

# Jesus

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[ 0 : 0 0 ] Now I'd like us to look for a while at these two chapters in St. Luke's account of the Gospel, chapter 1 and chapter 2, which deal not only with Mary and the angel's message to her and the unfolding of that promise, but also with some of the others who encounter this good news of the coming of the Messiah.

We saw when we looked at the special birth, and this of course is the third episode we might say in our mini-series about special births, we looked at that of Isaac and how he was given as it were to Abraham and Sarah after long waiting and trusting in the Lord, we looked at that of John the Baptist and now we look at our Lord himself before we complete Lord Willow the series next Lord's Day.

But we saw how when Gabriel was sent on his initial mission to Zacharias, he was sent previously to one who was old and who was, we might say, worn down by heartbreak, heartbreak day after day, year after year, of the incompleteness of not being able for him and his wife to have a child and whose faith through decades of disappointment was almost in a state of no longer daring to hope.

Even when the angel of God appears on the right side of the altar of incense, he still questions. He says, whereby shall I know this? Verse 18 of chapter 1.

He says, He doesn't say, how shall this be? As Mary, of course, is entitled to ask. He knows how babies are made. He knows that he and his wife are lawfully and honorably married.

[ 1 : 4 8 ] He knows how the Lord might do this. He says, how will I know? How do I know you're telling me the truth, angel of God? How do I know you're telling me the truth, Gabriel? It's quite a heavy charge considering the special appearance the Lord has made to him.

So, but Zacharias' faith has been almost starved of encouragement over the years. It is worn down almost to the snapping of the thread, but not quite.

And here the Lord blesses him and opens that way for him. But now Gabriel is sent to somebody in a completely different setting. Whereas Zacharias was old, worn down by heartbreak.

His faith was almost fading. Here is one to whom Gabriel is sent, who is young and devout and of such humility as to produce almost low self-esteem.

And we'll look at that in just a moment. But mainly, of course, we don't know exactly what age she was. But girls in the Jewish culture of that time, in the first century, were usually married in their mid to later teens.

[ 2 : 5 6 ] Tended to be mid rather than later teens. So she was almost certainly a teenager. If she was 16 or 17, then she probably wouldn't have been much older than that.

If she was 80, that would be known for getting a bit older by then. So she's almost certainly what we would call a girl, really. And yet a girl of such faith and devotion.

And we must take it, love to the Lord. One who thinks much upon heaven. One who thinks much upon the Lord. Why? Because we'll see how when Gabriel appears to her, the way it unfolds.

Notice that in verse 28, the angel came to her and said, Hail thou that art highly favoured. The Lord is with thee. Blessed art thou among women.

And when she saw him, not like Zephaniah who was troubled at his appearance. Verse 12, go back to it. When Zacharias saw him, he was troubled and fear fell upon him.

[ 4 : 03 ] Now, Zacharias is troubled at the appearance of the angel. Perfectly understandable. Let's not knock him for that. Almost everybody is when they see the angels of God in the scriptural record.

And it's understandable. Mary, however, is not intimidated by the appearance of the angel. Gabriel appears to her, an angel of God.

Not troubled at his appearance. But rather, when she saw him, she was troubled at his saying. It is what he speaks to her that troubles her.

Not the fact of his appearing. Now, if the appearance of an angel of God does not cause such a young girl to be overly intimidated, it can only mean that she is one who is so much living, as it were, in the Lord's presence.

Living. If I say in a state of prayer, I don't mean just always on her knees, always in seclusion, and always simply living like a nun in preparation. Because life was hard, work was constant.

[ 5 : 11 ] But she would have had, she would have had such a faith, such a mindset as to be regularly and much on heavenly things.

Because the appearance of the angel does not in and of itself terrify her. Just as the appearance of one that you love doesn't cause you to be afraid, doesn't cause you to think, oh no, it's so and so rather, oh look, it's so and so, oh great, they're here.

