat Jacob, and Jacob begat Joseph. And it does not say, it cannot say Joseph begat Jesus. No, that's the very truth that the Spirit of God so very carefully guards. That truth, that he was the seed of the woman, it was the

virgin that conceived and bore a son. So it says. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who was called Christ. Now verse 18. Now the birth of Jesus Christ was on this wise when as his mother Mary. Here's an expression we will come across repeated over and over again by the Spirit of God, his mother Mary, his mother Mary. Never by the Spirit of God, never is Joseph called by the Spirit of God. His father. He was legally that men called him that. But never the Spirit of God. He guards against that, and we'll see that so beautifully as we trace this through. But Mary has called his mother. The Roman Catholics say that Mary was the mother of God. Well, Scripture never so speaks. Mary was the mother of his humanity. As to his deity, he has no mother, only a father. As to his humanity, he has no father, only a mother. Who takes the place of the Father? In the birth of Christ. Who is the begetter? You see in Matthew's genealogy, it's the Father that begets, that begets, that begets all the way through until you come to Joseph and there was number earthly Father begetting him. He was begotten by the power of the Holy Spirit. And we'll see that taught here verse 18. Now the birth of Jesus Christ was on this wise when as his mother Mary was espoused to Joseph before they came together. There is the guard. Before they came together, she was found with Child of the Holy Ghost. At his holy humanity, Child of the Holy Ghost. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David. Fear not to take unto thee, marry thy wife for that which is conceived in hers of the Holy Ghost. Now if you have a margin like I have in my Bible, there's a little note there by the word conceived, and it says Greek begotten. Matthew does not talk about Mary conceiving, Luke does. Matthew talks about the Holy Ghost begetting instead of the man begetting as is normal in all other births. But there was number man begetting in connection with the Lord Jesus. Instead there was the Holy Ghost, and so that ought to read. That which is begotten in her is of the Holy Ghost. When we look at Luke's gospel, we will see that the word conceived is used and properly so there. The Spirit of God uses the word there because Luke is bringing out.

Mary conceiving, and his proper humanity derived from his human mother. But here Matthew is concentrating. Instead of the man begetting, we have the Holy Ghost. Begetting that which is begotten in hers of the Holy Ghost, and she shall bring forth a Son, and thou shalt call his name Jesus. Jesus involves that, that word, that wonderful word. Jesus has the doctrine of Christ in it. God and man in one person. That man was called Jesus, but it means Jehovah, the Savior, God and man in one person, for he shall save his people from their sins. In order to save us, he had to become a man. Come to where we were. Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Here we have the quote in the New Testament from the Greek language of Isaiah 7:14. Behold, a virgin. No question about the meaning of that word shall be with child, and she shall bring forth a son, and they shall call his name Emmanuel. Here we have the doctrine of Christ, God, and man in one person she brings forth a son. Humanity coming from his human mother, but his name is Emmanuel. God with us. Then Joseph being raised from sleep did is the Angel of the Lord had bidden him and took unto him his wife, and he knew her not till she had brought forth her first born son, and he called his name Jesus. Notice now in this in this chapter we have two verses. Verse 18 in the middle of the verse it says before they came together she was found with child of the Holy Ghost. And the last verse tells us that Joseph knew her not till she had brought forth her first born son. So it was literally true that when she came to the birth nine months after conceiving, she was still a virgin. Still the Virgin. It was the virgin that bore the Christ. Never known by man. And then of course after his birth, Joseph and Mary lived together normally in marriage, and they had other children who were the half brothers and sisters of the Lord Jesus through the mother. Joseph had nothing to do. At birth, when I was in Los Angeles this summer, it was a full page ad in the Los Angeles Times. I got there just after the riots. And I believe the one who put the ad in the paper. Was a Raven brother and a reason I read I believe that is because there were two mistakes in the ad. The one was very minor and that was the clue to me that it was put in by a Raven brother. And the other mistake was very serious, touching the doctrine of Christ. The rest of the article was beautiful. It started out by saying the next event that's going to happen is the Lord's coming for his church. And this was the clue that tipped me off as to who wrote it, who wrote it, who put it in there. And says and 3 1/2 years later he will come with the church to establish the Kingdom. And we would have said more like 7 years later, but the writers said 3 1/2 years. Why did he where did he get that from? Well, he got it from the writings of Mr. Darby where he said in one of some of his writings to faith. The 3 1/2 years of the Lord's ministry here on earth. Takes that first 3 1/2 years well to faith, but I think he misunderstood Mr. Darby. And so instead of making it seven years between the Rapture and the appearing, he made it 3 1/2 years. A very minor mistake, not crucial, not fundamental, but the second one was very serious, he said later down in the article, he said. Joseph had nothing whatsoever to do with the humanity of Christ, with his birth. True, that was correct, but then he went out and said Mary also had nothing to do with the humanity of Christ. Absolutely false. If he wasn't born of the virgin. If he wasn't the seed of the woman. Then he's not a true man. He derived his humanity through his mother. Mr. Darby says it was not that his humanity was not that perfect humanity of Mary.

