

## 2 John - Commentaries by Charles (Chuck) Hendricks

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Address—C. Hendricks

Sure. I don't know if we want to open any of those windows and say go to you folks with the. It might be you get a little air until the electricity is. Let's turn to 275. Our God is light and though we go. Across a trackless, wild, Under Jesus footsteps? Ever show the path for every child? 275. Raise their tongue fist. Your God is light and the. Never made landslide. Burst God. Shaking. Love tries like grass. Let's turn to two very short epistles in the New Testament, second and third, John.

Start with second John. The Elder under the elect Lady and her children, whom I love in the truth, and not I only, but also all they that have known the truth for the truth sake which dwelleth in US, and shall be with us forever. Grace be with you, Mercy and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love. I rejoiced greatly that I found of Thy children walking in truth. As we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment to be, but that which we had from the beginning, that we love one another, And this is love that we walk after His commandments. This is the commandment that, as you have heard from the beginning, he should walk in it. For many deceivers are entered into the world who confess not that Jesus Christ has come in the flesh. This is a deceiver and an Antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. 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 did him God Speak. For he that biddeth him Godspeed his partaker of his deeds. Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen. Third job, the algorithms of the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things, that thou mayest, prosper, and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, Even as the walkest in the truth. I have no greater joy than to hear that my children walk in the truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers which had borne witness of by charity or love before the Church. Whom of thou bring forward our journey after a godly sword? Thou shalt do well, because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such that we might be fellow helpers to the truth. I wrote unto the church, but diatrophies who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds, which he doeth, breaking against us with malicious words, and not content therewith, neither does he himself receive the brethren, and forbideth them that would and cast them out of the Church. Beloved, follow that that which is evil with that which is good. He that doeth good is of God, but he that doeth evil have not seen God. Demetrius have good report for all men, and of the truth itself. Yeah. And we also bear record. And you know that our record is true. I have many things to write, but I will not with ink and pen write unto thee. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee, our friends. Salute the group of friends by name. And let's turn back to first John chapter one for a verse, First John one verse 5. This then is the message which we have heard of him, and declare unto you that God is light and in him is no darkness at all. And again in chapter four of first John. Verse 8. He did love her, not knoweth not God, for God is love. Verse 16 And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. And I read those two verses, those 3 verses in one John, so that we could see how that it begins with the wonderful truth that God is light, God is holy, God is righteous. God is absolute purity. He's a puritan to behold evil and cannot look on iniquity. God is light. Nothing so pure as light brings before us those attributes of his being that.

Sets forth His Holiness. His righteousness, His truth. But God has loved as well, and that sets before us the wonderful attributes of His grace and mercy, kindness and passion. Forgiveness. God is love. Over second John we could write the words God is light. And over third John they could write the words that God has loved. Now we'll see why that soul as we go into the two epistles. There's a lot of similarities between these two epistles. And then some of the similarities are really contrasts. Both of them are written from the elder, the first one of Second John the Elder unto the elect lady and her children. There John the Elder unto the Well, beloved Gaius. Both eat their souls, speak of the truth over and over and over again. Let's notice it in Second John. The hour under the elect lady and her children, whom I love in the truth. And not only, but also all they that have known the truth. For the truth sake which dwelleth in US, and shall be with us forever. Chapter verse 3 The end of the verse and from the Lord Jesus Christ, the Son of the Father in truth. And love for sport. I rejoice greatly that I founded thy children walking in truth. So we have the truth emphasized in second job and so in 3rd John. Verse one the Elder unto the Well, beloved guys, whom I love in the truth. Verse three, I rejoice greatly when the brethren came and testified of the truth that is in the even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. And. Verse 12 Demetrius had good report of all men, and of the truth itself. And verse 8 and this that we therefore ought to receive, such that we might be fellow helpers to the truth. Second job is negative. 3rd John was positive. Second, John is a solemn warning to an elected lady and her children to be on guard against those that come to her house, purported to be the. Servants of Christ, and they fail in the critical fundamental basic test of the truth as to the person Christ. And so she has warned. The key verse in Second John is found in verse 10, if there come any unto you. And bring not this doctrine, the doctrine of Christ, the doctrine concerning who he is, the truth of this person. The instruction to her is receive. And not receive him not so. Second John is instruction to this elect lady and her children, whom not to receive, whom she should reject. And the key verse in 3rd John is verse eight. We therefore ought to receive such that we might be fellow helpers to the truth. John is commendation to Gaius, who was extending hospitality and receiving into his home those that went forth, taking nothing of the Gentiles from the name of Christ to serve him in the truth, and so to receive such would be to be a fellow helper with the truth. That's their job. But both are emphasizing the truth, and we can't really be walking in the truth. If we fail in either one of these two areas, the danger in Second John is to commend and to have fellowship with those that come

according to the servants of Christ that don't bring the truth. We ought to reject them.

