

Matthew

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Preacher: Broome, John Robert (1931-2013)

[0 : 00] Seeking the Lord's help, I'd like your attention this evening to the Gospel according to Matthew, the first chapter and the twenty-third verse.

The Gospel according to Matthew, the first chapter and the twenty-third verse. 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.

Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us.

In the fulfillment of this prophecy lies the whole of our salvation.

It centers here in the work of Christ, the eternal Son of God, in coming here in his incarnation.

[1 : 12] To take into union with his deity under the overshadowing, as we read here, of the Holy Spirit, a body and soul.

Made as the Scriptures assure us, in all points, like as we are. And we read in the epistle of Paul to the Hebrews that he behaved him.

To be made like unto his brethren. In the second chapter of Hebrews we read, he took not on him the nature of angels, but he took on him the seed of Abraham.

The eternal Son of God, the eternal Son of God, the second person in the glorious Trinity, in his incarnation, came here as a Jew, descendant of Abraham, to the manger of Bethlehem, to be the Son of David.

He came here with a divine purpose. Just in opening, I would say a few things about prophecy.

[2 : 38] The chapters we have read tonight abound with prophecy. It is a glorious subject. The Gospels are full of it.

This was done. It might be fulfilled, which was spoken by the prophet. And our text tonight is prophecy taken from the seventh chapter of the prophecy of Isaiah.

Isaiah prophesied many centuries before the glorious truth of the incarnation that a virgin should bring forth a son.

A mighty, divine miracle should be accomplished. It would be under the overshadowing of the Spirit. The eternal Son of God would come into that holy body described in the Scriptures as that holy thing.

And that he would come and his name would be Jesus. He would be the Savior as his name means of his church. And he would come to accomplish a mighty work.

[3 : 51] It is a wonder of wonders. Prophet Isaiah, in the ninth chapter of the prophecy, speaks of the character and person of the Lord Jesus Christ, when he said unto us, a child is born.

So much truth lying in those two words unto us. Church speaks there, a child is born unto us, a son is given.

One thinks of the words in the opening chapter of the book of Revelation. The same us, in the anthem that is recorded in glory unto him that loved us, and washed us from our sins in his own blood.

The glory, glorious anthem of glory that is spoken of in that. Opening chapter, we'll hear in this prophetic utterance, unto us a child is born, unto us a son is given.

And it will be read many times at this time of the year, but God knows who can utter those words. Where we stand, any one of us here tonight before him, from the youngest to the oldest, can we enter into the blessed nature of those words.

[5 : 26] For us, on our behalf, a child is born. Unto us a son is given. And the government shall be upon his shoulders.

That is, the solemn, powerful salvation of his dear church in gathering them all to glory according to his electing love and mercy in sovereign grace.

Oh, the government. That takes the axe to the root of creature works and all free will. The government is upon his shoulders. He rules and he reigns.

And the one who came into the manger at Bethlehem came bearing the government upon his shoulders. He came in control with a purpose to gather the election of grace to glory, to die for them here in this earth, in his incarnation.

And in the shedding of his blood, in his vicarious sacrifice upon the cross of Calvary, to gather them home to glory. Unto us a child is born.

[6 : 40] Unto us a son is given. The government shall be upon his shoulder. And then the prophet goes on to speak of him.

And his name shall be called Wonderful. Wonderful. What a truth lies here.

We read in the scriptures, Great is the mystery of godliness. God manifest in the flesh.

Oh, he who came into Bethlehem's manger was the creator of this universe. Poor puny man with all his knowledge today.

And what a fulfillment there has been of that prophecy. Knowledge shall increase. It has increased. But equally in the counter-balancing of it, wisdom has not increased.

[7 : 53] That is spiritual wisdom. Wisdom to see the beauty of that glorious truth. The revelation of the eternal son of God in the manger of Bethlehem, the creator of this universe.

Man is still searching for the reason for this world, seeking in outer space to find life, which God never created. Failing to see that this world is the center of the universe.

Failing to realize that the sun, moon and stars were all created for man by God's own hand in the dawn of creation. Failing to see that this world in the miracle of Jesus, the creator, without him was not anything made that was made.

