

Audio Transcript of Sermon
March 7, 2020
Jesus-The Early Years-Part One

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We're about a month away from the spring Holy Days and our ability to observe these Holy Days as Christians stems from the sacrifice of Jesus Christ. And, with the life and sacrifice of Jesus Christ looming on us in the time of year we're in with the spring Holy Days, it's appropriate for us to consider the life of Jesus Christ here on earth. Today, we'll be taking a look a look at Jesus in the early years, and the life of Jesus begins way before it's recorded for us as a physical human being. The very first mention and instance of Jesus, the oldest possible verse in the entire Bible from a chronological standpoint is not in the Old Testament, it's in the New Testament, and today we'll begin by taking a look at John chapter one verse one, John chapter one verse one.

John 1:1-18

- 1. In the beginning was the Word, and the Word was with God, and the Word was God.**
- 2. The same was in the beginning with God.**
- 3. All things were made by him; and without him was not any thing made that was made.**
- 4. In him was life; and the life was the light of men.**

Many people can debate who the Word was, but in a couple of verses we'll come to see very clearly that the Word that was in the very beginning with God was Jesus Christ, and that's a phenomenal point of learning for many people who think they know the Bible. Let's take a look now at verse five.

5. And the light shineth in darkness; and the darkness comprehended it not.

The message of life, good over evil, is not something that is routinely understood here on earth. A point of light shines very brightly when it is dark. Even the most horribly looking place on the planet can look beautiful when it's dark at night, when there is simply a single point of light. And, the message of hope and life and love that is taught to us through the Word of God, through Jesus Christ, is not

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something that is naturally understood or comprehended without the direct and divine intervention of God, Jesus Christ, and the Holy Spirit. Verse six.

6. There was a man sent from God, whose name was John.

And here we're talking about John the Baptist.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

John the Baptist came to preach the gospel of baptism, and he was not the person who would come to save other people, but he came to prepare the message for Jesus Christ. Verse nine.

9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

Verse ten gives us incredible information. When we go back to Genesis the first chapter and we read the creation of the world, we're clued in here that in verse ten of John one that it was the person Jesus Christ, the God Jesus Christ, who created all things, and we know that God and Jesus Christ worked together for the creation of the world, and that though Jesus Christ created everything, the world doesn't comprehend who Jesus Christ is. Today there are people who think they know Jesus Christ, they know Jesus in their mind, but they really do not know Him. Verse eleven.

11. He came unto his own, and his own received him not.

First, Jesus Christ tried to reveal himself to the children of Israel, and they rejected Him. Verse twelve.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

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And so, when the Children of Israel rejected Jesus Christ, when they wanted Him to be crucified, instead of the prisoners, then Jesus Christ opened up salvation for all people. Verse thirteen.

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The second birth that we have is not a physical birth but a spiritual birth, and when we are born spiritually, it is because it is the will of God. We do not become spiritually born because that is something we choose to do, instead rather, it is something that is chosen for us. And how do we know this Word was the person, the God who became Jesus Christ? Look at verse fourteen.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

So, because the Word was made flesh, and was spiritually glorified, we know this is speaking of Jesus Christ. Verse fifteen.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

John came preaching of the Messiah. He let people know he was not the Messiah, and he also knew that before John ever was born, and chronologically John was physically born before Jesus was born, John knew that Jesus existed long before he was ever born. Verse sixteen.

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

The law of Moses is designed to convict people of sin, to find fault, to find error, for purposes of punishment. Grace and truth though come through Jesus Christ. It is through Jesus Christ, through grace, that we can find ourselves acquitted of the sins we might be convicted of through the Law of Moses.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

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The only way that we can know of God the Father is because of Jesus Christ, and so, in our spiritual lives, if we are living a spiritual life, and we do not know about God the Father, it's probably because we do not know Jesus Christ the way we should know Jesus Christ. And, coming into the spring Holy Day season, with the Christian Passover, the Christian Days of Unleavened Bread, we definitely want to know more about who is Jesus Christ.

The story of Jesus Christ, like so many of us, begins with the story of our ancestry. We'll find that there are two different accounts of the ancestry of Jesus Christ in the New Testament. We'll take a look at only one of those beginning with Matthew one verse one.

Matthew 1:1-17

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

And so, we are established a general lineage of Jesus Christ through David back to Abraham. Verse two.

