

Christmas Special 04-12-19a

This is Sunday the 19th of December 2004. We continue our worship this morning in the Word of God. Before our scripture reading and before our study, we're actually sort of breaking with tradition and doing a special this morning instead of striving manfully onward in our study of Exodus.

But in order to prepare our hearts, we'll take a moment at the outset to go before the Lord in prayer. Father, we thank you for another opportunity to gather and to spend time in fellowship, to receive the blessings that you have distributed amongst us through the ministry of the Spirit in each soul. We thank you for the many gifts that you have given us.

We thank you for our salvation. We thank you for our Savior. We thank you that you loved us and He loved us enough to accomplish the plan of salvation not only to rescue us from our condemnation but to make possible for us a wonderful life both here and in the ages to come.

We thank you for the country in which we live. We thank you for the blessings of circumstance and of relationship that you have surrounded us with. We thank you for the opportunities we have to pursue our faith without persecution, without fear of reprisal.

We thank you for those who safeguard and guarantee that we continue to enjoy those blessings by serving both at home and abroad. And we ask your blessing on them, especially in this season when they may be separated from their families and separated from their church fellowship. We pray that God the Holy Spirit will accomplish a special ministry of reminder and encouragement to recall from the repository in their spirit your word to minister it to them in a way that is encouraging and strengthening and hardens their resolve to continue in the calling that they now fulfill.

We pray the same for ourselves in the spiritual realm. We know that we wrestle against principalities and powers and whether it is the holidays or any other time of year we know that we are put to the test and we are challenged to make use of what you have provided for us in our souls. We pray that we too can be faithful, we too can be diligent to our calling and reflect the glory of our Savior, the Lord Jesus Christ.

Bless us as we study your word this morning. We ask it in Jesus' name. Amen.

For our scripture reading this morning, turn with me to Isaiah chapter 9. Isaiah chapter 9. We're going to look in some detail this morning at this passage at the appropriate time. You'll remember the time of the ministry of Isaiah is the days of decline of the northern kingdom of Israel. He speaks to King Hezekiah, Uzziah, Jotham and Ahaz, the kings of Judah.

The northern kingdom has fallen and the southern kingdom is threatened and there is a great warning ministry from Isaiah to the kingdom of Judah. The first 39 chapters, we know that Isaiah is sort of a miniature Bible and just as the Old Testament presents the problem and the

New Testament presents the solution, the 39 books of the Old Testament corresponding to the 39 chapters that precede Isaiah chapter 40. Then in Isaiah chapter 40 through chapter 66, you have the comfort and encouragement and the prophetic utterance of deliverance given through Isaiah to all the people of Israel.

Well, here in chapter 9, after the warnings of chapter 8, I actually read some of that to you a little earlier this morning. You know that the problem in Israel, if you look back at chapter 8, is people who are saying our problems are due to a conspiracy, our problems are due to some outside force, something beyond our control, something too big and too powerful made up of people. And Isaiah says the Lord of hosts in 8.13, him you shall hallow, let him be your fear and let him be your dread.

You have people who are running around afraid of the opposing political party, afraid of what's happening in government, afraid of what's happening overseas, worried about the forces that are at work in the world that shape our civilization, that shape our culture. And the Bible reminds us in that verse that it is the Lord that we should hallow. People offer alternate solutions.

Look at chapter 8, verse 19. When they say to you, Seek those who are mediums and wizards and who whisper and mutter. Should not a people seek their God? Whatever alternatives are offered by the world, whatever alternatives are offered by those who think they have found a solution and think they have found a way to leverage power in the world, should not a people seek their God? Should they seek the dead on behalf of the living? Do you want to use solutions and power that are a part of Egypt, a part of slavery, a part of the no salvation world as a believer? He goes on in verse 20 to say, To the law and to the testimony.

If they do not speak according to this word, it is because there is no light in them. We rely on anything other than God's law and God's testimony in this world to solve the problems that face us. Look at verse 21.

They will pass through it hard pressed and hungry. And it shall happen when they are hungry, they will be enraged and curse their king and their God and look upward. Then they will look to the earth and see trouble and darkness, gloom of anguish, and they will be driven into darkness.