Failing to see his glorious creation. The older I get, the more... And I used to hear the godly in my youth saying how they had had such a view of the Lord in his creation.

In his handiwork. In the smallest insect that moved. And in the mighty orbs that fill the heavens. Well, when we come to look at the beautiful revelation that was given to the Lord's servant, the apostle Paul regarding Christ.

[9 : 30] Hath, he says, in these last days spoken unto us by his son whom he hath appointed here of all things. And this beautiful word by him also he made the world.

Here was the one who lay in the manger of Bethlehem and his name shall be called Wonderful. It was the eternal son of God.

Joseph Hart in his lovely hymn puts it so succinctly in that Dear boy of Bethlehem I see my God contracted to a span for me.

I felt a deep sense of insufficiency tonight with this text before me and I preached upon it several times before that I felt such a deep sense of insufficiency to come to this subject Emmanuel the great creator of this world by whom also he made the worlds who being the brightness of his glory in the express image of his person and upholding all things by the word of his power when he had by himself purged our sins sat down at the right hand of the throne of God and in that opening chapter of the epistle of Paul to the Hebrews the apostle Paul has such a view of him that a wonderful revelation unto the son he said thy throne of God is forever and ever

I feel it is a very solemn thing to speak of the eternal son of God and to preach his name his glorious majesty I feel utterly insufficient to preach but it is the most solemn thing to touch the sacred truths that are revealed here in any way to tarnish them or damage them and the scriptures are so blessedly clear regarding he who came into the manger at Bethlehem I would refer to what we read and that is to the wise men who came whoever they were and we know nothing about them they are a mystery like Melchizedek yet the scriptures speaks well of them they were led of God they followed the star that the Lord put in the east to lead them to Bethlehem they had faith to view that star as the divine guiding hand of their

[12 : 24] God and when they came into that room where he lay they knew him that is good how they came to know him we do not know where the Lord began with him in their hearts we do not know but this we know of them that like the dying thief upon the cross they recognized Emmanuel as he lay there as a child in that manger and they knew him and we know this that they bowed and worshipped him and that was worship true worship scripture doesn't indulge in the mockery that men do in their sentimental views of religion this was sacred God honoring worship they bowed before him and there were others who worshipped him in this life recognizing him and bowing before him knowing and seeing the eternal son of God my mind goes to blind

Bartimaeus and the way in which his spiritual eyes were opened before his natural eye and so he asked in faith though he could not see naturally but by faith he saw the eternal son of God whom these wise men recognized in the manger at Bethlehem they were indeed wise men they possessed that wisdom which came from above and the gifts that they presented are truly significant they are not to be passed over we are to view them in all the beauty that lay there as they came to view Emmanuel God with us in the manger and the gifts that they presented to him had the divine teaching lying in them they brought them under divine instruction let us not lose sight of the blessedness of those gifts the gold they brought had a specific relationship to the commandment in the days of

Moses in the building of the temple that the ark was to be of gopher wood coated with gold speaks to us of that glorious union of the deity and humanity of the Lord Jesus Christ these are the figures which God himself ordained they should be and to what they should point the gold that they brought spoke of his deity and of his sacred kingship we think of the writing that was put upon the cross Jesus of Nazareth the king of the Jews they tried to alter it he says no he was it remained over the cross Jesus of Nazareth the king of the Jews and these wise men came to worship him they came like Peter and of them truly it must be said flesh and blood has not revealed this unto me but my father which is in heaven they were sent to confess the glorious truth that

Emmanuel was there and so we read in that ninth chapter his name shall be called wonderful counsellor the mighty god there he lay in Bethlehem's manger the mighty god the everlasting father the prince of peace I do believe across that verse in the ninth chapter lies this truth that Christ preached he that has seen me has seen the father oh there is a glorious blessed mystery of the trinity lying here in this sacred passage and we see here in these words the truth regarding Christ king of kings and lord of lords he came here into this world and that leads us to this he humbled himself oh he humbled himself he came into this world and he walked this world he was made under the law oh we see him here coming into the manger of Bethlehem conceived of the holy spirit in the womb of the virgin his sacred deity and humanity united his deity united with body and soul scripture is so blessedly clear on this my soul he said is exceeding sorrowful even unto there prophecy of