And you're delighted to see one whom you love. Now, we might say, is this such perfect love as cast about fear? Probably not, because we don't have perfect love here in this world.

Fear hath torment. But she is afraid not so much of the angel's coming as what he says. And he says, hail, thou that art highly favoured, the Lord is with thee.

Blessed art thou among women. Now, why is this something to be afraid about? Why is something to be troubled by? This is a great privilege. This is good news.

[ 6 : 15 ] But notice what she doesn't say. She's not one of these cool, calm A-listers who say, you know, you're absolutely right. If anybody's highly favoured, it's me.

Look how beautiful I am. Look how together I am. I'm cool. I'm going to everybody. And Nazareth wants to be me. Everybody envies me. This Joseph I'm engaged to is such a great guy.

No, none of that. She's not brimming with self-confidence. She's not taking this as natural. Who else would be highly favoured? If not me, oh Lord.

And in the way that somebody who is puffed up with their own self-esteem would be. This is a girl with low self-esteem. Low self-esteem that is born of deep, devout humility.

A deep humility which is conscious of her insignificance but of God's greatness. The greatness of God that is not intimidated by the presence of an angel but which is troubled.

[ 7 : 18 ] As humility is by a statement of, you're going to be great. You are highly favoured. Well hang on a minute. This isn't me. Other people can be exalted. Other people have got the gifts and the abilities of me.

I'm nothing. I'm insignificant. I'm worried. But this is not my comfort zone. My comfort zone is quiet and out of the way and insignificant. And I know that I'm a companion of nobody.

I don't have this great idea of myself. The only way that one would be troubled by a declaration of being so highly favoured by God.

And being blessed amongst women. And that the Lord is with me. And for such a devout girl you would think surely it's good that the Lord is with you. But she is troubled at this.

Why such favour? Why such blessing upon me? I'm not the person to whom we should come. I am surely not worthy of this. There is a contrast, an incongruity with how she feels about herself compared to the great, highly favoured message that is coming to her.

[ 8 : 25 ] This is why Mary is troubled. Because there is this disconnect between the message which troubles her and her humility which sits uncomfortably with such honour and favour.

Low self-esteem or at the very least deep, devout humility of such a stamp as cannot conceive that God would ever want to bless or favour her in such a way.

But we have to guard on the one hand. Not only against thinking, oh well, she's nothing special. But on the other hand, has she earned this by her devised faithfulness?

No. Remember, it is favour. If somebody says they'll do you a favour, then it means that they are doing something just for you which you can't at the moment level up or pay back.

They're doing something out of the goodness of their heart just to be nice to you. If they're doing you a favour. Now, this is God's favour to Mary. That the angel came, hail thou that art highly favoured.

[ 9 : 34 ] The Lord is with thee. Blessed art thou among women. She has not earned this honour. It is favour. And it corresponds, of course, to the message that she has given.

The angel said, Fear not, thou hast found favour with God. Behold, thou shalt conceive in thy womb and bring forth a son and call his name Jesus, which means Saviour.

He shall be great and shall be called the son of the highest. The Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever.

And of his kingdom there shall be no end. Notice the close correspondence between what the angel declares with what is prophesied in Isaiah chapter 9 from verse 6.

Unto us a child is born. Unto us a son is given. The government shall be upon his shoulder. His name shall be called Wonderful, Counselor of the Mighty God, the Everlasting Father, the Prince of Peace.

[ 10 : 33 ] Of the increase of his government and peace there shall be no end. Upon the throne of David and upon his kingdom to order it and to establish it with justice and judgment from henceforth.

It's not word for word, but it calls up, if you like, rather, it echoes the prophecy in Isaiah 9. That this child who will be conceived in her womb will fulfill all the prophecies and promises of the Messiah who has been promised from way back throughout all the years and all the generations.

So this is what is going to be required of her. And Mary does not question or doubt the quotation. She doesn't say, wait a minute, what are you talking about again?

So obviously she knows about the prophecy. She knows about the prophet Isaiah and what is promised as the deliverer of his people Israel. She doesn't have to be told.