The danger in 3rd John is to refuse those that ought to be received, those who are friends, those who are walking in the truth. And diatribes mentioned in 3rd John is one who didn't receive, whereas where the commendation is to Gaius who did receive. So third John is saying receive them, second John is saying receive them not. And it's striking that these two epistles are both addressed to individuals. The second epistle is addressed to an elected lady, a sister and her children. Those that in the area of responsibility are. Have the least responsibility, you might say, as to assembly functions. And Gaius is commended for John for his showing hospitality to those that were really friends. Their job ends with greet the friends by me. The friends salute thee. So third John is even with friends and second John is dealing with enemies. Verse 7 for many 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. So one comes that's a that character. Though they purport to be a servants of Christ and ministers of the gospel, if they don't bring the doctrine of Christ, they ought to be refused. Now you might think that second John would have been addressed to the brother much easier for a brother. You know the man has a nature that is more austere and stern and and firm, and the sister has a nature which is more outgoing and loving and ready to show hospitality. But it's Third John addressed to the brother that he's commended for showing hospitality. And the official address to the sister is instructing her that if anyone comes to your house. It doesn't bring the doctrine of Christ. You see him not. So when her husband comes home at night, she cannot say to him. I had a visitor today, some visitors, and I left them in the house and we had some fellowship and I served me some coffee and Donuts and so on. And then when he finally learned what they were bringing her, he would say you ought not to have received them without bringing the truth. But I'm just a lowly sister and I. That would have been your responsibility to. To turn them away. But I couldn't do that. You know, the sister can't plead that because Second John is addressed to her. So what is that telling us? I believe it's telling us that. Even she and her children even are responsible to remain true to Christ and to refuse what is false, mysterious. That second verse of Second John that says for the truth sake which dwelleth in us and should be with us forever. Reminds us, and on this you don't have to turn to it, but in John 14 you want to turn to it. You may in John 14 of the Spirit of God that uses very very similar words to. 14 Verse 17 Even the Spirit of truth, whom the world cannot receive, because it seemed to not, neither knoweth him, but he know him, for he dwelleth with you, and shall be in you. And verse 16 says this other comforter, that he may abide with you forever, Forever. And so back to second John. Now the second verse, For the truth sake which dwelleth in us, and shall be with us forever, the Spirit of God is called the truth. In first John 5, let's turn back to first John Chapter 5 where we read that. First John Chapter 5. Verse 6 This is he that gained by water and blood. Not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth or the truth. Spirit is the truth and the Lord. We know the verse so well. I don't have to turn to it, but we can quote it in John 14. Six I am the way, the truth.

And life. The Lord is the truth. He is the truth objectively. And the Spirit is the truth subjectively. The Spirit within us who dwells with us forever dwells in us. He makes the truth good to our souls, the truth of Christ who's outside of us and in the glory. And then we have that other verse in John 17, the Lord praying to the Father. He says, Thy word is true. This book, the word is truth. So we have. The Lord Jesus being spoken of is the truth, and the Spirit spoken of is the truth. And the Word contains the truth. It is the truth. So this truth will be with us forever. Grace be with you mercy and peace, Second John 3 from God the Father, and from the Lord Jesus Christ the Son of the Father. In truth and love. I rejoice greatly when I found of thy children. The the out there suggests that not all of her children were going on in the truth. But he rejoiced that he found of her children some of her children that were going on in the truth. As we have walking in the truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we have from the beginning, that we love one another. And the way this love is shown amongst God's people, especially in the setting of Second John. See the danger of Second John in Second John is for this sister to to show love to this one that comes to her house, and doesn't bring the doctrine of Christ when the Word says. Refuse them. Reject them. Do not receive them. And so the next verse helps us to explain how that that's really the way of love, verse six says, And this is love that we walk after his commandments, and this is the commandment that as he had heard from the beginning, you should walk in him. So the best way, the true way, the sure way of showing love and to one that comes as a Christian teacher and doesn't bring the doctrine of Christ, is not to welcome them in and be hospitable to them, but to not receive them. That's love. Sometimes we don't think of that as love. You see there's a pseudo love that is that is spoken a lot about in Christian circles today and that is to forget the truth and just love your breath. And that's not love. And the truth is that's not the love that John speaks up. Love in the truth. And if we show love and the expensive truth, that's not divine love and it's not God's way, and there has been, never will be. And then he warns this dear sister, He tells her in verse 7. For many deceivers are entered into the world. We confess not now. I'm going to change this a little, because the point of the verse is not quite the way it reads in our King James. It's not confessed, not that Jesus Christ is come in the flesh. It's not the denial that he came, but it's really the confession of the person who came. I read it that way. Who confess not Jesus Christ coming in flesh. Now, all of us to be it would be foolish for any anyone to speak of any of us as coming in the flesh, because that's the only way we can come, because we're just men and women. The only way that we can enter into the world is in the flesh. But here was a person who was being confessed, who existed before he came in the flesh, and he's being confessed as having come in the flesh. So it involves his deity, his Godhead, and his manhood. That's really the confession. That is being denied by this one that comes to this Christian lady, this elect lady and her children. He doesn't confess the truth of the Lord's person, but he is God and man and one person. God come in flesh he who came in flesh. And to deny that is to disqualify 1 to be fellowshiped by this elect lady and her children.

And then John says, look to yourselves. Well, he says at the end of verse seven. I should miss that this is a deceiver and an Antichrist and we're not the fellowship deceivers an Antichrist. We're to reject them. Look to yourselves, he says to this dear sister. Not that we lose, not those things which we have wrought. She was evidently the fruit of his laborers, and her children too, So, he says, if she did not remain faithful in this regard. But there's if there's one thing that God does not allow any unfaithfulness on our part with regards to its being true to the person of our Lord Jesus Christ, you're not true to him. We can fellowship those that are his enemies, that are deceivers and Antichrist. Then that's a strong indication that there is something likely wrong in your relationship with the Lord Jesus, because if we are to be true to any, it is to Him who has given his all for us. So John says, look to yourselves, that we lose not those things which we have brought. They were his fruit in the Lord. This elect Lady and her children, and should they not go on, well, then he would lose his reward. But that we received a full reward. How important it is for the Saints of God to go on well, And if they don't, it reflects upon the one who led them to the Lord, just as if our children don't go on well, and reflects upon us as parents. Then verse 9 is a very important verse. Whosoever transgress it, Mr. Darby renders that whosoever goes forward, it's the thought of development going beyond what God has been pleased to reveal to us as the truth. And the truth is centered in a person, the Lord of Jesus Christ. He is the truth. And to go beyond that, remember what's passing out tracks in an elevated platform in Chicago. It's where the trains change from the subway to the elevated. And there was a. Theological Seminary right there, and I got engaged in the conversation in the car with a man who was evidently a professor in that school used to be