I mean, his humanity was perfect, that of Mary, but that it was here without sin, preserved from sin by the power of the Holy Spirit, who was the beginning agent. The Roman Catholics that have invented the doctrine of the Immaculate Conception, that Mary was without sin, that's an impossibility because she had not only an earthly father, an earthly mother, but also an earthly father. But it was the power of the Holy Spirit that preserved the holy humanity of our Lord Jesus. True man, just as true a man as any of us, but the state of his humanity was preserved wholly by the Spirit of God. And let's quickly look at chapter 2. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem saying, where is he that is born King of the Jews? Where we're reading in Matthew here took place just short of two years after his birth. Are we a senior star in the East, and I come to worship him? When had the King had heard these things? He was troubled in all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him in Bethlehem of Judea. For thus it is written by the prophet. And thou, Bethlehem in the land of Judah, are not the least among the Princess of Judah, for out of thee shall come a governor. Notice the capital G the translators correctly giving it, This is God. Out of these shall come a governor that you'll rule my people Israel. And Herod, when he was had privily called, the wise men, inquired of them diligently what time the star appeared, and he sent them to Bethlehem, and said, go and search diligently for the young child. Notice that expression. The young child will come across it a number of times in this chapter. The young child sets him off, and apart from here those that were searching for him. They're removed from him and they're searching for the young child. He is the the central object here. And then we come across another expression shortly. The young child and his mother, never. The young child and his father never get that. But the young child and his mother, we get that repeatedly. They're put together. Go and search diligently for the young child, and when you have found him, bring the Word again that I may come and worship him also. He actually wanted to kill him. When they had heard the king, they departed, and lo, the star which they saw in the East went before them till it came over. Came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy, and when they were coming to the house, they saw the young child with Mary his mother, and fell down and worshipped Him. And when they had opened their treasures, they presented unto him gifts, gold His deity, and frankincense His holy humanity. And myrrh is atoning sufferings by

which we are saved. That's what they speak of, I take it. And being learned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the Angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child and his mother, and flee into Egypt. He doesn't say to Joseph, Arise and take your wife and son and flee into Egypt. No, Sir, he doesn't say that. Joseph is looked at as off and removed from the young child and his mother. They're put together by the Spirit of God. Joseph is just the one that takes them down into Egypt. He's not even spoken of here as a. Having the position that he had legally, just the one that was going to carry out the instructions of the Angel, it could have been anyone else, but here it's Joseph. But he's not spoken of as the father or the husband right here. Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. For Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled. Which was spoken of the Lord by the prophet saying, Out of Egypt, have I called my son, who's speaking God? Out of Egypt have I called my son God, referring to that blessed One as my son. Not Joseph, but God himself. Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under, according to the time which he had diligently inquired of the wise men.