That means that she has a certain knowledge and background in the scriptures. Again, a symptom of her devout faithfulness. But at the same time, while she is reasonably familiar with the scriptures, she obviously never expected them to be fulfilled in her.

[ 11 : 52 ] She thinks it's going to be somebody else. She thinks it's going to be something that will happen to somebody else. And this indeed is often part of the difficulty the Lord's people face. We don't have a difficulty thinking God will outwork his purposes.

God may do great things. But it becomes a difficulty when God says, yes, and I want you to do it. Oh, no, no, no, Lord. It can't possibly be me. Who am I that I should do it? Think of Gideon. He says, you know what?

I'm nothing. You know, I'm the least in Manasseh. I'm the least in my father's family. How can I do this? He says, go in this, oh mighty man of God. Go in this thy strength and deliver Israel.

David is the youngest out of all his brothers. It is often those who are the least in their own eyes. Whom God is able to use precisely because the world does not recognize any power or magnificence in that.

Mary does not envisage this prophecy as being fulfilled in her. But she doesn't question the prophecy itself. And indeed, her wonder, her naturally question, it's perfectly reasonable, it is not simply about, you know, why are you doing this or why me?

[ 13 : 01 ] But rather, well, just about how is this going to be possible? Because I'm not yet married. I have never yet been with a man. I'm a virgin in that sense. Now, remember that the angel has referenced Isaiah 9 and not Isaiah 7, which is the prophecy of verse 14.

The Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son and shall call his name Emmanuel. And so on. So that prophecy is Isaiah 7, but the angel hasn't made reference to that.

But if the one exists, the other exists. It's not beyond the bounds of possibility that God can cause a virgin to conceive. And so we have this here, and Mary's simple acceptance, once she knows that he says the Holy Ghost shall come upon thee, The power of the highest shall overshadow thee, which you might think is a bit scary in and of itself.

Therefore also that holy thing which shall be born of thee shall be called the Son of God. And Elizabeth, in her old age, she is now in six months with her. For with God nothing shall be impossible.

And Mary said, Behold, the handmaid of the Lord. Be unto me according to thy word. And the angel departed from her. Now we are so accustomed to reading this passage and reading this verse that we sometimes may gloss over that verse 38.

[ 14 : 20 ] Let me make absolutely clear. Verse 38 is a big deal. It is huge that this teenage girl, devout, faithful, humble, is able just to say, When she is greeted with the knowledge, you're actually going to conceive in your womb.

You're still a virgin. You're not married to Joseph. And you're not going to know a man until this is all done with. And you're going to carry and bear and bring forth the Saviour.

You'll call this name Jesus. The fulfilment of all the scriptures. And she just says, Oh, it can't possibly be me. Oh, no, Lord. Choose somebody else. Oh, no, somebody better. Oh, no, somebody else better qualified.

She just acquiesces. Be it unto me as I was said. According to thy word, behold, the handmaid of the Lord. Verse 38 is a big deal.

This and her previous responses indicate one devout and faithful and waiting upon the Lord.

[ 15 : 25 ] The calmness with which she receives this massive message is a calmness that we can only take it must be one who is almost half in expectation on something coming from the Lord.

She is one who has been and is waiting upon the Lord. Her devout humility, her heavenly minded relationship with the Lord means that this is not such a shock as one that she completely rejects.

Indeed, we see in scripture it is often, you might even say, oh, we can't say always, but certainly usually to such souls who are waiting upon him that the Lord reveals himself and determines to use for the furtherance of his kingdom.

You know, in chapter 2, we go on a little further, we see Simeon, verse 25 and verse 26. Behold, there was a man in Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel.

And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And Anna the prophetess, also in the temple, a little further down, we see her from verse 36.

[16:50] There was one Anna, a prophetess, the daughter of Phanuel of the tribe of Asher. She was of a great age and had lived with her husband seven years from her virginity, and she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day.