2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6. And Jesse begat David the king;

And so, we very quickly go through this lineage from Abraham to King David.

and David the king begat Solomon of her that had been the wife of Urias;

7. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9. And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

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10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

And so, here very quickly, we go from David to the captivity in Babylon.

12. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

And so, fourteen plus fourteen plus fourteen gives us the grand total of forty-two. So, we have a total of forty-two generations. And, the number forty-two is very big in Biblical terms. When we think of the three and a half years of the time of the great tribulation, again three and a half years would be forty-two months. So, there are some definite parallels here. We know from verse sixteen that the genealogy that we are given in Matthew is the genealogy of Joseph, and so, this would be the legal genealogy establishing Jesus' lineage. Luke, in Luke 3:23-38 presents a different genealogy, and many scholars believe that genealogy would reflect the lineage of Mary. And, the reason both are included in the Bible, is because it is understood that Joseph did not technically sire Jesus Christ. Jesus Christ was fathered by the Holy Spirit through Mary, and so, that's why you have both the father's and the mother's genealogy included in the differing gospels.

Let's continue on in the story beginning in Luke, Luke chapter one, we'll look at verse five.

Luke 1:5-80

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5. There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8. And it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

So, that would be quite an eye-opening experience for anybody that here you are burning incense properly doing what you need to do to be worshipping God and all of a sudden here shows up out of nowhere this angel of God.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

I think we would all be somewhat fearful if somebody all of a sudden appeared in front of us who wasn't there before. Verse thirteen.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

So, Elisabeth and Zacharias were the parents of who would become John the Baptist. Verse fourteen.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

It's up to God when the Holy Spirit is given to people, and in some rare circumstances, the Holy Spirit is given to people during pregnancy. In the modern era people look at an unborn child in the womb as unviable. Verse fifteen is the strongest indication that we can have in the Bible of God's rubberstamping of the fact that an unborn baby is fully viable for life. God would not impart the Holy Spirit to a fetus if it were not viable for life. And so, with that, we need to be very careful of people who advocate and take pro-abortion stances, because what verse fifteen would be indicating is they are killing innocent life. People who choose to abort babies have that action to account for in their own life and that is something between them and God. But, what we can take from verse fifteen is that is an action we should not be participating in, in any manner. Verse sixteen.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

In the Book of Malachi, we hear about the coming of the prophet Elijah, and just like this prophet Elijah, John the Baptist had the ability to turn the hearts of the fathers to the children, and that is probably something we need to see more of in the modern era. Verse eighteen.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Just like Abraham and his wife, Sarah, were very old when they first had a child, here's Zacharias and his wife, Elisabeth, were also advanced in age beyond what would be considered child-bearing age.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

This was so important of a message that God did not send any angel to share this message with Zacharias, instead, He sent the archangel, Gabriel, one of the most powerful angels that is part of the angel family with God. Verse twenty.

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20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And, basically what happened here, was Gabriel in his own way sealed up Zacharias. Zacharias would not be able to share with people that, "Hey, guess what, I had a visit from the archangel Gabriel," because people would probably be questioning that. People are very skeptical and verse twenty-one,

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

So, here is Elisabeth. She is fully five months along in her pregnancy, going on her sixth month, and at this point, the same angel, Gabriel, now goes to visit Nazareth in verse twenty-seven.

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

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So, imagine you're a younger lady, you're unmarried, you're engaged, and this angel shows up unannounced, and says, "Hey, guess what? You're going to be pregnant long before you would ever expect it, because God has found favor with you." That kind of message could rightfully be alarming to many, many people. People would probably wonder today, "Did they drink something they shouldn't have drank, did they accidentally inhale something they shouldn't have inhaled, did they eat some bad food, and are they hallucinating?" Those would all be typical kind of reactions we might see today. Verse thirty-two.

32. 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:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

And, so again, imagine you're this Mary, you're not married, you're a virgin which means you have never had sexual relations with anybody and so Mary correctly asks a question in verse thirty-four.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. 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.

Mary was told that the father of this child would not be any man, but the Holy Spirit. How God is able to bring about physical life through the Holy Spirit is something that we at this point in our life do not understand, just like how did God bring about the physical life of Adam and Eve in the Garden of Eden. That we don't understand either. But we know it was through the power of God which we commonly think of as the Holy Spirit, that even brought that around. The whole creation that we see around us, the trees, the bushes, the flowers, the animals, all created through the power of God, through the Holy Spirit. So, even though we don't understand how exactly that initial creation and spark of physical life happens, because that's still a question the best scientists cannot define, we know there is this divine intervention from God in all physical life that we see here on earth. Verse thirty-six.

