

# Scriptural Truths

## E-Mail Meditations

The Lord Will Come . . . Perhaps Today . . . Behold, I Come Quickly . . . Rev. 22:7

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### Introduction To The Lord's Birth

#### Introduction

Both the Old and New Testaments begin with preparations. In both cases there are two distinctly different but interdependent preparations. They are:

- a) Genesis begins with the world being prepared for the man, Adam, and then man prepared for the world.
  - i) The preparation of the world for man was entirely a work of God (Gen. 1:2-25), who in His wisdom, foreknowledge, understanding, and power created a beautiful world for man to enjoy. Then when all was completed God created man and made him viceroy, a gentleman gardener to develop the gardens for the glory of God (Gen. 1:26-30).
- b) Matthew and Luke begin with the world being prepared for the Man Jesus, and then His being prepared for this world.
  - i) The preparation for the coming of the Lord into this sphere was by God overruling the tactics of Satan and causing man to see the weakness of himself, the emptiness of a world without God, living in spiritual darkness, and knowing there had to be something better. When the time was right, God prepared for Him a body (Heb. 10:5).

Throughout the Old Testament there had been the reoccurring theme of redemption, a subject which begs the questions, "Why was a Redeemer needed?", "Was this man's only need?", "How was the world prepared for such an One?", and "How would He be recognized?" Man did need a Redeemer to release him from the enslavement of sin, but he also had three other great needs which were: a Prophet to reveal the mind of God to him, a Priest to represent Him before God, and a King to rule for God. These four great offices are all found in the Lord and are only possible because of His coming into this world.

There were certain qualifications needed for the Redeemer. He had to be a man, but since no man could redeem his brother (Psa. 49:7), this was a major difficulty. How could man be redeemed by a man if no man could redeem his brother? No natural born son of Adam could redeem anyone for by birth all men are sinners by nature? That which was needed was an individual who was born not having the sin nature and had not inherited the condemnation brought on all humanity by sin. Only a baby born without sin and who lived life entirely without sinning could fulfill the role of a Redeemer. It is this point which leads to the condescension and incarnation of the Lord.

One of the easily overlooked matters is the preciseness of God's timing. Paul wrote: "When the fulness of the time was come, God sent forth His Son" (Gal. 4:4). God's timing is always perfect and examples of that are:

- a) When the servant came to the well and was praying, for it was at that moment Rebecca came (Gen. 24:15).

- b) It was at the precise moment Jonah was cast over the side of the ship that the great fish was there (Jon. 1:15-17).
- c) When the Lord told the disciples to catch a fish for the tax money, it was precisely when the line was cast in the fish with the coin (which it had only lifted for it was in its mouth) took the bait (Matt. 17:27).

Thus, “When the fullness of the time was come” everything was in place, the right people (Joseph and Mary) were in the right place (Bethlehem) at the right time, then Jesus was born.

There is however another beauty which could be easily missed. God loveth a cheerful giver. Had there been the slightest reluctance on the part of Christ to come and to be the sin cleansing sacrifice, there would have been no pleasure in it for God. How could a man offering Himself by coercing, or because He had been “volunteered”, or “had no option”, be acceptable to the God who loves to give? There must be in Christ a wholehearted willingness to come. Thank God such was the case.

### What was the spiritual condition of the world before the Lord came?

For four hundred years God had been silent, not a single prophet had been sent by Him. It was a world of spiritual night and for the vast majority of earth’s inhabitants it ended in eternal night. A world of self pleasing and self assertion, human rationale, and like today, the evil one kept and keeps people fascinated, addicted, and occupied by the things of the present. By such there is suppressed any iota of spiritual awakenings. For some it was a world of despair because when God was silent it seemed the promises of a Redeemer were reduced to faint hopes and dreams. Hopes were dashed as the long dark days, months, years, and centuries passed. One of the hardest things to experience is the silence of God, which on at least one occasion it results in unspeakable judgment (Rev. 8:1), for then there is the sounding of the trumpets, etc. It is an experience the martyred saints know (Rev. 6:10); the Syrophenician woman knew (Mk. 7:26); and the widow who came to the judge (Lk. 18:3). Add to this the seemingly unconcern of the Lord and lack of activity as when the Lord stayed away from Mary and Martha even when He knew Lazarus had died (Jn. 11:3-6); or when He was asleep in the boat while the disciples faced the storm (Mk. 4:38).

Why did God wait some four thousand years before sending the Lord? Was this just a time God arbitrarily set, or was He working to a set purpose? The intervening years gave time needed in which:

- a) Prophecies were given which authenticated recognition of the Messiah.
- b) With the changing of dispensations God was seeking to make man think, “Where is this all going?” Furthermore, in each dispensation man was being tested and by the testings man was made to realize his exceeding wickedness and complete inability to get better spiritually, by law or self judgment.

During the years God was accepting the increasing rebellious heart of man in shutting Him out of His world. He was letting man go his own way only to learn the bitter lessons which rebellion against God brings. With the passing of time man should have learnt the cost of rebellion by God’s judgments. For instance, his being cast out of the garden (Gen. 3:3) or the lament of Cain (Gen. 4:13). God knew the needs of man but man did not, and the question was: “How can God cause man to see the horribleness of his plight, and the emptiness of a world without God?” This will more fully be answered in the paper on “The Preparation”.

### The Lord came

There are at least four expressions used concerning the coming of the Lord (I am going by the Greek prepositions). They are:

- a) He came down from heaven (Jn. 3:13, 38; 6:38, 51, 58)
- b) He came into the world (1 Tim. 1:15)
- c) He came from God (Jn. 13:3) and the Father (Jn. 8:42)
- d) He came out from God (Jn. 16:27)

Having made these observations and considering the word “from”, it is observed that there are three different Greek prepositions translated “from”:

- a) “apo” (Jn. 16:30)
- b) “para” (Jn. 16:28)
- c) “ek” (Jn. 3:13; 6:38, 41, 42, 51, 58)

Did God just use variations of words for variety, or are there precious truths found in their usage?

Since every word is inspired then each preposition has a significance.

- (a) “Apo” indicates to walk, to take a step as the disciples did when they came “out of the ship” (Lk. 5:2). The Lord took a step from God’s immediate environment to come into this world of woe.

- (b) “Para” indicates from the immediate vicinity, (in this case) from the side of someone, emphasizing from whom one proceeded.
- (c) “Ek” indicates, emphasizes the origin from which one came, i.e. out (from) their city” (Lk. 8:27).
- i) Putting them together, the Lord came from God, with the emphasis on who He came from, “God” indicating the authority by which He came, the love God manifested in sending Him. This was no self motivated independent activity. He came “para” from beside the Father, as the One who had ever been the center of His joy and delight. He left vicinity to come into a world where He was despised and not wanted. He came down “ek” from Heaven, what a contrast in spheres. Heaven, the sphere of a joint glory (Jn. 17:5) and reciprocal love (Jn. 17:24), into a world of shame, poverty, and hatred, even to the extent of crucifying Him.

As we ponder His coming, this is much more than a “geographical journey”, more than an historical fact, it is the manifestation of unbounded love that will cause the Father to send the Son, and coming out from God and becoming human. There was revealed the only man who was qualified to be our Redeemer, High Priest, Prophet, and King. How suitable it is for us to worshipfully sing:

King of my life, I crown Thee now,  
Thine shall the glory be;  
Lest I forget thy thorn-crowned brow,  
Lead me to Calvary.

. . . . Rowan Jennings

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e-mail: [scripturaltruths1@shaw.ca](mailto:scripturaltruths1@shaw.ca)

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