And she, coming in that instance, gave thanks likewise unto the Lord and spake of him to all them that looked for redemption in Jerusalem. These people waiting upon the Lord.

And likewise, if we were to go on to the beginning of Jesus' own ministry, when the forerunner, John the Baptist, comes, we see in chapter 3 and verse 15. As the people were in expectation.

As the people were in expectation. All men used in their hearts of John, whether he were the Christ or not. They're waiting for the Christ. They're waiting for the Messiah.

They just don't know whether John is him or not. But there is this sense of expectation. And we mentioned Joseph of Arimathea this morning. When we were looking at the burial of Jesus.

[17:57] And if we turn back a single page to Mark 15 and verse 43. We read of him described there. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went boldly unto Pilate and prayed the body of Jesus.

He is one who waited for the kingdom of God. Psalm 27 tells us in its closing verses. I had fainted unless I had believed to see the goodness of the Lord in the land of the living.

It's one thing to see him in glory. But we hope for, we long for, we expect to see something. One or two little drops of the heavenly shower.

Here in this life, in this world. I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord. Be of good courage and he shall strengthen my heart.

Wait, I say, upon the Lord. And as it is with his first coming, so it is with his second coming. Hebrews 9 verse 28 we read, So Christ was once offered to bear the sins of many.

[19:07] And unto them that look for him, unto them that look for him, shall he appear the second time without sin unto salvation.

Thus it is reasonable to suppose that not only is Mary one who is waiting for the Lord's redemption. One who is devout and humble.

No, just ordinary girl. But at the same time, endowed with no special gifts. Except that she is chosen in favour of the Lord. Almost certainly because she has such a relationship with the Lord.

She is devout, she is humble, she is faithful. She is loving the Lord in such a way that even the appearance of an angel doesn't terrify her. The only thing that troubles her is a message of such favour and blessing and glorious.

She herself is not accustomed to. She herself does not sit easily with because of her great humility. So as we have seen it with Mary, it is reasonable likewise to suppose that Joseph likewise is a good and faithful and devout person.

[ 20 : 20 ] Indeed we read in Matthew chapter 1 that when he finds out that his fiancée is expecting a child and he knows it isn't his. And he comes to the natural conclusion that she has in his mind been unfaithful to him.

But instead of being bursting with rage and offended and his pride having been trampled, we read, Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily.

This is either out of love for Mary, despite the fact she is so wounded his heart, Or perhaps it is because he knows what the fearful consequences might be if he rejects her publicly, Or simply perhaps the fear of the Lord.

But for the grace of God there go any of us. But he is a just man, not willing to make her a public example. While he thought on these things, Behold, the angel of the Lord appeared unto him in a dream, saying, Now this, of course, in Matthew chapter 1 does reference Isaiah 7.

And all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, Saying, 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.

[ 21 : 51 ] Then Joseph, being raised from sleep, Doesn't think, my goodness, that was the strangest dream I ever had. I'm all confused now. All the things I was told about Mary. I just can't get my head around that.

No, being raised from sleep, Did, as the angel of the Lord had bidden him. And to come to him, his wife. Now in doing so, In doing so, he would incur the sneers, And the mutterings, And the sort of joking behind the hands Of all the community in Nazareth.

He would become the butt of everybody's off-colour jokes. He would be the fool, And the cuckold, For having taken this future wife, Who clearly had played the field against him, As far as everyone thought.

And he knew her not, Till she had brought forth her firstborn son, And he called his name Jesus. So he is not only a man of great justice, But a man of devout restraint also.

Such a one, As the Lord is prepared to use, Not just for his lineage, And his scent from David. You read the list of the lives of the kings of Judah. What a shout of dross, Some of them are, And they're all descended from David.

[ 23 : 02 ] So that doesn't make anybody particularly special. But the Lord chooses out Joseph, Just as he chooses out Mary. So that when they are formally united in marriage, And then, Likewise, They have to go to be taxed, Because Caesar and Augustus, Under God, But without any thought or reference to the true God, Decides to register everyone for their taxing.