Isaiah speaks so beautifully of this when they shall make his soul an offering for sin he shall see his seed beautiful testimony to the fact that he was made in all points like as we are and his soul was part of that glorious offering and then we come to the truth in this epistle to the Hebrews there the apostle Paul has such revelation given to him and he sees the eternal son of God incarnate as he comes to die upon the cross and again and again we read of the glorious nature of his perfect humanity when thou shalt make by which will we are sanctified through the offering of the body of Jesus Christ once for all and we read in the epistle of

[19 : 20] Paul we read in the epistle of Peter regarding the Lord's death upon the cross he speaks of that blessed truth who his own self bore our sins in his own body on the tree we need to be utterly clear regarding the sacred humanity of Christ that it was a body like our own sin accepted we need to be utterly clear that took into union with his deity a perfect body and a perfect soul holy harmless spotless sinless spotless undefiled separate from sinners we read and made higher than the heavens here we see him in this earth in the manger with this divine purpose come to work that glorious work that his father sent him to accomplish and to fulfill the sacred will of his father in sending him here that his dear church might be gathered home to glory

Emmanuel but I would move on from speaking of him to speak a little of these words that lie with it the meaning of Emmanuel God with us yes God came here into this world and he came with a purpose we see the solemn nature of the fall of man we trace it in the garden of Eden and the solemn separation that took place there there was a great barrier a sword placed in the entrance to the garden in the early dawn of creation we read of God walking with

Adam and Eve in the garden and of their communion together and how God walked with man but sin separated solemnly separated between man and God there was that solemn division and there was the inevitable consequence of sin death that is fallen ruined man in the guilt of his sin came eventually to natural death and to spiritual death a solemn death of sin to be cast out of God's presence forever and man was born into this world dead that is for death in trespasses and sins he was without hope and without God in the world and he was lost and the only way back to

God was the path which the Lord outlined to Nicodemus he must be born again there had to be a wind that blew a mighty work of the spirit if ever man was to come back to God and the movements of the spirit are according to the work of Emmanuel God with us all they are when we see the beauty of this truth he came to be with his people not solely to walk this earth and to understand the path they walk in yet he did come to do that but not solely there was much more to it than that we would speak a little of that and how he came to enter into feelings into their pathway he came to be tempted in all points like as they are yet without sin and that is all points

I have looked at that over the years with wonder how was the Lord tempted in all points like as we are what do you know yourself of temptation what paths of solemn temptation have you walked in which only you alone know day and night the solemn work of Satan goeth about as a roaring lion seeking whom he may devour do you know him do you know the fiery dance of the wicked one and do you know the presence of the wicked one what can you look back upon I look back upon in my life which only I alone know some of those times and places that were cliffhanging in their solemnity in my life as temptation and opportunity came together and yet

[25 : 13] I have looked back upon them many times and many of them and had to say so did not I because of the fear of the Lord is it then the case that Christ walked that way as well the scriptures tell us it is oh we do not in any way denigrate his glorious deity nor his sacred humanity to say that he was tempted in all points like as we are very comforted to read the beauty of that language of Joseph Hart while Satan's fiery dance he bore and did resist to blood we don't denigrate him in any way he is exalted in this that he did resist to blood we read in the scriptures ye have not yet resisted unto blood striving against sin but he did and all the path he walked and I noticed tonight in reading this these two chapters that he wasn't in this world within a moment of his birth and Satan was seeking to destroy him using the hands of wicked men and he sought to destroy him all his life and he couldn't slay him at the hands of

Herod then he tried to break him in the wilderness in the temptations and Christ after he was baptized was driven of the spirit in the wilderness to be tempted of Satan oh Emmanuel guard with us walk this pathway and we read you know in Paul's epistle to the Hebrews we have not a high priest who cannot be touched with the feeling of our infirmities beautifully put you know we have not a high priest the antithesis is so true we have a high priest we have not a high priest who cannot be touched he can be touched why because he walked that way himself vital to your salvation and mine that he who was under the law came to keep it in its entirety in the path of solemn and awful temptations in all points like as we are yet without sin that he might perfect for his dear church a glorious robe of righteousness and you know we read of that so by the obedience of one shall many be made righteous