fairly sound, but it had turned very much modernistic at the time. And he asked me what I believed, and I confessed to him my belief in the deity of Christ and his virgin birth, and his bodily resurrection, and the infallibility and inerrancy of Scripture, and so on. The fundamentals of the faith. And he smiled at me and said, that's nice, but now you have to go on to the deeper things. And that's what John is talking about here in verse 9. Whosoever goes forward literally and divide, is not in the doctrine of Christ. This man thought there was something beyond Christ, something that was deeper and fuller and richer than he. But in him dwelleth all the firmness of the Godhead bodily, and we are complete. In him was the head of all principality and power. There is nothing beyond Christ but deadly error. And so to go beyond him, to go forward, to develop into deeper truth, as he would say, is to go from truth to error. And this is where he was. I don't believe he was really the Lords. And so I encountered one just like this is whoever goes forward and abideth not in the doctrine of Christ, hath not God for what they do do That is a proof that he never knew God. He that divided in the doctrine of Christ, He of both the Father and the Son, So to make to remain true to him who is the truth, is to remain in the truth ourselves. And then he says to this elect lady, if there come any unto you, and bring not this doctrine, receive them not into your house, neither did in Godspeed. Or that simply means to greet him, But give him the common reading, just close the door for he that bideth him. Godspeed is a partaker of his. Evil. Deeds. Now both of these epistles end with John saying having many things to write into you. I would not with paper and ink, but I trust to see you shortening the song that would speak face to face. And that said in the 3rd Epistle 2. And then he speaks of the his this the children of Thy elect sister Greek, thee. Amen. So there was this elected sister elect lady and her children, and then her elect sister as well. So they are very responsible to maintain the glory of Christ. Now just a few words on 3rd John and then we're close. Third John is written to a brother. The well beloved guys. There's a word that used four times in 3rd John that's not used once in second John because the tone of second John is very, very severe.

Austere, he's dealing with enemies. He's dealing with those who are deceivers and Antichrist, and he's enjoining upon this elect lady and her children to be faithful and to and to refuse them. But John, the the the whole flavor of the atmosphere. Third, John is entirely different. He's commending Gaius, his beloved brother, for his showing hospitality, and taking in the brethren that came, and housing them, and feeding them and giving them lodging, and then sending them on their journey. Rejoicing and he commands all this. Notice verse one, the well beloved Gaius. He's mighty out those that are truly friends, because the epistle ends with greet the friends by name. So third John is dealing with friends and second John is dealing with enemies and our attitude towards them. If we're going to be in the truth, our attitude towards them ought to be consistent with faithfulness to Christ. Light. Second John. God is love. Third John. That is the going out of the divine affections to those who are in the truth and going out in the truth to refuse to do that. The danger of third John is sectarianism of just showing the fellowship with just the few that we know, and there may be others that we. Haven't met before. In fact, Gaius is commended for taking these brethren that were strangers to him before. And receiving them because he was certain that they were in the truth, and so he didn't refuse them. We should refuse those who are untrue to Christ. We should be in fellowship with those that are true to him, And seeking to please him, he says. Verse two of third John, Beloved, I wish above all things that thou mayest, prosper and be in health, even as thy soul prospered. He recognized that Gaia's soul was prospering, and evidently he wasn't in very good health, so he. Desired that. Dias might experience better health in his body, even as he did in his soul. For I rejoiced greatly when the Brethren came and testified of the truth that is indie, even as thou walkest in the truth. Wonderful to have that testimony of one by brethren, and to be walking in the truth himself. And then John says, I have no greater joy than to hear that my children walk in truth. Evidently Gaius was one of his children as the elect lady, and her children were as well, and he rejoiced in that. John rejoiced in that. Beloved, Daddo is faithfully, whatsoever thou doest, to the brethren, and that strange to strangers. These brethren were strangers to him. They hadn't seen him before. And he hadn't seen them, and yet he took them in, and showed fellowship with them, which had borne witness of my charity. And I loved before the Church, whom if thou bring forward on their journey after a godly sort, thou should do well. Because if for his namesake they went forth taking nothing of the Gentiles, we therefore ought to receive such that we might be fellow helpers to the truth. The danger in second John is to receive those who are false. The danger in 3rd John is to reject those who are true. So we don't want to be loose. And flout a serious kind of love which throws your arms around everyone even though they're enemies of Christ. That's wrong. Nor do we want to be sectarian and refuse those that. Don't just fit in with our way of thinking, but who are really the Lords? And walking in the truth? So there's a safeguard in these two epistles. You're going to have to take them together in order to understand them. For his namesake, they went forth taking nothing of the Gentiles. That's almost forgotten nowadays in Christian circles, where you have Christian men pleading with the world to support them in the work of the Lord. Instead of looking to the Saints of God to do it. Saints of God should feel that solemn responsibility to support those that go forth taking nothing of the Gentiles. This is the way they went forth in those early days. For his namesake.

We therefore ought to receive such that we might be fellow helpers to the truth. Now there was a man there that was totally out of tune that the mind of God. I believe he was an evil man. His name is diatrophies. I wrote under the church, but John says but diatrophies. Who loveth to have the preeminence? Receive it among them, receive it us not. Now I don't know how he did not receive John the Apostle. It could be that he refused his epistle. He says I wrote unto the church, but the atrophies Receiveth us not somehow. Maybe he did not receive the the epistle that John wrote or. Discredited it? I don't know. As though John had ever been there before. He might have. Rather reads as though he hadn't been. But it does say of diacraphies he receiveth us not. Gaius is commended for receiving and diatrophies is condemned for not receiving. He did more than that, John says, Wherefore if I come, I will remember his deeds which he doeth, praying against us with malicious words, and not content therewith praying against the Apostle John. Think of it with malicious words. Not receiving John and then speaking against him. Malicious words, and then he says, And not content or with neither does he himself receive the brethren. And forbidden them that would. And casteth them out of the church. It's hard to imagine that one man could have this kind of power in an assembly, a man who was so, so evil in what he was doing. And then he says beloved again writing to Gaius. Beloved he was one of the beloved. Why wasn't the Gaius cast out? Probably because he wasn't a threat to the octopus diatrophies. Would get rid of anyone that had that was a threat to him. There he he loved to have the 1St place, the preeminence. He wanted to be the the leader there and he didn't want any rivalry in his doing that. And so whenever there was anyone that would challenge his position and be a rival to him, he threw him out of the church. Evidently guys didn't have that kind of disposition. It seems as though Gaius was a very quiet, loving, hospitable man that received the Brethren, but he didn't pose any threat to the Atrophy, so he was not, evidently was not cast up. It's a little difficult to get the picture exactly how it was in this in this place, but he says in verse 11 beloved, follow not that which is evil, that's what diatrophies was doing, but that which is good. He that doeth good is of God like Gaius, but he that doeth evil hath not seen God like that atrophies. And then he commends in verse 12 Demetrius. Evidently this was a letter of commendation to Demetrius or Demetrius. Evidently Demetrius brought it to Gaius when he went there. Notice what he says of Demetrius. Demetrius had good report of all men, #1, all men good report wonderful, and that the truth itself. Demetrius had a good report of the truth itself. And three. And yeah, and we also bear record, he says John. So John adds his commendations to this, and you know that our record is true. And now again he says, like he did in the second epistle. I have many things to write, but I will not with ink