And so Joseph, Being of the line of David, Has to go to the birthplace city of David, Bethlehem. And she, Now being his wife, Has to go with him.

And so the Lord brings about this situation, Whereby, Had they not been formally married, She would probably have stayed at home, And that's her. Had he not been of the line of David, He wouldn't have gone to Bethlehem.

Had they been just a little more delayed in going, Then the child would have been born, Humanly speaking, Either somewhere along the road, Or in Nazareth, Or failed to be born in Bethlehem, And the prophecy would have failed.

But the Lord brings together all the different strands, Of all the prophecies, In order to fulfill perfectly, That which he has promised. That which he has promised, And prophesied, Never fails.

[ 24 : 19 ] And so we see those who love him, Those who are devout, And humble, And faithful, Waiting upon him. As did Mary, So did Joseph, So did Simeon, So did Anna, So did all those, Whom the Lord has used.

Or we see particularly, In the New Testament, Those whom the Lord is using. And, It is thereby, In the context, Not unreasonable to suppose, In fact, It is little more than logical, To suppose, That the shepherds likewise, Who are chosen for this first glimpse, Of the infant child, The shepherds likewise, Were devoutly, Waiting for the Messiah, We're not told that they were, We're just told that they were, Faithfully minding to their duties, That were in the same country, Shepherds abiding in the field, Keeping watch over their flock by night, The angel of the Lord came upon them, The glory of the Lord, Shone round about them, They were so afraid, Naturally, They're afraid, Maybe wasn't especially afraid, But they're afraid, And the angel said unto them, Fear not, For behold, I bring you good tidings, Of great joy, Which shall be to all people, For unto you is born, This day, In the city of David, A saviour, Which is Christ the Lord,

Now this is a wing announcement, This is a heavenly announcement, By the angel of God, To the shepherds, And then, All the heavenly hosts appear, And pronounce glory to God, And the highest, And so on, He says, This shall be a sign of view, What's the sign?

The only actual sign, That is given, Is that this child, Wrapped in swaddling bands, Which was normal, For a newborn child, Would be laid in a manger, An animal's feeding trough, And why is that such a big sign?

It's such a big sign, Because it is a total, And utter contrast, Between the nature, Of what has been, Proclaimed, And announced, The city of David, The saviour, Christ the Lord, The Messiah, Who is at the same time, Going to be God, The Jews didn't use the term, The Lord, Except to apply, To the true God, So Christ, The Messiah, Is going to be God, In the flesh, Big announcement, Big deal, Big glorious proclamation, Where is he going to be?

[ 26 : 38 ] In our palace, In our great house, No, Lying in an animal's, Feeding trough, That's where he's going to be, Surrounded by poverty, And obscurity, And it is this, Total and utter, Contrast, Which simply, Could not be contrived, You couldn't fake it, You couldn't, Make it up, Because the contrast, Is such, And suddenly, There was with the angel, A multitude of the heavenly host, Praising God, And saying, Glory to God, In the heights, And in earth, Peace, Good will, Toward men, This is how, How I do, I must come, To make peace, With sinners, But, If we're not told, Beforehand, About the shepherd's, Spiritual state of mind, Look at their reaction, Look at the way, They respond, To what they are told, We do not, We do not, Find them, Saying, Wow, That was amazing, Did you see all these angels, Did you hear the message, I've never seen anything like this, Before in my life, Yabble, Yabble, Yabble,

Pass the time, And just carry on, As though nothing had happened, No, Rather, Let us now go, Even unto Bethlehem, And see this thing, Which is, Not if, Or whether it has come to pass, Or if the angel, Was actually telling the truth, But see this thing, Which is come to pass, Which the Lord, Hath made known unto us, And they came with haste, And found Mary and Joseph, And the babe, Lion and agent, Verse 17, And when they had seen it, They made known abroad, The saying which was told them, Concerning this child, They didn't keep it all, They told everybody, Look, This is the Saviour, Christ the Lord, It's a, Some call it, It's the only occasion, When these words, This combination of words, Is used exactly together, Christ the Lord, It's only in the proclamation, Of his birth, Different combinations, Of Jesus Christ, And the Lord, And the Lord Jesus Christ, And so, But Christ the Lord, It's unusual, And some would say, This is the only occasion,