I believe this that if ever you and I are to stand in glory before the judgment throne of God we shall need that robe of righteousness beautifully spoken of in the revelation of the seventh chapter these are they which came out of great tribulation and washed their robes and made them white in the blood of the lamb therefore are they before the throne of God these are saints who know and knew here below the blood of Jesus Christ and were clothed in his spotless righteousness dear godly John Bunyan in his pilgrim's progress speaking of his own heart's experience takes himself to the cross of Calvary and reveals to us there exactly what the lord taught him at Calvary just as he taught his dear servant the apostle

Paul on the road to Damascus a fountain open for sin that washed his sins away in the glorious reality of him a robe of righteousness that clothed him and a precious assurance that he was a child of God an entrance into the language of the psalmist I am thy servant Aubunyan beautifully reveals this in his pilgrim's progress and you know it is the work of Christ here below that he came here in body and soul to be tempted in all points like as we are we have not an high priest who cannot be touched with the feeling of our infirmities but was in all points tempted like as we are yet without sin wherefore and this is a holy reason wherefore let us come boldly unto the throne of grace that we may find grace to help in time of need we go to one who understands the pathway here below because he was God with us we go to one who as the eternal son of

God is able to put away sin in his perfect sacrifice and who has conquered death as the eternal God no man taketh my life from me I lay it down that I might take it again it is a glorious finished work and he was indeed God with us when he came into this world with this precious purpose that he might redeem the people whom he had eternally loved and gather them safe to glory but to go back to the wise men not only did they bring gold they brought frankincense or how we see here his great office as the high priest of the church we see here his receiving of the prayers of his dear people as they plead his holy name there we see that glorious work of intercession he was not only

[32 : 00] God with us here in this world when he came here in time but he is still God with us in the courts of heaven above as we plead his name can you look back to those times when you have been enabled to effectually plead his name I take you to Jabbok and to God's dear servant Jacob and to the intercession there as he wrestled pleading that precious promise that was given him and that name which is above every name and the Lord answered his prayer he's not alone not alone in his precious view of

Christ he knew what it was for God to be with him and I name it he blessed him there that was it he was with him or has he been with you I look back to solemn times in life's journey when he has been my God and he's been with me and I have known him his presence his strength his uplifting his hand the beauty of that lovely word when most we need his helping hand his friend is always near with heaven and earth at his command he waits to answer prayer it is the privilege of God's dear church to know that he's with them and to enter in to what

Joshua knew when Moses died will not leave thee nor forsake thee he was with him and he gave him a precious promise it was a rock under his feet upon which to stand Jacob had it when he came to Jabba he had a precious promise I'll be with him I'll be with him another beautiful example of this is God's servant Moses carry us not up hence if thy presence go not with us and the Lord said my presence shall go with you and I will give you rest all the glory of that presence is to be known and is known by his dear people I will never leave thee nor forsake thee as his presence to them they prove it again and again

I think of Jeremiah yea I have loved thee with an everlasting love and therefore with loving kindness have I drawn thee before I formed thee in the womb I knew thee and ordained thee a prophet these men of God knew what it was for God to be with them he was with them in a way of peace we see here the beauties of this intercession and the work of the atonement we see it in that reconciliation between God and his fallen people in that glorious atonement that oneness that peace that is wrought out in the atoning love and blood of Jesus Christ known in their hearts and they know in that atoning love and blood that their

God is with them and they plead his name these men brought frankincense it speaks to us of the atonement and Christ heavenly office today as the great high priest of his church and they brought myrrh and you know this he came to be with his dear people in the pathway of death and myrrh speaks of the grave of his death of his sacrifice of his pathway here for his dear church but we know that he came to be with his dear people in his conquest over death the apostle speaks beautifully of this when he says oh death where is thy sting oh grave where is thy victory I thank God through Jesus Christ my Lord he was with him in it and the dear psalmist in that psalm the 23rd psalm yea though I walk through the valley of the shadow of death