and pen write into the But I trust I shall shortly see thee, And we shall speak face to face. Please speak to thee. I think it ought to read the friends, salute the Greek, the friends by name. So here's an Episcopal It deals with Friends. There was one man that was totally out of communion with the Lord, probably not the Lords at all. And that was due to diaphanous fees. But Demetrius was commended and approved, so we have some beautiful principles in these two of the epistles. Second, John Goddness light. I'm clear. John Thomas laws. But not to receive your second job. Whom to receive the third job? Second job is written to the elect lady and her children, not on the level of nature, but on the on the spiritual level, giving their the sister and her children responsibility of remaining true to Christ, no matter who came to adore. And 3rd John commending him the brother that would not have the nature so much of hospitality, but he's extending it here, and he's commended for this activity of the divine nature going out to those who are true to the Lord Jesus. May we may we be faithful in rejecting all that as opposed to him.

And also in receiving all those who are truly his friends. Just got out of life. #21 in the appendix. Oh, what a savior is Jesus the Lord. Well, might his name by his Saints be adored. He has redeemed them from hell by his blood. Save them forever, brought them to God #21. I say. Word where I listened right and strangely.

Phoenix Conference: 1992, The Deity of Christ

Address—C. Hendricks

I'd like to begin this afternoon by reading some verses in Second John. 2nd Epistle of John, verse 7. 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. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. 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 did him Godspeed, for he that biddeth him Godspeed is partaker. Of his evil deeds. The doctrine of Christ. Means the truth as to who he is. The teaching as to his person. And he warns this elect lady and her children from the apostle John does that many deceivers have entered into the world who confess Not now. I'm going to render verse 7 more literally. Who confess, not Jesus Christ coming in flesh. It's the confession of the person who came in flesh and became a man. It would be senseless to talk of any of us coming in flesh. That's the only way we can come. Because we're simply men. But here's a person that came in flesh, who existed before he came in flesh. And so this confession, the doctrine of Christ, involves the truth of his deity and the truth of his humanity. Touch either one of those truths, sully them, and you don't have the doctrine of Christ. And so he says in verse 9, whosoever transgresseth, or again literally goeth forward. It's what is called development. I remember passing out tracts in the elevated platform in Chicago once at Loyola, where they changed from the elevated to the subway, and there was a seminary there that had turned modernistic. And evidently one of the tracks fell into the hands of one of the teachers there, and he asked me what I held from the Bible. And I told him the fundamentals of the faith. Faith. I believe in the virgin birth. I believe in the that he is God and man and one person. I believe in his bodily resurrection. I believe in the inerrancy of Scripture. And I went through all those fundamental truths that we hold so dear. He smiled at me and said that's nice, but now you must go on into the deeper things. And that's what John is talking about. You see, there's nothing deeper than Christ himself, and him dwelleth all the fullness of the Godhead bodily. You have both his deity and his humanity in that verse. In Him dwelleth all the fullness of the Godhead. That's God Himself bodily. That's the man Christ Jesus. And in that blessed man all the fullness of deity dwells. Well, this man was one of those that John is talking about that went forward, went into what he called the deeper things. And really what he was going into was deadly error because there isn't anything beyond Christ. He is everything. He says he that goes forward and abides not in the doctrine of Christ hath not God very solemn word. This. We're talking about fundamental truth here, not something that is a side issue, but what is fundamental. Says he that abideth in the doctrine of Christ, he hath both the Father and the Son. And then he warns this elect lady and her children. He says if anyone comes to you under the guise of being a Christian teacher, that's what he's talking about. And does not bring the doctrine receive him not into your house, neither bid him Godspeed or don't even greet him, for he that greeteth him as a partaker of his evil deeds. So here we have an elect lady and her children. Sister that is told to refuse to receive into her house any that don't bring the doctrine of Christ. You say, well, that can't happen amongst us. When I was out in the southeast this last trip prior to this one. I got another brother to sit with me and we talked to someone that was at the table, a brother who was at the table, a man called a brother who was at the table and I heard some things about him and so I questioned him as to whether Jesus was the Creator. And. He said yes, God created everything through him.

And I talked to him a little more and I wasn't getting the right answers. And I finally said, is Jesus God? And he said after some, with some hesitation, he said, I'll answer that question later. Now, mind you, he's breaking bread. And he never did answer the question positively. And Jesus is God. I'd answered it for him many times. And yet we were very, very much dissatisfied with his condition. He did not seem to bring the doctrine of Christ. So I think it's important, this is fundamental, and I'd like to look at the doctrine of Christ this afternoon. Turn back with me to Genesis chapter 2, please. Chapter 3. Excuse me? Genesis chapter 3. 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 thus shalt thou eat all the days of thy life, and I will put enmity between thee and the woman. And between thy seed, he's talking to the serpent Satan. As the serpent here between thy seed and her seed, talks about the seed of the woman, it that is the woman seed shall bruise thy head. And Christ did that on the cross. Bruise Satan's head, and thou shalt bruise his heel. Satan had an apparent victory in getting the Lord Jesus put to death, but he was defeated at the cross. Well, here we have the first mention in Scripture of a coming Redeemer who would crush Satan. And destroy his power. And he's called here the woman's seed. The woman's seed. Now let's turn to Isaiah. Chapter 7. Of course the woman's seed would bring before us his humanity that he is. He is man. But a unique man. Everyone in the room here this afternoon is the seed of man. But here was going to be a man that come into the world that would be called the seed of the woman. True human, truly human, true humanity, but different. And we're going to look through that in Scripture. Isaiah 7, verse 14. Well, I'll read back in verse 10. We'll get the context. 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 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. Now here we have. The truth of his person. He is man, the born of the woman. For the seed of the woman