What do you suppose they see when they look upward? In Isaiah 64 he says, Your iniquities have separated between you and your God, and your sins have hid His face from you. They're going to look upward and they're not going to see God's face because it's too late. They have not looked to the law and the testimony.

But we're going to see something a little brighter and more positive in chapter 9, which is our Scripture reading this morning. And it begins with, Nevertheless. I thought this would be a great place to look this morning, especially in our Ezekiel study.

We've had chapter after chapter of God's condemnation and God's reckoning with fallen and faithless Judah. Here we have some encouragement. Joy in the midst of affliction.

Nevertheless, the gloom will not be upon her who is distressed, as when at first he lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her by the way of the sea beyond Jordan. In Galilee of the Gentiles, the people who walked in darkness have seen a great light. By the way, I would put the period after beyond the Jordan.

In Galilee of the Gentiles, the people who walked in darkness have seen a great light. Those who dwelt in the land of shadow of death, upon them a light has shined. This is the land that is in view.

The people who walked in darkness have seen a great light. Those who dwelt in the land of the shadow of death, upon them a light has shined. You have multiplied the nation and increased its joy.

They rejoice before you according to the joy of harvest, as men rejoice when they divide the spoil. For you have broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every warrior's sandal from the noisy battle and garments rolled in blood will be used for burning and fuel of fire.

Why? For unto us a child is born, unto us a son is given, and the government will be upon his shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace, there will be no end. Upon the throne of David and over his kingdom, to order it and establish it with judgment and justice, from that time forward even forever.

The zeal of the Lord of hosts will perform this." What I want to focus on as our Christmas study this morning is the phrase in verse 6, His name will be called. And then we have these appellations that are given, some of which seem a bit cryptic. We don't often think of Jesus as the Everlasting Father, do we? But the names of Jesus, the names that are assigned to Him are significant, and I think there's no more appropriate season of the year, especially in days when the name of Christ is anathema to many groups and many people in our nation, and they're trying to eradicate it from the holiday season.

I'm sure you've heard that Macy's will not say anything that has C-H-R-I-S-T, like the word Christmas, in any of their stores. And so all they will allow is happy holidays and seasons greetings, but no sign anywhere in any of the Macy's stores will say anything about Christmas, Christmas savings, Christmas shopping, Christmas shoppers, Christmas sale, after Christmas sale. None of that is allowed to be used.

We have stories all over the country, out in I think it's Colorado, maybe Boulder, Colorado, where the principal in the school forbade a nativity scene, but allowed the lighting of Hanukkah lights and the Kwanzaa celebrations could all continue, but nothing related to the birth of

Christ. So the name of Christ has become an issue, and there's been an attack on Christmas this year, I think harsher and more vocal than anything I've seen in my lifetime. I think it's just the culmination of the vituperation of a lot of people who are unhappy about the election, who are unhappy about the resurgence, if you will, of some of the conservative and religious voices in our country, and are wanting to use the Constitution as a weapon to fight it.

So, I say all of that to say, I think this is a great time to look at the name of Jesus Christ, and to look at many of His names. Let's talk first of all about His personal name, Jesus, as it comes to us various routes and means through Greek, Latin, and down into English. Of course, His given name, His personal name, in Hebrew or Aramaic is Yeshua, Y-E-S-H-U-A.

This was the name that God told His parents to name Him in Luke chapter 1, verse 31. The angel appears to Mary. Gabriel comes sent by God, it tells us in Luke 1.26, to a city of Galilee named Nazareth.

The same Galilee we just read about in Isaiah chapter 9. To a virgin betrothed to a man whose name was Joseph, of the house of David, the virgin's name was Mary. Having come in, the angel said to her, Rejoice, highly favored one, the Lord is with you. You can cross out, blessed are you among women.

Cross out, but when she saw him, she was troubled at his saying, and considered what manner of greeting this was. And the angel said to her, Do not be afraid, Mary, for you have found favor with God. Why do you suppose Mary found favor with God? Well, it's a fruitful question, but not the one we're asking this morning.

Verse 31. Behold, you will conceive in your womb and bring forth a son, and you shall call his name Yeshua. This is a command from God.