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36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

So, in some ways Zacharias and Elisabeth, the parents of who would become John the Baptist, are the New Testament equivalents almost of Abraham and Sarah, and here is this Mary who sees a very old aunt who never had a child who all of a sudden is pregnant and going to give birth in just a couple of months. Verse thirty-eight.

38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

So, Mary accepted the message that Gabriel had given just as much as Zacharias and Elisabeth accepted the message of Gabriel. And what did Mary do? Verse thirty-nine.

39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40. And entered into the house of Zacharias, and saluted Elisabeth.

Today, we think of a military salute, I don't think that's what probably Mary did with Elisabeth. She greeted Elisabeth with pomp and circumstance, and verse forty-one.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

So, here is Elisabeth who all of a sudden gets filled with the Holy Ghost, when she hears the voice of Mary. Again, we have no idea how that happened. We know the baby jumped in her womb and she was filled with the Holy Spirit. Verse forty-two.

42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

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So, Elisabeth understood that not only was Mary pregnant, but that Mary was carrying who would be her Lord and Savior, this future Jesus Christ. Verse forty-four.

44. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46. And Mary said, My soul doth magnify the Lord,

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49. For he that is mighty hath done to me great things; and holy is his name.

50. And his mercy is on them that fear him from generation to generation.

51. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats, and exalted them of low degree.

53. He hath filled the hungry with good things; and the rich he hath sent empty away.

54. He hath holpen his servant Israel, in remembrance of his mercy;

55. As he spake to our fathers, to Abraham, and to his seed for ever.

And so, here we see these wonderful descriptions of Jesus Christ, not only what Jesus Christ would do for people spiritually, but also physically. Jesus Christ is the great equalizer because money cannot buy salvation. If you're a person of modest means, it is easier for you to get into the Kingdom of Heaven, the Kingdom of God, because you are less reliant on money and wealth and things that you have done. You're more inclined to value faith and Jesus Christ and God the Father. Verse fifty-six.

56. And Mary abode with her about three months, and returned to her own house.

57. Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

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It's a wonderful blessing to have a child, especially when the thought is you may never have a child, and so there is always a huge celebration when a child is brought into the world, even more so when the child comes late in life and there is this thought may never come at all. Verse fifty-nine.

59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

I'm named after my father, it's very common for people to be named after a parent. Many sons are named after a father or another family member, even here locally in El Paso sometimes you see many daughters named after their mothers. So, very common, very accepted, nothing wrong with that except in this case. Notice verse sixty.

60. And his mother answered and said, Not so; but he shall be called John.

So, here is a rare example of the mother overriding what the people wanted to have happen, what the father wanted to have happened.

61. And they said unto her, There is none of thy kindred that is called by this name.

So, they just happen to mention to Elisabeth, "Hey, Elisabeth, there is nobody named John in your family. Nobody in your family, nobody in Zacharias' family is named John. Why would we call him John?"

62. And they made signs to his father, how he would have him called.

63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

So, here the person who wrote the name John, saying his name is John, was Zacharias. Remember Zacharias was kept mute as a requirement by the angel Gabriel when he was doing his service in the temple? He wasn't able to speak until his son was born. And so, in verse sixty-three that's what happened. Zacharias said, "No, his name is John," and everyone marveled and notice verse sixty-four.

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64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

So, we have no idea exactly what happened to Zacharias here, why he couldn't speak. It's like he was temporarily paralyzed with his tongue where he couldn't use his tongue. Again, God is the creator. He created originally through the Holy Spirit and created physical matter that we see every day. And, just like God can create physical matter through the Holy Spirit, God can control physical matter also through the Holy Spirit. Again, we have no idea how that works, we just know that it can work. That will be something for us to learn at a later time, and we could speculate about that all we would want to at this point, but we would just put ourselves on a wild goose chase without understanding how that would work. Verse sixty-five.

65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

66. 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.

Verse sixty-seven.

67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69. And hath raised up an horn of salvation for us in the house of his servant David;

Their son John would be this messenger of this opportunity for salvation. John the Baptist would be the one preaching about salvation before Jesus Christ came on the scene, however, John the Baptist, would not be the one to impart salvation. John the Baptist taught and used the rituals of baptism. Verse seventy.