When it's used, But this is the big deal, This is the big news, And then he is, Lying in a trough, Lying in a feeding trough, In a manger, Surrounded by obscurity, And poverty, Just, The angels told them this, And they tell everybody, Who'll listen, And this is a big deal, And that, Which was told them, Concerning the child, And the shepherds, Verse 20, Returned, Glorifying, And praising God, Not just talking, I never thought, Oh, Imagine that, Baby, Lying in a manger, Never thought that, And go back to the flocks, They do go back, They do go back, To their duties, They do go back, To their job, And back to the world, But their life, Has been changed, By what they have heard, And by what they have seen, And what they have heard, And seen is, As it was told unto them, Notice the consistency, And faithfulness, Of the Lord's promise, And prophecies, Everything the Lord says, Comes to pass, And yet, And yet, What is this glimpse,

That they get, It is brief, It is momentary, It is one night, Less than one night, How long do you suppose, They spend, At the manger, How long do you suppose, They spend, With Mary and Joseph, And in the company, Of the infants, Say, Yeah, Probably not as much, As an hour, Maybe an hour, Not much more than that, Then they're busy, Telling everybody, In Bethlehem, And eventually, They go back to their sheep, Their flocks, On the hillside, But, It's an hour, Maybe not, Not much more than that, It's less than a night, It's a glimpse, It's a moment, It's just a taste, That they get, And when the wise men, Come later on, With their gifts, Of gold, Of frankincense, Of myrrh, How long do you suppose, They linger, In the house, With the infant Jesus, And with Mary and Joseph, How long do they stay, A whole day, Probably not, They know, They've got Herod's message, Breathing down their neck, They know,

They're expected, Back to Jerusalem, They return home, Another way, Because they were warned, Of God in a dream, But they can't, Really hang about, So they get a glimpse, They get a glimpse, They get a glimpse, They get a glimpse, They get a glimpse, They get a glimpse, They're able perhaps, To spend a bit of time, Just contemplating, And just taking it all in, But, You know, Not much more than an hour or two, At the most, It's a glimpse, It's a glimpse, It's a glimpse, It's a taste, Of something both amazing, And divine, And it will be, Albeit just a taste, It'll be at least, 30 years, Before, You know, Before the Messiah's public ministry, Begins, To declare him to the world, It'll be at least, 30 years, What you get is this glimpse, Of the baby in the manger, And then, Almost for 30 years, Apart from that incident, In the temple, When he's 12, You know, There's nothing, For 30 years of silence, In Nazareth, So they have to be, Remembering this for their whole life, But who's going to forget,

[ 31 : 44 ] Something like that, Like, You know, The filled bottle of water, For Hagar, And the young Ishmael, In the desert, What they have is just a little bit, But it's enough to keep them going, For what the Lord has ahead of them, Like Elijah's cruise of water, And his cake of bread, Bacon on the coals there, For giving to him twice over, Because the journey is too great, For him without it, It's not a feast, It's just enough, To be going on with, And all that the Lord gives, To his people, Little by little, Taste by taste, You might think, Oh, Wouldn't it be good, To have so much more, But such a taste, Of what the Lord gives, One would remember forever, Think of those, Who've been converted, In revivals, Those who perhaps, Now maybe of a great age, But are able to remember, What it was like, When the Lord's power, Came down, Do they forget that?