God has very specific ideas about the personal name of this son to be born to Mary. Yeshua is his name. He was also told, Gabriel also gave this same information to Joseph in Matthew 1.21. Remember, Joseph is somewhat troubled at the pregnancy of his betrothed.

And so, Joseph, her husband in 1.19 of Matthew, being a just man, not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take to you Mary, your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a son, and you shall call his name Yeshua, for he will save his people from their sins.

And you remember, we've talked about this many times, Yeshua is from the Hebrew verb that means to deliver. And so, his name itself indicates deliverer. On the day, this of course is prospective, both Mary and Joseph are told ahead of time that this is to be their son's name.

And then, if you look down in this same chapter, verse 24, Joseph, being aroused from sleep, did as the angel of the Lord commanded him, took to him his wife, and did not know her till she

had brought forth her firstborn son. And he called his name Yeshua. He called his name Jesus.

So, Mary and Joseph obey the word of the Lord here. They follow instructions. They don't name him Joseph, Jr. They don't name him Jacob after his grandpa.

A little piece of Bible trivia there. Did you know that Joseph, husband of Mary, his father's name was Jacob? And Jacob begat Joseph in the same way as in the Old Testament. Jesus was also endowed with this name at His circumcision.

Turn back to Luke, chapter 2, and look at verse 21. When eight days were completed for the circumcision of the child, His name was called Yeshua, Jesus, the name given by the angel before He was conceived in the womb. Interesting statement.

The name given by the angel before He was conceived. Gabriel spoke to Mary before the conception. Luke 2, 21.

So, that is His personal name. What is His official name? By official, we mean connected with His office. His official name, of course, is Christ, which comes from the Greek word Christos, which means anointed.

It is a direct translation of the Hebrew Mashiach, M-E-S-H-I-A-C-H, Mashiach, the anointed one. Jesus is anointed, of course, as prophet, priest, and king. There's a great study you can do on those three offices.

He fills all of those offices. He is the anointed prophet, He is the anointed priest, and He is the anointed king. Turn, for example, to Acts 10, a passage we studied not so terribly long ago.

Acts 10, verse 38. This is Peter preaching in the household of Cornelius. He says in verse 36 of Acts 10, the word which God sent to the children of Israel, preaching peace through Jesus Christ, He is Lord of all.

That word you know which was proclaimed throughout all Judea and began from Galilee after the baptism which John preached. How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. So this is the official name, the official appellation, if you will, given by God.

And of course, what is the primary expectation of Israel in this day? Who are they expecting the Messiah to be? Anointed in the line of David, the anointed king. They're primarily looking for the king. They have sort of lost sight of the prophecy way back in the days of Moses.

God will raise up a prophet like unto Moses. Right? And they have completely missed the significance of priesthood. We know that Jesus offers the sacrifice of Himself on the cross.

Who is the priest that presides over the sacrifice on the cross? It's Jesus Himself. He offered Himself. Did He not? There is no priest standing there.

Every other sacrifice that Israel had ever seen had been presided over by a priest. Either a family priest in the days of the patriarchs or a Levitical priest after the time of Moses. But the Lord Jesus is the priest presiding over His own sacrifice.

Is He a Levitical priest? He's related to the Levites. Mary, His mother, appears to be from the tribe of Levi. Because Elizabeth, who is her relative, is definitely a Levite and is married to a Levite, Zacharias.

So she appears to have Levitical connections in her family. We know that she's descended from David in the tribe of Judah as her primary line. But we also know that there are Levites who are her relatives.

This would be Elizabeth and Zacharias, and Zacharias is manifestly a Levite. So His priesthood, however, is not Levitical. It is the priesthood after the order of Melchizedek, something we'll be studying in our Hebrew study in not long hence.

So, prophet, priest, and king. The Anointed One. John 1, verse 35.

This was recognized by the first disciples. John baptizes Jesus in the earlier part of John 1, verses 29 through 33. John talks about Jesus the next day.

Behold the Lamb of God who takes away the sin of the world. This is He of whom I said, after me comes a man who is preferred before me, for He was before me. Then verse 35.

Again, the next day, John stood with two of his disciples, and looking at Jesus as He walked, he said, Behold the Lamb of God. John said this several times in succession. The two disciples heard Him speak, and they followed Jesus.