of virgin bears a son, and he is God, Emmanuel, meaning God with us. Now if you read some of the modern translations today, you will read in that verse, Behold, a young woman shall conceive and bear a son. Now, it might be admissible that that Hebrew word, I'm not a Hebrew scholar, so I can't enter into that. But it might be admissible that the word at times in certain contexts would mean a young woman. But that would be no sign for a young woman to bear a son. It happens every day. But for a virgin to conceive and bear a son, that would be a sign indeed. And that's what we have prophesied in Genesis, the seed of the woman. Now, rather than argue for or against the meaning of the Hebrew word, it definitely here means virgin. We're going to see this very passage quoted in the New Testament where there's no question as to the meaning of the Greek word and the teaching of the Spirit of God concerning the doctrine of Christ. Who is he? And how the Spirit of God guards the truth as to his deity and as to his humanity. Air on either one of those, and you have touched the doctrine of Christ. You do not bring it, you do not hold it, and our salvation is vitally dependent upon this. But here we have this first prophecy, the second prophecy, if you will, the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel. God with us, God in, in man. God become a man. Tremendous, wonderful truth. Now let's turn to the New Testament, Matthew chapter 1.

I'm going to read this genealogy. I'll read it quickly. So that we can get the force of this and it will come home, I think in in power to us as we read it. 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 Esram, and Esram begat Aram. And Aaron begat A Minidab, And a Minidab begat Neosin, And Niacin begat Salman. And Salman begat Boaz of Rakab, And Boaz begat obit of Ruth, and obit begat Jesse. And Jesse begat David the king, David the king begat Solomon of her that had been the wife of Urias. And Solomon begat Robohome And Rabon begat Abaya, And Abaya begat Isa. And Isa begat Josephat, And Josephat begat Juram. And Joram begat Josias. And Osius begat Jotham, And Jotham begat Achas. And Achaz begat Ezekiel. And Ezekiel begat Manassas, and Manassas begat Ammon, and Ammon begat Josias, And Josiah begat Jekonius and his brethren about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconias begat Salathiel, and Salathiel begats Aruba. Bell and Zerubbabel begat Abayad, and Abayad begat Ilyakum, and Iliacum begat Azor, and Azor begat Sedic, and Sedic begat Akim, and Akim begat Eliad, and Eliad begat. And Ilyaser begat Matthan, and Matt then begat Jacob. And Jacob begat Joseph, and Joseph begat Jesus. No, can't say that. He's not the seed of man, he's the seed of the woman. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Now, I'll make this statement now, and we'll notice it as we trace the teaching of the Spirit of God in Scripture. He is the Son of Mary, spoken of as such over and over again, never spoken of by the Spirit of God as the son of Joseph, because he wasn't. Joseph had nothing to do with that birth. He had nothing to do with that conception. But it was. The wonderful child that was born of Mary was called the Son of God, begotten of the Holy Spirit instead of man. Every one of us here today is the sun, is the seed of man. But here was one who was the seed of the woman. 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 land to Babylon unto Christ our 14 generations. Now the birth of Jesus Christ was on this wise when as his mother Mary was espoused to Joseph before they came together. Notice how the Spirit of God guards the truth of the virgin birth. Do away with the do away with the virgin birth, and we don't have a savior. We don't have a Savior. He was a Sinner just like all the rest. If he wasn't virgin born, that was absolutely essential to be, to preserve the Holy Ghost preserved in the womb of the Virgin who conceived the holy humanity of Christ. No taint of sin passed on to him. He was that holy one. We'll see that more as we look into the scriptures. Now the birth of Jesus Christ was on this wise when as his mother Mary was espoused to Joseph. Before they came together, he was found with Child of the Holy Ghost. Before they came together, 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 hers of the Holy Ghost. Now here we have to make a correction, and if you have a margin in your Bible, it probably gives you the correction. It's really not the right word conceived. That's a wrong translation. It's the word begotten. My margin says Greek begotten. That which is begotten in her is of the Holy Ghost. And what is the truth of Scripture? The woman conceived, the Holy Ghost begat. Normally in a normal conception, the woman conceives and the man begets. We read that in the genealogy the man begat, begat, begat. But then it comes to the Lord Jesus, and it says of whom was born?

Jesus, the husband of Mary, of whom was born Jesus, who was called Christ. That which is begotten in her is of the Holy Ghost, and she shall bring forth a son. Thou shalt call his name Jesus. That name Jesus has both in it his deity and his humanity. It means Jehovah the Savior. Jehovah is God. The I am the self existent one and the Savior which it goes on to say Jesus for he shall save. His people from their sins. Brings before us his humanity. He couldn't have saved us had he not become one of us. Had he not become a man, had he not become the seed of the woman, he couldn't have saved us. And so his name is Jesus, Jehovah the Savior. 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, behold, now here's the quote from Isaiah 714. Behold, a virgin. There's no question here that the word means virgin, and there's no question really in Isaiah that it does rather than young woman. But. Don't ever get into an argument with someone as to whether it means virgin or young woman in Isaiah, someone that flaunts their Hebrew or whatever because the truth is given all throughout scripture. It's consistent. The Spirit of God is consistent on this truth. He was virgin born. It was the seed of the woman. Can't be any other way. Otherwise we don't have a savior. Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which is being interpreted as God with us. Well, that's, that's probably the most tremendous truth of all Scripture. God become a man, God become a man, God with us, Emmanuel, God with us. The virgin bears a son, and that son is God manifesting the flesh. Wondrous, tremendous truth that we cannot really fathom, cannot really grasp the depth of it, the immensity of it, the awesomeness of it. That God, the Creator, the Sustainer, the Upholder of the universe, became a man. He was in the form of God took upon him, he emptied himself of that and assumed the form of a servant. And was made in the likeness of men. Being founded fashion as a man, he humbled himself still further, even to the point of death, and that the death of the cross. Well, here we have the beginning of that mighty work of humbling, of going down here. Here the Creator enters his own creation and becomes the seed of the woman, the virgin born Son of God. 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. And then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife, and notice, and knew her not till she had brought forth her first born son, and he called his name Jesus. We have it stated in verse. 18. That when his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost. Here we learned the added truth that during that whole time when the sun the the Virgin born son. Conceived son was growing in the womb of the virgin. He knew her not during that whole period until he was born, so there was no. There was number marriage relationship between Joseph and Mary until after the birth of the first born son, the Messiah. So that man had no question about it. Man had nothing to do. The male had nothing to do with his birth. Now chapter 2. 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 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 that shall rule my people Israel.