70. As he spake by the mouth of his holy prophets, which have been since the world began:

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71. That we should be saved from our enemies, and from the hand of all that hate us;

72. To perform the mercy promised to our fathers, and to remember his holy covenant;

73. The oath which he swore to our father Abraham,

74. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75. In holiness and righteousness before him, all the days of our life.

As Christians, we are saved from this ultimate death. We have this opportunity for eternal life. We have this penalty of sin removed from our life because of the grace of Jesus Christ. Verse seventy-six.

76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77. To give knowledge of salvation unto his people by the remission of their sins,

The ministry of John the Baptist was to give knowledge of salvation, but not to impart salvation to people. John the Baptist gave the knowledge of the remission of sins through Baptism. Verse seventy-eight.

78. Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

So, John the Baptist did not live your typical life. He did not grow up in the city. He grew up in the most rugged part of the wilderness, the desert, and it is there he grew, not only physically, but he grew strong spiritually. There are many different ways how God can allow somebody to spiritually develop. Most recently, we've been taking a look at a passage from second Peter chapter one verses five through eight which shows a very good linear progression of our spiritual development, beginning with a foundation of faith, and with the understanding of needing diligent effort that spiritual growth just doesn't come about by mistake

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or happenstance. It takes effort on our part. We know that we needed to add virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, or godly love, to our lives to grow spiritually. And in some way we do not understand, that's exactly what happened in the life of John the Baptist as he was out in the desert, because we know that John the Baptist grew spiritually. And, as John the Baptist grew spiritually, he waxed strong in the spirit, and so that means he was spiritually developed, and he would be somebody who would have this spiritual capacity to give knowledge of salvation so that people could be saved through the forgiveness of sins. He paved the way for the ministry of Jesus Christ. Jesus Christ came about after, of course, the birth of John the Baptist, and it seems like the ministry of John the Baptist may have started earlier in John the Baptist's life than it did in the life of Jesus Christ. But at this point in the story, we have just had John the Baptist born, he's growing up in the desert, he's growing strong spiritually. We're not quite at the point where John the Baptist has started preaching in the nation of Israel.

Let's take a look at the life of Jesus Christ. Matthew one verse eighteen, Matthew one verse eighteen.

Matthew 1:18-25

18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

The Holy Ghost, the Holy Spirit, is the father of Jesus Christ. Joseph and Mary had not yet consummated their marriage, they did not yet have any sexual relationship when Mary became pregnant with Jesus Christ.

19. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

Joseph was contradicted in his mind. I think that would be normal for just about anyone. He probably felt in some manner betrayed thinking that somehow his fiancée, Mary, had snuck around and gotten pregnant through another man, and that can be very troubling in any kind of relationship when infidelity is suspected. And notice what happened for Joseph in verse twenty.

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20. 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.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

God directly chose to intervene in the life of Joseph by showing Joseph this vision in a dream about how Jesus came about as a child within Mary's womb. Why God took this particular action, we do not know for sure, we can suspect that Joseph was having some very strong and contradicted feelings. And, God I think in a compassionate way, understood how normal those feelings could be to a person who was expecting trust and fidelity and how a person could feel betrayed. God wanted Joseph to know that there was absolutely no betrayal by Mary, that Mary was the servant of God that God was using to bring this child into the world to save people from their sins. Verse twenty-two.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. 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.

Jesus Christ was the Word that was in the beginning with God. There is no debating that, and sadly many people who call themselves Christians, first-century apostolic Christians, are throwing this particular belief away. That's shameful that that is happening. But, we need to be firmly implanted in our minds and aware that Jesus Christ is the God of the Old Testament. Verse twenty-four.

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

So, instead of sending Mary away quietly, so that people would not think of Mary in a shameful way, Joseph instead took Mary, to be his wife because he had gotten these reassuring words from the angel, and in verse twenty-five,

25. And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

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In verse twenty-five, we have a lot of information that is given to us about the marriage relationship, and it's clued to us very quickly that at some point Mary and Joseph consummated their marriage relationship. There are some Christians who believe that Mary conceived and always was a virgin in her life. That last verse that we read, directly contradicts that belief. We have only begun exploring the life of Jesus Christ in the early years, and we have so many more verses to go, and we'll continue this study next week. Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.