Verse 38. Jesus turned, and seeing them following, said to them, What do you seek? They said to Him, Rabbi, which is to say, when translated, Teacher, where are you staying? He said to them, Come and see. They came and saw where He was staying, and remained with Him that day.

Now it was about the tenth hour. What's the tenth hour, by the way, in John's reckoning? Four p.m.? Eight bells in the afternoon watch? One of the two who heard John speak and followed Him was Andrew, Simon Peter's brother. He first found his own brother, Simon, and said to him, We have found the Messiah.

We have found the Mashiach, which is translated, the Christ. And he brought Him to Jesus. What is the first thing that Peter hears about the Lord? He is the Christ.

Who is the first disciple to confess this name? Who do you say that I am? You are the Christ, Peter says. He is the Anointed One. This is His official name.

I know I have you jumping around a little bit, but back in Luke chapter 2, remember the great story of Simeon in Luke chapter 2? Chapter 2, verse 25, Behold, there was a man in Jerusalem

whose name was Simeon. This man was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen who? The Lord's Anointed One, the Lord's Christ.

So he came by the Spirit into the temple. If you want a good picture of divine guidance, at least in the days of the birth of the Lord, you have a man upon whom was the Holy Spirit, who received revelation from God through the Holy Spirit, and who was therefore guided by the Holy Spirit into the temple. When his parents brought in the child Jesus to do for him according to the custom of the law, this of course is the dedication, the circumcision.

This would be the eighth day. Simeon took Him up in his arms, blessed God, and said, Lord, now You are letting Your servant depart in peace according to Your word. For my eyes have seen Your salvation, which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles and the glory of Your people Israel.

You can imagine that Simeon was thinking about Isaiah 9. People in darkness have seen a great light. So this is the official name. I'll give you one other passage in Matthew 16.

Verse 16, that's the one I mentioned earlier. Peter says, You are the Christ, the Son of the living God. There is another title by which Jesus is known, Son of Man.

We've seen this quite often in the study of Ezekiel where the prophet is called Son of Man. This is, I think, Jesus' self-designation. Most often He says the Son of Man has come to seek and to save that which was lost.

He talks about the days of the Son of Man. He generally would comfort His disciples with that name. He is also called the Son of God.

John chapter 10 and verse 36, this was one of the things that aroused the ire of His opponents in Israel. The Jews in chapter 10 verse 31 of John took up stones again to stone Him. Jesus answered and said, Many good works I have shown you from My Father.

For which of these works do you stone Me? The Jews answered Him, saying, For a good work we do not stone you, but for blasphemy, because you being a man, make yourself God. Jesus answered them, Is it not written in your law, I said you are gods? This, of course, is from Psalm 82. If He called them gods to whom the Word of God came and the Scripture cannot be broken, do you say of Him whom the Father sanctified and sent into the world, you are blaspheming, because I said, I am the Son of God.

If I do not do the works of My Father, do not believe Me. But if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me and I in Him. So they sought again to seize Him, but He escaped out of their hand.

But Jesus communicated clearly to His hearers, I am the Son of God. Every time He called God My Father, He was saying, I am the Son of God. He is also called God our Savior.

Probably the place where you've heard this term the most is singing Standing on the Promises. How does the chorus go? Standing, standing, standing on the promises of who? God my Savior, right? Well, God my Savior, God our Savior is another name for Christ. This, of course, is probably the name that most closely stresses unity between the Son and the Father, because this harks back to His place in the Trinity as God.

1 Timothy 1, verse 1, Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope. All of this refers to Jesus Christ. An apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ.

This is not saying the Father and the Son. This is saying that Jesus Christ is God our Savior and the Lord and Jesus and Christ. All of His names that we've talked about so far except Son of Man are found here.

By the commandment of God our Savior. Titus chapter 1, verse 3, a few pages over. Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, in hope of eternal life, which God, who cannot lie, promised before time began, but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior.