Tremendous statement concerning this one who was to be born. Who had been born 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 this notice, this expression, the young child, it occurs a number of times in this chapter. And here it's Herod speaking from a distance about the young child There seems to be. This distance certainly here in connection with this term. The young child, he says, searched diligently for the young child. And when you have found him, bring the word again that I may come and worship him also. Of course, his designs were to kill him and to get rid of him, this rival king. And 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. He's always singled out. And when they saw the star, they rejoiced with exceeding great joy. And when they were come into the house. They saw the young child with Mary, his mother. Mary his mother as to his humanity. He does not have a father, he only has a mother. As to his deity, he has no mother, only a father. Now the Roman churches that Mary is the mother of God. Scripture says she's the mother of the man Christ Jesus. The mother of his humanity. God, has no mother. Jesus has no mother. As to his deity, he has a father. Joseph was not his earthly father. Legally, yes, but not really. No, He was born miraculously verse 11, and when they were coming into 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, and frankincense, and myrrh, and being warned of God. You have three things I just mentioned, three things, Gold, His deity, frankincense, His perfect holy humanity, and the myrrh, the sufferings of atonement, by which he has brought us into blessing. And being warned of God in a dream that they should not return to Herod, they returned 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. Now notice the language of the Holy Ghost. And take the young child and his mother and flee into Egypt. He does not say arise and take your wife and son and flee into Egypt. He doesn't put it that way. Joseph is looked upon as removed from the young child and his mother. They're together. They're coupled together. He was Mary's son, the seed of the woman, but not Joseph's son. And so he tells Joseph, who was the legal father, 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. Now I'm not saying that man didn't make the mistake to call Joseph Jesus father, and even once Mary did and we'll look at that later in Luke. But here the what I'm saying is the Holy Ghost doesn't ever do that. Verse 14. 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? Now who is it that he is the Son of? Well, the prophet is speaking for Jehovah here. The Lord, He's the Son of God, His sonship, when it's looked at in that way, is his son of God, the son of the Father? Out of Egypt have I called my son. 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 mourning. Rachel weeping for 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 notice again. The precision of scripture 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. Joseph has always looked upon as removed from this this. These two the young child and his mother. And when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go through there, notwithstanding being warned of God in a dream, he turned his side 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. He should be called a Nazarene. Now, before I forget it, I'm thinking of it now. We're going to turn to Luke next. But before we do, one verse in the 69th Psalm. The 69th Psalm bringing out this same blessed truth. As to the doctrine of Christ, verse 7, Psalm 69, seven. Because for thy sake it's the Messiah speaking here, I have borne reproach. Shame hath covered my face. I am become a stranger unto my brethren. Is he? Joseph and Mary came together normally in the marriage relationship after Jesus was born and had children. And he speaks of his brothers. They were his half brothers only through his mother, not through his father. He says, I'm a stranger unto my brethren, and an alien unto my mother's children. Not my father's. Joseph was not his father. He couldn't say my father's children. He had to say my mother's children. Well, now we go to Luke's Gospel, chapter 2. It's nice to see how all Scripture bears testimony to the truth as to His person, because that is the most vital and wondrous truth. Chapter 3, please, that we have in all the Scripture. Our faith is founded upon it. And if we're not right here, if we don't know who Jesus is, then. We're not entitled to be called Christian. If we really don't know who Jesus is. This is what disturbed this brother and I as we talked to this young man. He didn't seem to really know who Jesus was, God the Creator. Verse 19 of chapter 3 and Luke. But Herod the Tetrarch being reproved by him for Herodias his brother Phillips 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. In thee I am well pleased. Here we have the Father in heaven calling him. This is my beloved son. Thou art my beloved son immediately Now the next verse and Jesus himself began to be about 30 years of age being here's the guard now, as was supposed the son of Joseph. Which was the son of Heli, which was the son of Matthew, and so on being, as was supposed, the son of Joseph. Luke guards this truth as Matthew does, because they're both riding under the inspiration of the Holy Spirit. Now we go back to Luke chapter 1. 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 onto a city of Galilee named Nazareth, to a virgin espoused 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. There's an expression in Daniel, I think it's Chapter 9, not sure that might be 11, but it speaks of the Antichrist. I think it's 11, the Antichrist. He shall not regard the desire of women, it says. You shall not regard any God, nor the desire of women. And what is the desire of women? The desire of a godly Jewish woman was to bear the Messiah. The honor that came upon this lowly virgin maiden Mary was tremendous when you think that that she was the one chosen out of all the rest to bear the Christ, the Christ God manifest in flesh. Emmanuel, 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. The Roman Catholics have so exalted Mary, and out of all proportion to what it was proper to a creature, that we sometimes fail to look at her and to see the