Do they forget, The sense of the closeness, Of God's spirit? Do they just let it, Fade from their memory? Or does it stay with them forever? God gives, Perhaps only a taste, Only a fleeting glimpse, Of something of his glory, But it leaves us, It leaves those, Who love him, And seek him, Always desiring, More of it, Although it is, Little that we get here, But the supply, Is always, Enough, It's always enough, For the next thing, Not as much as we like, But it's enough, Just like if you remember, What Paul says, In 1 Corinthians 10, You'll never be tempted, Above, Or beyond, What you're able, To resist, God will not suffer you, To be tempted, Above what you're able, To bear, He'll always make a way, Of escape, With the temptation, You'll never be, Tested more, Than you're able, To deal with, You'll never be given,



Less, Than you need, For the next stage, Of the journey, You see, We don't need, The supply of grace, That we're going to need, In 10 days time, Before it's fair for it, Remember Jesus said, Up to his disciples, Even if they're brought, Before kings, And magistrates, And their life, Is on the line, He says, Don't take any thought, For what you're going to speak, Or what you're going to say, Because it will be given you, In that hour, Whatever you need to say, And it's not you that speak, It's the Holy Spirit, That is in you, We will always get, Sufficient, For what we need, But we will always, Of course, Want more, The Lord will cause us, If we can say it reverently, To cause us to desire that, To be addicted, To that, Which he gives, You know, Even Mary's time, With Jesus, We think, Well the wise men, Are only there for a day, Or a night, Or whatever, The shepherds, It's only a brief glimpse, But you know, Mary's got Jesus, For all this childhood,

In youth, Isn't that great, Wouldn't that be such a blessing, But those of you, Who have had children, You know, That even the time, Of a childhood, It is fleeting, It's God, In what seems, The blink of an eye, And childhood, And childhood, And youth, Is not sort of, I do like long hours, Just pulling over the baby, In the cot, And then dancing on your knee, And then looking at feeding, And so on, And just all the time, You're able to take with your child, And give it all the love, And attention, You would want, It would rather be, A childhood, Than youth, Crowded, And endlessly, Interrupted, By the ongoing demands, Of home, And work, And life, Because the world, Does not stop, The world doesn't stop, To let you indulge, The things you would love to do, The world doesn't stop, To let, Proveni, Just sit down, With the young Jesus, And says, Tell me about the things, That have been revealed to you, Tell me about how it is, To be God's son, Because I remember, What the angel said to me,

I want to know, What it's like for you inside, She wouldn't get a chance, She never get peace, She's got at least, At least, Six, Other children, After Jesus, To be dealing with, To be feeding, To be looking after, To be keeping in line, And in order, Joseph probably dies, Before Jesus' earthly ministry begins, So there's all of that, To provide for, All of that to worry about, It's just ongoing work, And slog, And interruption, And yes, There'd be joys through it all, But those 30 years, Would be gone in the blink of an eye, She wouldn't have, Long idyllic hours, To be alone, With her baby, And as he grows up, To learn, Deep spiritual truths, Yes, It is an, Untold privilege, A blessing, Highly favoured, She is indeed, But, She wouldn't have much time, To actually enjoy it, It is little,

[ 36 : 41 ] That we get, Of the Lord's blessings, In this world, But we're always, Ending up, Wanting more, And that, Wanting more, Is, Part of the nature, Of love itself, Is it not?

If you love, Somebody, And love them, Deeply, Do you not, Always, Want more, You always, Want to be, With them more, You always, Want to hear their voice, You always, Want to be, In their presence, You always, Want more, It's not enough, That 20 years ago, You may have gone, On holiday together, And been, In each other's pockets, Every day, And every night, For hours, That's not enough, Now you need them, Every day, You want their presence, You want to hear their voice, You want to be, In their company, You want them, Love itself, Feeds of itself, It becomes almost, If I can say it reverently, An addiction, For which, No matter how much, You receive, We always are wanting more, The heart is always, Wanting more, And so it is, With the Lord, We have a taste, Of God's grace, And we want more, We discover a little, About the Lord, And we want to find out more, We experience a little,