How was the preaching of the gospel committed to Paul? It was on the Damascus Road and then in Damascus in the street. Remember the ministry to Paul after he goes to Damascus and he's blinded and he receives his sight and he receives his commission as an apostle? In that Damascus Road experience, it is from the Lord Jesus Christ, God our Savior. Turn a page over to Titus chapter 3, verse 4. 3.3 says, We ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

But when the kindness and the love of God our Savior toward man appeared, He saved us. Verse 6, Through Jesus Christ our Savior. So you have God our Savior in verse 4, you have Christ our Savior, Jesus Christ our Savior in verse 6. So the names of Christ in the New Testament remind us of several things.

Yeshua, Deliverer, the name given to a human being in the Old Testament, the one who carried the second generation of Israelites into the land, led them as a general in battle. From the early days when Moses stood above the battlefield with Aaron on one side and Hur on the other, who was the general down in the field? It was Joshua, Yeshua, Deliverer. And he was the captain of the armies of Israel all the way to and through the conquest, Jericho, Ai, and the subsequent battles were led by Joshua.

That's a warrior name. It is a human name. It is the first name that God gives in the New Testament to the Lord Jesus.

The second is Christ or Mashiach, reminder of His commission, His calling, His office as King of Israel, as the first and highest priest in the order of Melchizedek. And then we have Son of Man,

Son of God, indicating origins and relations. Jesus identifies Himself as Son of Man.

He took on the form of a servant. He was tested in all points, like as we are. We do not have an intercessor who cannot relate to our condition and our testing, because He has been here.

He has partaken of our flesh. And yet He is also Son of God. The Gospel of John is the gospel that emphasizes the deity of Christ probably most emphatically.

God, our Savior, unites in one name His deity, His humanity, and His role as Deliverer, encompasses Son of Man, Son of God, Yeshua. He is almost indistinguishable from God the Father in that name. Well, these are New Testament names that remind us of the identity of the Lord Jesus Christ.

Now, the second thing I wanted to mention is in this role of prophet and priest and king, Jesus Christ fulfills Old Testament prophecy. His identity is that of communicator. We saw this in Hebrews 1, verse 1 and following.

God spoke a lot of different ways in time past, but in these last days spoke to us by a Son. That is His prophetic, His forth-telling ministry. We're in the Christmas season, the holiday festivities, and we celebrate the birth of the Lord Jesus.

His birth itself was a communication. The events that surrounded His birth were a communication. And to whom do the communications come at the time of Jesus' birth? Who are the first ones to know? Mary, a young woman who finds favor with God, not of a proud and noble family in the high-ranking echelons of Jerusalem society.

She is a peasant girl up in the farmlands, up in the uncultured regions. People say, can any good thing come out of Galilee? This is where Mary lives. This is where she's born.

The word comes to Joseph, who is a man we don't know a whole lot about, but we know he listens and obeys and does what the Lord says. The Lord said, don't be afraid to take her as your wife. Every time the Lord gives an instruction to Joseph, He carries it out, doesn't He? Do you ever see Joseph disobey? God says, take her as your wife, and He does.

He says, call His name Jesus, and He does. He says, flee, for they seek the child's life, and He goes to Egypt. He tells them in Egypt, go back, those who seek the child's life are dead, and He goes back.

Every time you see Joseph, you see a man whom God tells something once, and He does it. And that's about as much as we know about Joseph, other than his lineage. He seems to disappear from the scene sometime after Jesus at the age of 12, where we see them coming down, and you remember that story.

But these are the people to whom God communicates at the birth of the Lord Jesus. Who gets the first announcement that a king is born in Israel? Be careful now. Who gets the first

announcement? It's the wise men.

We have seen His star in the east. Herod inquires, about what time did you see that star appear? And then he says, kill all the children two years old and under. The wise men have to travel a great distance.

They don't get there on the night of the nativity, do they? We have a nativity scene even here that's got the shepherds on one side and the wise men on the other, but we know they did not appear on that night. They did not come to the stable, slash cave, slash keeping place for animals. They came later.

But they saw the star which predicted the time of the birth of the king. We have seen His star in the east. When did the star appear, Herod says.

When they tell him, he can calculate from that star when the child must have been born. And to be safe, he backs up a little bit and kills them all two years old and under. So, you have the notification of scholars, men who, how did they interpret that star? How did they know that the star meant there was a king born in Israel? We've mentioned this before.