And then we have those verses from Jeremiah. I won't read them. Verse 19. But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel, for they are dead, which sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. Now let's turn to. Luke's Gospel just quickly for a few verses. Luke chapter 3. Luke gives us, we've often been told, a moral order, and the connection of events that are presented in Luke are morally connected. We see that beautifully in the verses that I'm going to read to you. In Luke chapter 3 verse 21. Now when all the people were baptized, it came to pass. That Jesus also being baptized and praying. The heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son. And thee I am well pleased. In the other gospels, it's the voice says, this is my beloved son. It's a voice announcing to to the others that were there who it was. But here Godfather is speaking directly to his son. Thou art my beloved son. Beautiful. The father speaks to him. He says, my beloved son. My beloved son. He never said that to anyone else. God the Father speaking to a man on earth, this is mine. Beloved Son and thee, I am well pleased. Now notice you don't think you read this. You can't see the connection between verses 22 and 23. And Jesus himself began to be about 30 years of age being. And here we have the guard, as was supposed the son of Joseph. That's the closest we get to the Lord being called the son of Joseph. He was the son of Joseph legally. But it says being, as was supposed, because that guards the truth, that he wasn't really the son of Joseph. He was really, though, the son of Mary. Being as well supposed the son of Joseph, which was the son of Heli. You might say, I thought you said this was Mary's genealogy. Yes, it is. Joseph was the son-in-law. Of Heli and in the way the Jews said it, they would say he was the Son. I feel I really heal. I was Mary's father, I believe. And so we have the genealogy of Mary, and notice it goes all the way down the last verse 38 which was the son of Enos, which was the son of Seth, which was the son of Adam. Bringing him right back, connecting him right to the first man. The second man connected here with the humanity of Adam through his mother Mary, which was the Son of God. Adam was the Son of God, not as the Son of as the Lord Jesus was. But just by creation. Christ never became the Son of God. Never. He was always the Son of God. Luke guards that. Let's turn back to Luke Chapter 2, Chapter 1. Excuse me? Luke chapter 1. Verse 30 And the Angel said unto her, Fear not Mary, for thou hast found favour with God, and behold, thou shalt conceive in thy womb. That's the right word. Luke uses the word conceive. Matthew uses the word begotten. Thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his Father David. There we have the the doctrine of Christ, the Son of the Highest. That's his deity. Whenever he is called, the Son of God refers to his deity. And then it says. The Lord shall give him the throne of his father David. That's his humanity. And he shall reign over the House of Jacob Forever. And of his Kingdom there shall be no end.

And then said Mary unto the Angel, How shall this be, seeing I know not a man? She had no relations with a man. Here she was, the virgin. The virgin. That Isaiah prophesied that was the sign that God was going to give the virgin. Would conceive and bear sun. Verse 35. To me, that's one of the most wonderful verses in all of Scripture. Let's read it very carefully. And the Angel answered, and said unto her, the Holy Ghost. Shall come upon thee. And the power of the highest shall over shadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. Notice the precision of Scripture not shall become the Son of God. He never became the Son of God. He was always the Son of God. His eternal sonship. But that holy thing, which was born of Mary, was called the Son of God. Why does it say holy thing? Why doesn't it say, as it says in many other passages, the Holy One? Well, I looked the word up and it's the word holy in the neutered gender. If it was in the masculine gender, it would have been translated Holy One, but it's in the neuter gender, so it's translated holy thing. Why? Because I believe the Spirit of God is focusing here upon His holy humanity. His humanity was holy. Adam's humanity was innocence, innocent in the garden without sin, but capable of sinning. And after he fell, his humanity didn't change, but the state of it changed. Into a state of sinfulness, sinful humanity. And we all partake of that. But in Christ, in the new creation, we also partake of that holy humanity which is not only without sin, but incapable of sinning because it's holy. What is holiness? Holiness is delight in what is good. An abhorrence of evil. And he was that holy thing. His humanity was holy. Because it was the begetting power of the Holy Ghost. It was the preserving power of the Holy Ghost, preserving that humanity from any taint of sin, from his mother, from his human mother. Only the Holy Spirit could do that. The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee. Therefore also that holy thing which shall be born of thee shall be called. The Son of God, that little baby in Bethlehem's Manger. The Son of God. Tremendous truth. This thou art my beloved son, the Father, delighting to speak to him. As my son. And he delighting to address the Father as my father. When is the first time he ever did that? Luke chapter 2. Luke chapter 2. Verse 42. Verse 41. Now the parents went to Jerusalem every year at the feast of the Passover, and when he was 12 years old they went up to Jerusalem after the custom of the feast, and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother. Notice the difference. Notice the difference. Joseph and his mother knew not of it. And they, but they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking Him. And he came to pass that after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed. And his mother said unto him, Son, why hast thou thus dealt with us? Behold, notice how what she says. I don't know how else she could have said it. But she says, Thy father and I have sought thee sorrowing, and notice how he very gently corrects her.