[37 : 28] I will fear no evil and that's been true of God's dear people and some of them you have witnessed it I have witnessed it they have walked in that valley in glorious peace because they knew the atonement peace speaking blood of Christ and as they came to face the monster death he was with them he himself touched with a feeling of their infirmities who his own self as he came into Gethsemane's garden said if it would be possible let this cup pass from me it included his death yet in his humanity we see the glory of it I say this very carefully there are solemn errors abroad today but I say this tonight God did not die at Calvary what happened at Calvary was that he laid down his life his body and his soul were separated that is what happened at

Calvary but he offered himself body and soul for his dear church and when his work was finished no man taketh my life from me I let down that I may take it again vital are these truths that sacrifice that sacred humanity born of the virgin absolutely vital to your salvation and mine we may truly say there's not one truth in the whole of this scripture that is not vital to our salvation nothing superfluous nothing unnecessary it was done for the church and her salvation that Emmanuel should be here in this world God with us born of a virgin birth and come here to offer what Bunyan describes in his book an acceptable sacrifice that is the only sacrifice God could receive and would receive and be just and the justifier of him that believeth in Jesus

God's holy law kept by Christ in its entirety the sins of his dear church born in his body on the tree he came to be with his church in a way of salvation that she might enter glory and be with him forever perfect and sparkly who his own self bore our sins in his body upon the tree let us for a moment look at these things what do you see in them do you see the glories of the incarnation the vital necessity of it for your salvation do you see in this God man Emmanuel God with us do you see that if ever you are to reach glory it must be through his finished work do you see a beauty in it

I mean this a beauty in God's perfect order of salvation that his eternal son should come here and take upon himself this spotless holy body and soul and offer himself a sacrifice for sin perfecting his father's holy law in his keeping of it and then shedding his precious blood to wash away sin now do you see the beauty and blessedness of it oh there is a lovely hymn which says this the path I see that's part of the way the path I see seest thou yonder shining light I think I do the path I see and I'll pursue the narrow way till him I view there is a coming to the cross of Calvary there is a knowledge and experience of the atonement the apostle says so in the fifth of Romans by whom we have now received the atonement there is a receiving of it there is a seeing of the way there is a walking of it out there is a coming to Calvary to know the sweetness of the peace of the atonement in our hearts and it is to be known again and again hymn writer puts it very beautifully oft as sin my soul besets they turn thine eyes to Jesus blood or as was sweetly blessed in my heart many years ago in Garrant

Street Chapel one Tuesday night that lovely hymn daily I'd repent of sin daily washed in Calvary's flood all here is a point at which these words are true God with us we come to know something of the sacred nature of his death that is the shading of his precious blood and that precious sacrifice which resulted in his death but oh the church of God lives as she looks to him who is risen and ascended and I think of that word which contains such a glorious truth a word of the angel at the tomb he's not here he's not here he's risen he's gone to glory he's risen and ascended and today he's not here he's in glory of our and yet he's approachable he is touched with the feeling of our infirmity he knows each tempted member's pain for our afflictions here he enters in feelingly through the trials and the sufferings and the sorrows and the temptations of his dear church he knoweth the way that I take said one when he has tried me

[44 : 34] I shall come forth as gold Job had a revelation of the Lord Jesus Christ he could truly say I know that my Redeemer lives though worms destroy this body yet in my flesh shall I see God whom I shall see for myself and mine eyes shall behold not another we see that the transfiguration on the main of the transfiguration Peter James and John watching while Jesus communed with Moses and Elijah concerning his death oh what a sacred scene that is but they knew about his death Moses and Elijah they communed the purpose of his death the reason for his death and here we see

God with us the Lord then came here to be with his dear people in such a way of salvation that one day they would be with him forever ever they were with him in the eternal covenant love with an everlasting love yea he said to them I have loved thee with an everlasting love that was an eternity path unbreakable but he came here in his humanity to be with them and to enter into that path we read of God the father became him became him in bringing many sons unto glory to make the captain of their salvation perfect through suffering he came here to enter in to the footsteps of the front feelingly and in heaven to die do you know has he ever revealed to you that he got to the of you