beauty of this godly woman. This lowly devout. Maiden of Israel's race. And the Angel said unto her, Fear not Mary verse 30 for thou hast found favor with God. And behold, thou shalt conceive now that's the right word there. 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. 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 communication to this lowly maiden Mary. And what is her response then? Said Mary unto the Angel. How? How shall this be seeing I know not a man? She had no relations with any man. She was pure, a virgin. How shall this be, seeing I know not a man? The answer is tremendous. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and that holy thing which shall be born of thee shall be called the Son of God. When Adam was created. The Lord Jesus was not created. Not even his humanity. The scripture never says so. It says a body. Hast thou prepared me? It says that he was born of woman. It says that he was the seed of the woman. He came into his own creation. Born through this. Israelite Ishmael. We know her name is Mary. The Holy Ghost shall come upon thee. The power of the highest shall overshadow thee. Therefore that holy thing which shall be born of these shall be called the Son of God. When Adam was created. He's called in Luke's genealogy, the Son of God. He was the Son of God by creation. Who's created the dust of the ground? But God breathed into his nostrils the breath of life. Man became a living soul. He was created first man. The second man was the creator come into the into his own creation and become a man, a servant. But it never the scripture never uses the word creature in connection, even with his humanity. Always preserves that distinctness. Of his person. The Creator become a man. The Holy Ghost coming upon this virgin and overshadowing her by the power of the highest. And then the holy thing that was born, called the Son of God. Well, Adam was not holy, he was innocent. And he was created in innocence. Innocence is a state. And I don't mean that he was. I'm not talking about his being guiltless. We talked When a person doesn't have guilt, he's pronounced not guilty. We say he's innocent. But I'm not talking about that line. I'm talking about the fact that there's a three states that humanity has been in. Innocence. Sinful. And fully. And Adam was created innocent and innocence is gone. We look at this little baby that was just in the room and we look at one that's just born, and you say that innocent little thing. Now you are correct to say that sinful little thing. There's no such thing as innocence today when it comes to a state. Humanity has lost that. When Adam sinned, he lost his innocence. Innocence was without sin, but capable of sinning. And now we all partake of fallen humanity which is sinful, but if we're Christians, we partake of holy humanity which cannot sin. And that's what Christ was. He was that holy thing which shall be born of thee, shall be called the Son of God.

So he was holy. As to his humanity, sometimes we say, well, Jesus couldn't sin because he was God manifest in the flesh. That's true, but that's not all the truth. The truth is his holy humanity could not sin. And the new nature which is communicated to us when we're born of God cannot sin. It's the life of Christ within us, and when we lose the flesh. At either death or the resurrection, and we stand before Him in the new creation. Will stand before him in all the perfection of Christ Himself and His holy life, and will be incapable of sinning then we are now as to the new man. Well, verse 36 Now, and behold, thy cousin Elizabeth, she hath also conceived the Son at her old age. And this is the 6th month, which with her who was called barren. For with God nothing should be impossible. And Mary said, Behold, the handmaid of the Lord, be it unto me, according to thy word. And the Angel departed from her, and Mary arose in those days. Isn't that beautiful? I just love the way Mary responds to this tremendous message. She doesn't say I'm not worthy. She doesn't say anything about herself. She just says behold. The handmaid of the Lord. Be it unto me, according to thy word, all that we might have, that spirit that was manifested in her. Verse 39. 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 my 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. So let's read what Mary says. It's so beautiful. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. The very one that she was going to bear would be God her Saviour. Just how much she entered into that at this point in time we cannot say, because we apprehend these deep truths of God slowly. Very feebly sometimes, and there's indication that it took her some time to really enter into these things, though she was the human instrument through which it was going to be accomplished yet. The entering in came slowly, as it does with all of us. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, for he hath regarded the lowest state of his handmaiden. For behold, from henceforth all generations shall call me blessed. And indeed she surely was, 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, and 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 empty away. 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. Now Elizabeth's full time came that she should be delivered. And she brought forth a son. And her neighbors and her cousins heard how the Lord had delivered, had showed great mercy upon her, and they rejoiced with her. And it came to pass that on the 8th day they came to circumcise the child. And they called him Zacharias, after the name of his father. And his mother answered and said not so, but he should be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, I would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them, and all that heard. These sayings were noised abroad throughout all the Hill Country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him, and his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, For he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the House of His servant David, as he spoke by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which he swear to our Father Abraham.

That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life. And thou, child, shall be called the prophet of the Highest. So here was John, now the forerunner of Christ, the prophet of the Highest, a term, of course, for deity. For thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people by the remission of their sins through the tender mercy of our God, whereby the Dayspring from on high hath visited us. You see, it's impossible to believe in Jesus as the man who was here. If you read scripture and believe the word, the testimony of scripture, it's impossible to deny his deity. It's repeated over and over again, He's the highest, He's the Lord. John was

to be the forerunner of that person. To give light to them that sit in darkness, and in the shadow of death, to guide our way into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing. Unto Israel. 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 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 unto 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. Born in a stable, laid in a Manger, The creator of the universe comes into his own creation. In this lowly way, there was number room for them in the inn. 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. Sean wrote about them, and they were so 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. And unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes, lying in a Manger. The sign that was given to the shepherds was the sign of lowliness, the sign of meekness, the sign of humility, the sign of nothingness. He became just that when he entered his own creation. Tremendous thought the very. There's one Psalm that says he humbleth himself just to look upon the earth, just to look upon it. He humbles himself here. He not just looked upon it, but he came into it. He became one of us. Sin apart, that holy thing, but he came. He was here. Think of it. What truth? 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 had 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 that heard it wondered at those things which were told them by the shepherds, and noticed this. And Mary kept all these things. And pondered them in her heart. We read this a number of times in the case of Mary. And the shepherds 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. The birth of Christ. It was miraculous in the conception. The rest of the birth from conception on seems to be from Scripture, very normal, nine month gestation period, and then His birth. But it was conceived. He was conceived. His holy humanity was preserved in the womb of the Virgin by the power of the Holy Ghost, who was the beginner, as Mary was the conceiver.