Said unto them, How is it that she sought me? Wish ye not that I must be about my Father's business? First time ever in the scriptures when he was a boy of 12. He says, My Father, the Father from heaven at the baptism, says My son, my beloved son. He doesn't say that about

anyone else. To which of the angels said He ever Thou art my son this day have I begotten thee? Never said that to an Angel. They're called sons of God in a generic sense, but. There was only one son. His beloved son. I made a study. On this word, my father. I have a little small computer. It's not very powerful. You can type in a phrase. So I typed in my father. I went through the whole New Testament. And it's just as I had expected. No one. Except the eternal Son of God, says my Father. No one. No apostles, no one. Only he. We can say our father. Because we've been brought as a redeemed company, sons of Aaron, we're in the priestly family. We can say our father, but we can't say my father. Only he can say that. Only he did say it. My father. And the first time he said it publicly, this was as a boy of 12. And they didn't understand it. Notice what it says. They understood not the saying which he spake unto them, Boy of 12. They hadn't told him. Evidently, they hadn't told him. The uniqueness of his birth. Maybe they thought he didn't know. You know how slowly we grasp the immensity of the truth of His person, who He is, God and man and one person. I don't believe they really entered into the immensity of this truth that we're considering tonight until after the resurrection. And after the Holy Spirit came upon them. And then they were illuminated and enlightened. As to who he really is, such an immense truth that God became a man. More than that, he became a baby, and that little baby was called the Son of God. That's why they nailed him to the cross. He made himself, they said, the Son of God. They knew The Jews knew that when he claimed to be the Son of God, he was claiming equality with deity. Proof of that is in John 5. Let's turn to it. You see, those that teach the temporal sonship doctrine say that the term son, I don't like to call it a term. It's not. It's His name, the name of the only begotten Son of God. It's not a term, it's His name. They say that implies inferiority. It implies equality to the Jewish mind. John 5. Let's look at it. Verse We'll, we'll, we'll pick up that story in verse 15. The man departed and told the Jews that it was Jesus which had made him whole, and therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day. Now notice what the Lord says. But Jesus answered them. My Father worketh hitherto, and I work. That's all he said. My Father worketh hitherto, and I work. He wasn't talking about Joseph. He was talking about his Father in heaven. And they immediately. Understood what he was claiming. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father. In Mr. Darby's translation, it's even more emphatic. God was his own father. Making himself equal with God. That was their conclusion, but it was more than their conclusion. It is the statement. The positive statement in Scripture that when he said my Father, he was making himself equal with God, that's the statement of the Holy Spirit. To say my father was claiming equality with God and that's why we can't say that.

We can say our father. We can't say my father. At least we ought not to. Because you see, between the ark and the priest there was that 2000 and the people there was that 2000 cubits, and there's always that distance. Though he is the first born among many brethren. Yet as the eternal Son of God, he has no brethren. Is alone is unique. And there's that distance between US and him. But he came to where we were. So that we might know God. That blessed man. And I think in those coming days of glory, as we look upon that man that will be the constant gaze of our souls, we will realize Colossians 28IN him dwelleth all the fullness of the Godhead, bodily in that blessed man. All the fullness of the Godhead. So here we have the first time he claims. He speaks of him as my father. Well, not the first time. It was in Luke. We saw it in Luke as a boy of 12. Making himself equal with God. So to the Jewish mind, if God has a son? He must be equal with God. Everyone, everything begets. Every being begets after its own kind. Genesis 1. And to the Jewish mind, if God has a son, he must be of the same substance and essence as God the Father. And he is. And that's called by the ancients the eternal generation of the sun. In the early church, the time of Constantine, there was a great controversy between. Arias, the Father of our present day Jehovah's Witnesses. And Athanasius, who was the champion of the faith. And the controversy raged over just two words. Arias said he was of a similar substance with the Father, and Athanasius said he was of the same substance as the father. And that was the truth. The same essence. Not just similar. You see areas allowed that Christ was the creator after he had been brought into existence at some time way back eons back. Doesn't matter whether whether he became the Son when he was born a man, which is really an awful doctrine and there are many that teach that and it's terrible error. Or whether he became the son billions of years ago, He never became the son. He was always the son. The eternal Son of God. And only he had the right to say my father and the father when Speaking of him, said my son. My son. I also ran through my little computer the expression My God. And only the apostle Paul, he uses it numbers of times. One of the most favorite famous that I could think of was in Philippians four. My God shall supply all your need according to his riches and glory by Christ Jesus. I thank my God continually upon every remembrance of you, my God. It occurs in a number of epistles, but never does he say the apostle Paul, even my father. That expression is only. Is reserved only for the eternal Son of God. The eternal Son. So when he claimed God to be my father, they said, and the Spirit of God. In supports that making himself equal with God. So it's not a term of inferiority, it's a term of equality. Now let's turn to Hebrews chapter 5. Hebrews, chapter 5. Just I just want to make a comment on verse 5. This is this verse is quoted from Psalm 2. Thou art my Son. So also Christ glorified not himself to be made in high priest, but he that said unto him, Thou art my son today have I begotten thee. Now there's two things stated in there that occurs 3 It's quoted 3 times in the New Testament, Acts 13, Hebrews 1 and Hebrews 85. And it's a quote from Psalm 2. The first translation that I know of that rendered it You are My Son this day I have become your father is the New World Translation of the Jehovah's Witnesses. It's also the NIV translation. Serious error. He never, never was a point in time when he became his father. He was always his father.