You go back to the prophecies of Balaam. Balak hires him to curse Israel and he stands up there and God takes over and he blesses Israel. And what does he say? I see him now, but not near.

A scepter will arise in Israel and smite the brow of Moab. There are constellations in the heavens. There's a lot that we have lost that was known and was used by God to communicate in early patriarchal times before you had the Old Testament canon.

There's a very deep set of traditions related to the constellations. This has been perverted into the twelve signs of the zodiac. We studied this when we were looking at the camp of Israel at the end of our Genesis study.

And we'll be reviewing it again before long in Exodus. But there was a clear and known association back in the days of the patriarchs down into the days of Daniel. Constellations associated with nations.

Constellations associated with tribes. Constellations associated with the plan and purpose of God. And it was sort of a flannel graph in the heavens that God used to tie truth to memory.

And my belief is that Daniel, in his days in the courts of Nebuchadnezzar and later in the Persian courts of Darius, wrote down, collected together, the available knowledge regarding the God of Israel. And in a repository there in Chaldea, there were those who faithfully studied and believed and carried that tradition down. And these wise men from Chaldea are heirs of that knowledge.

How would they interpret the star? How would they interpret the time? Who is it that said there

will be sixty-two and seven weeks until the coming of Messiah the Prince? Whose prophecy is that? Daniel. Do you think there's a copy of the book of Daniel in Chaldea? Very likely. It's where Daniel lived and ministered.

Do you think the men there can count? Do you think they've got a record of the decree of the going forth to rebuild Jerusalem? Going forth of the decree? Probably so. They are the record keepers. They are the wise men.

They are the librarians. Do you think they can look up in the sky and when they see an unusual appearance and it passes through the constellation associated with Israel and enters into the constellation associated with Moab that they wouldn't look at the prophecy of Balaam? That a scepter is going to arise in Israel? It's going to smite the brow of Moab? And when they see this, they say, this corresponds to our biblical knowledge of the book of Daniel. Let's go find the king.

This is the time and there's the sign indicated by the prophecy. Let's get on our camels and go. Let's grab our gold and frankincense and myrrh and head out and do obeisance.

They are the first. Who's the next group? Shepherds. Remember our song, while shepherds watch their flocks by night? And I know we've talked about this many times in the past and it's a disappointment to many, but the angels neither flew nor sang, according to the scriptural account.

No flying, no singing. The angel stood and then he was surrounded by a host who gave glory to God and chanted, glory to God in the highest. But those angels appeared to the lowliest servant class in the area.

But what kind of men were they? They were great men of faith. You didn't have to tell them twice. The man stood and told them, there is born to you this day in the city of David a Savior who is Christ the Lord.

And they immediately had somebody secure the flocks and they went to find Him. You will find, this will be the sign, you will find Him wrapped in swaddling clothes, lying in a manger. Who would believe that, that the King of Israel, Christ the Lord, would be in an eating receptacle for animals, wrapped in grave clothes? These men never doubted, immediately left, immediately went.

Might have been risking their jobs, but they went and they came and found the child in Mary. Those men were men of faith. Those are the people who received the revelation.

If we want to be those who know the truth, a lot of seeking for truth, a lot of seeking for answers, seeking for meaning, purpose, satisfaction, fulfillment. God resists the proud, James 4,6, but He gives grace to the humble. It is the humble who receive the announcement.

Simeon, the faithful old guy, who spends his days in the temple. Anna, faithful elderly lady. They

are the first outsiders to recognize the Lord Jesus as He comes down to the temple.

God resists the proud. God gives grace to the humble. We have a great holiday season to celebrate.

We have a great revelation from God in the person of Jesus Christ. His names reflect it. His life reflects it.

The record of His words in Scripture reflects it. How can we avail ourselves of all of that great communication? How can we be those who are transformed by the renewing of our minds? It's when we approach with humility. It's when we bow the knee and acknowledge that Jesus Christ is the Lord, He is the Savior, and He is the answer.

Well, this is our introduction to our Christmas study. We'll pause and take our break. And when we come back, we'll take a look at the Old Testament names assigned to the Lord Jesus.