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 was never a male that opened the womb that was as holy as this one. He was that holy thing. That was born of her absolute holiness, which is abhorrence of evil, delight in what is good. The very suggestion to him. To do his own will, to do anything that was contrary to the will of God, was pain to him, grief to him, sorrow to him. Always, always. Desired to do the will of God. The very suggestion of sin was. Repulsive to that holy one. And it says as it is written verse 23 in the law of the Lord, every male that openeth the womb shall be called holy to the Lord and to offer a sacrifice according to that which is said in the law of the Lord imperative turtle doves or two young pigeons. They were so poor they they could only afford to offer the the sacrifice of the poor. The flock have enough for a more expensive sacrifice, just the the provision that was made. In the law for those that were very poor. And the Lord came into this scene in the very position of poverty. Everything about his coming was lowliness. And to offer a sacrifice. According to that which is said in the law of the Lord, a pair of turtle doves, 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 brought him the child Jesus. To do for him after the custom of the law, and took 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, which thou has prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people, Israel and Joseph and his mother. Marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary, his mother, she has always called his mother. Joseph, never his father. Now I have said that, and I'll have to make a comment. In verse 33, I was reading a critique of the NIV translation, the International Version, and. It was comparing it with the King James, but I didn't do that. I compared it with Mr. Darby's translation. The first passage Mr. Darby agreed with the King James. The second passage he agreed with the King James. The third passage he agreed with the King James. The 4th passage he agreed with the NIV. And I believe it was this passage. The NIV reads in verse 33. And his father and his mother marveled at those things which were spoken of him. This is strictly a Greek manuscript problem. There are only two manuscripts. I believe that's right. That may not be correct. But. The two manuscripts that modern editors would put so much weight on the Sinaiticus and the Vaticanus. They read his father and his mother. Now, if that's a true reading, and I don't believe it is. I believe that's the one time that Mister Darby made a mistake. He chose the wrong reading. I believe it should read Joseph and his mother because that maintains the truth that we've been looking at all through Scripture, that the Holy Spirit never calls Joseph his father. I have no difficulty with man calling Joseph his father, but I do have difficulty with the Holy Spirit doing it because he guards it, especially in this epistle, in this gospel. And we'll see, we'll see as we go through this how Mary makes that very mistake later.

And the Lord corrects her. Very gently, let me just say that I think verse 33, as it appears in our King James is correct. I have a New Testament, a Greek New Testament based on the majority of the manuscripts. This the Textus Receptus, which the King James is based on, was only 5 manuscripts. 5 Erasmus came out with five of the best at his time, and he put up a Greek text and that's what the translators use. But I have a New Testament based on the majority of the manuscripts. There are hundreds of them. Over 1000. And it reads, the Greek text reads, based on the majority of the manuscripts, Joseph and his mother. I was glad to see that because I believe with all my heart that is the right reading. Because it's consistent with the truth that we've been looking at that is so guarded by the Spirit of God. Verse 33 again and Joseph and his mother. Marvel at those things which were spoken of him, and Simeon blessed them, and said unto Mary his mother. 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 Faneuil of the tribe of Assurs. She was of a great age, and had lived with a husband 70 years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in. Instant gave thanks likewise unto the Lord, and spake of him dwelled them that looked for redemption in Jerusalem. And when they had performed all these things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Now whenever it speaks of Him growing, whenever it speaks of Him increasing



in wisdom and these things, it's referring to His humanity as God. He doesn't. He doesn't increase in wisdom, He knows everything, but as to his humanity, these things are proper to him. I remember speaking to a Hindu boy who had been raised in a Hindu family. He had been converted to Christianity and one of the verses that really puzzled him, verses that speak of Jesus. Well, the verse that really puzzled him was in Mark's Gospel, the the Gospel of the Servant, the perfect servant. It says neither the angels nor the hour, neither the angels in heaven nor the Son. But only the Father knows the hour when he's going to come back and establish the Kingdom. And he said to me, how could he be God and not know the hour? And I said, well, how could he be God and not act ever from himself? How could He be God and be weary with His journey? How could He be God and be sleeping in the boat? How could He be God and be hungry and thirsty? These are all things that pertain to His perfect humanity, and don't use that which pertains to His humanity to sully His the glory of His Deity as this perfect servant. He did not know the day nor the hour, because it's not for the servant to know. A servant is only doing his master's bidding. And so that's found only in the Gospel according to Mark. And now another warning, if you use a modern translation, you'll find it also in the Gospel according to Matthew. Where it doesn't belong, it belongs in Mark, because there is the perfect servant and is the perfect servant. He doesn't know. The hour, the day and the hour which is consistent with Mark's presentation of the Lord Jesus. Well, I don't know whether that satisfied him or not, but it it's certainly the truth of it that we we must not use those verses which pertain to his humanity where He is limited, where he grows weary, where he is tired, where he is. Not where he does not know where he increases in wisdom and stature and in favor with God and man. Don't use those verses to sully the glory of His deity. Can't fathom it. We can't understand how he can know everything. His understanding is infinite. 147 Psalms says that. That says God, and then how he can't know some things, and that's his man. We can't put that together. We can't fathom how God and man can be in one person. But that's the truth and we should hold it fast. That's the doctrine of Christ that we're called upon to maintain and to hold. The hymn writer put it this way. Tis darkness to my intellect, to sunshine to my heart, but I cannot understand. I can enjoy. Now let's finish this chapter and then we're done.

Now, as parents, I have no trouble with that expression. His parents went to Jerusalem because that's what they were legally, of course, 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. Now 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 in the new translations it reads, and his parents knew not of it. Well, I don't mind that expression, but I don't like His father and his mother. That is the way it's rendered in verse 33. I think that's a mistake, but I still prefer Joseph and his mother as we have it here. 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 had 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. I hear Mary says of Joseph says to Jesus thy Father, And I referring to Joseph, I have no trouble with that. She's saying it. But notice verse 49. And he said unto them, How is it? Sought me, wished he not that I must be about my father's business. And he wasn't talking about Joseph here, he was talking about God his father. A boy of a boy of 12 referring to this is the first recorded utterance of the blessed Lord, and the last was It is finished, Father, into thy hands I commit my spirit. He had finished the Father's business. Notice what it says in verse 50. Though all this truth had been communicated to Mary, it says they understood not the saying which he spake unto them. Which ye not, that it must be about my Father's business? They didn't enter into it yet. 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. Again, she singled out as his mother, properly so, and Jesus Speaking of his humanity here increased in wisdom and stature and in favor with God and man. Well, I believe we've looked at the Scriptures and how it guards the integrity of this person, God very.

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