And he was always the Son. There was a time, there was a point in time, when he became his God. Psalm 22 Says Thou art my God, even from my mother's belly. When he became a man, then he could address him as my God. Not until. He was Co equal with the Father in the inscrutable essence of the Trinity, Father, Son and Holy Spirit. But when he became a man, then he was his God. As a man. And the only time we hear him using that expression. Is on the cross during the three hours of darkness. My God, my God, why is thou forsaken me? At all other times it's my father when he says it, when he says that, or father or ABBA father. But it's never my God. It's in the Psalms. And then in John 20, when he's the risen Christ, he says to Mary, go to my brethren, tell them, I ascend to my Father, and to your Father, to my God, and to your God. He wasn't talking to him then, he was talking about him to marry, then he uses my father and my God. And I know a number of brethren do this. But I think it's a mistake. They say. Our Father and our God. That's the wrong order for us. The epistles always presented. Blessed be the God and Father of our Lord Jesus Christ. I think it's proper for us creatures. To speak of Him first as our God. And then of the nearness of the relationship into which we've been brought by redemption as our Father. But he didn't say it that way. He said, I ascend unto my Father, and to your Father, to my God, and to your God. Because he was his father forever. And he didn't become his God until he became a man. Whereas it's just the opposite with us. He was always our God, but He didn't become our Father until we were redeemed by the precious blood of Christ. These are just. Touches from the word of God that set him off and apart from us. The unique one. The eternal Son. With a verse that really brings it out. Well, I this verse thou art my son. This today I have begotten thee. Today is a point in time. He was begotten into manhood at some point in time, but He was always the Son. Thou art. My Son is what He always was from all eternity, but this day have I begotten thee is when He entered His own creation and became a man. Another thing I want to say, the scriptures never speaks of him as a creature, never speaks of him as a servant, speaks of him as a man. But, and, and, and, and men are are are creatures. Yes, that's

true. But the Spirit of God never speaks of him as a creature, speaks of him as the creator. The creator. He entered his own creation and when he did that as man, he was the first born. The preeminent 1. But the Spirit of God always guards the glory of His person, the doctrine of Christ. Very God, very man, but he never speaks of him as a creature. Even as to his humanity, it's never spoken of as being created. A body hast thou prepared me? The language of the Spirit of God. Doesn't say created prepared me. He was born. The atom was created directly from the hand of God, out of the dust. But you couldn't apply the term creation to him because he's eternal. And the Spirit of God never does that. Guarding his. Eternal sonship guarding his whole humanity. Oh, what a person. Now I want to look at verse 8. That verse, very strong proof of His eternal sonship, though he were a son. Now there's no indefinite article in the Greek language, and so it's sometimes supplied to complete the sense, but it's better left out here. And so it should say though he were son.

That's what he was. Yet learned he obedience by the things which he suffered. You see as the sun in the Trinity, before he became a man, he never had the experience of obedience. That was not that, That was not his experience, because everyone obeyed him. He was God. And it doesn't say because he was Son or when he became Son, he learned obedience. No such thought. But in spite of the fact that he was Son, that's his eternal glory as the eternal Son of God. In spite of the fact that he was Son, he learned obedience by the things which he suffered. And that's when he became a man. Again, we have the doctrine of Christ in that one verse. Though he were Son, that's his eternal glory as the eternal Son of God. He learned obedience as a man. As that perfect servant by the things which he suffered. Now, just in closing, let's turn back to John Chapter 1. Verse 14. John's Gospel chapter one, verse 14 and the word was made flesh. And dwelt among us. I'm going to read the verse without the parenthesis. The Word was made flesh and dwelt among us, full of grace and truth. So here we have the word that person spoken of in the first verses as the Creator. All things were made by Him, and without Him was not anything made that was made, and Him was life, and the life was the light of men, the Word of God, the very expression of God's thoughts. The Word Co equal with the Father. The Word was with God, and the Word was God. But now he, he's made flesh. He he becomes flesh, He becomes a man. Dwells among us, full of grace and truth. Now let's look at that little parentheses properly put in there by the translators, and it reads, And we beheld his glory. The glory is of the only begotten of the Father, or. More literally, the glory as of an only begotten with a Father. What glory was it that John beheld by faith? He saw this man standing before him, veiled in human flesh. And he says we beheld a glory. He's not talking about his moral glory here. He's talking about his personal glory. As the eternal Son of God, he beheld. His glory. What was it that He beheld? The glory as of an only begotten with the Father? He beheld the glory of that eternal relationship as the only begotten of the Father. That's the glory he beheld by faith. At the end of the chapter, I'll just cite this one instance. There are a number of instances where he's confessed as the Son of God, and what leads souls to make that confession is they realize he's God. Let's just look at Nathanael verse 46. Verse 45 Philip findeth Nathanael and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. He makes a mistake there. That's what everyone thought. But the Spirit of God never calls him that, never calls him the Son of Joseph. He calls him the Son of Mary over and over again. But here Philip makes this mistake, and it's interesting, isn't it, that it's Philip, the one in the 14th chapter, to whom the Lord says, Have you been so long time with me, Philip? And thou hast not known me. He that has seen me has seen the Father. And he had to learn a deep, deep truth about his person. He wasn't the son of Joseph. He was the son of the father. Let's go on. And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathaniel coming to him, and sayeth of him, Behold, an Israelite indeed, in whom is no guile. Nathaniel sayeth unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, When thou wast under the fig tree, I saw thee. Now that produces an amazing confession. The family answered and saith unto him, Rabbi, thou art the Son of God, Thou art the King of Israel. Why did he make that confession?

He was owning his deity. He saw you saw me under the fig tree. No one saw me there. The only one who could see me there was God. I was all alone with God. It was praying. Under the fig tree. Said I saw you there. And it brings out this wonderful confession, and we all turn to it. But in John 9, the Lord finds this blind man whom he had given sight to had been cast out of the synagogue. And he says, Dost thou believe I'm the Son of God? Who is he, Lord, that I may believe on him? Thou has both seen him, and he it is that speaketh with thee. And he said, Lord, I believe, and he worshipped him. He worshipped him because he realized if he's the Son of God, he is God the Son. You see, when you talk to a Jehovah's Witness, they'll confess that he's the Son of God, but they don't mean by it what you and I mean by it what Scripture means by it. In Scripture, the Son of God is a is a name of that person of the Trinity which he always had. Because he was always the son. Now there's one more verse that I want to look at, and then we close. John, 118. No man hath seen God at anytime. The only begotten Son, the. The only begotten Son. And these modern translations that render that the only son or the only one are. Are missing the real force of the expression monogenesis, only begotten Son. Of the same substance as the begetter. Has nothing to do with time. Has nothing to do with time. There was no point in time when this happened. It's it has to do with essence. He is of the same substance and essence as the Father. The only begotten Son, the Father, is God. He is God. If the Father is eternal, he is eternal. If the Father is all powerful, he, the Son is all powerful. He has all the attributes of deity. And the only begotten Son is the term used by the Spirit of God to bring that truth out to our souls. John 316. For God so loved the world that he gave his only begotten Son. Who did He give? He gave the very darling of his bosom, the Son of his love. He couldn't have given more. He wouldn't have given less. That whosoever believeth in him, in him. I'm emphasizing that little word in because it's not the Greek word ENN in which we would think it would be, but it's ice, which is into unto. And yeah, that doesn't make any sense in English. Whosoever believeth into him can't translate it like that in English. Whosoever believeth unto him, I think.

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