Of the Lord's blessing, And we just desire, More of it, Such is the nature, Of the love of the Lord, And of our relationship, With him, It becomes, Again, If we can say it reverently, An addiction, Which far from, Destroying us, Increases the blessing, And the grace, And the fulfillment, Of our lives, And yet, The nature of love, And the nature, Of desiring, And longing to be with someone, Is that, Pain comes, With that privilege, With that joy, Because separation, From somebody we love, Is painful, And we're told, Of course, In chapter 1, Remember verses 28, And verse 30, The angel said, Thou art highly favoured, The Lord is with thee, Blessed art thou among women, Verse 30, Not fear not me, Thou hast found favour with God, And yet we meet, In chapter 2, And verse 35, Simeon says to her, Yea, A sword shall pierce,

Through thy own soul, Also, The thoughts of many hearts, Shall be revealed, Is this a contrast, Is this a contradiction, No, Of course it isn't, Because we all know, That with love, Comes the risk, And the reality, Of a certain amount of pain, There is that sharp sword, That pierces the heart, There is that sword, Which causes such, Exquisite pain, Such acute pain, And we are left with a choice, Why would you rather be, Without the Lord, And you wouldn't have the sword, Would you rather be, Without the Christ child, And you wouldn't have the sword, Piercing through your own heart, Would you rather not, Have the favour of the Lord, And so you can be spared, This agony, And this suffering, And we'd have to say no, We'd have to say, Bring on the sword, Bring on the pain, But just give us Christ, Just give us that love, Just give us, That great grace, Lord give us, Such a glimpse, Such a taste, As we'll kindle that desire,

To addict us, To the love, Of the Lord, Oh taste and see, That the Lord is good, Blessed is the man, That trusteth in him, So we might say, Whether with me, Or whether with all those, Who wait upon the Lord, Who long after the Lord, Come on now, Sword, Come sword, Come heartbreak, Come pain, Come difficulty, Is it not already there, Which of us, In this world, Does not have pain, Does not have suffering, And heartbreak, Of some kind, Which of us, Who knows, And loves the Lord, Has not had sorrow, And agony, And pain with it, Which of us, Has not either been, Disappointed, Or broken hearted, Or felt that the Lord, At times has withdrawn, From us, The sword has pierced, Through our heart, Many a time, And the more, We know Jesus, The more, And deeper, And further, We go with him, The greater,

[ 41 : 01 ] Will be, The consciousness, Of that sword, Piercing our heart, What are we going to say, Take the sword away, Take Jesus away, I don't want any of that pain, Just leave me, With my peaceful, Mediocrity, Leave me with my, Grey, Silent, Dark world, I don't want that, Color and light, And life, I don't want that, Sword to pierce, My beating, Bleeding heart, I don't want love, To interfere, With my life, No, Bring it on, Rather, Bring on the glory, Bring on, The tears, Of joy, Bring on the soul, Bring on the heartbreak, As long as, We can have, The love, And the light, Of Christ, Come, Sword, Come, Cross, Though it bears, Heavily upon the shoulders, Of those that love, And follow Christ, Which of us is not bearing, Such a cross, Of some description, Or other, And is it not the case, It comes with the territory, For those who have,

Follow Christ, So come, Sword, Come, Cross, Come, Sweet agony, Of heartbreak, For to be thus, Separated from our Lord, In life, And although, He's always with us, We are separated, In a sense, We don't yet see him, As he is, We long to, But we're not with him, As we would want to be, We are in a sense, Separated from Christ, And there is a certain, Agony in that, But that agony, That heartbreak, Is, The nearest, To hell, That the child, Of God, Will ever come, I'll say that again, That agony, Of separation, From the Lord, In this world, Is the nearest, To hell, That the child, Of God, Will ever, Come, Because when, This world, Time is over, We will see him, As he is, We will be with him, For all eternity, The Lord, Will reveal himself, To his people, The Lord,

Will make himself, No, If this, Separation from him, In here and out, Is the most, Painful experience, The Lord's children, Will ever know, He came once, So what do we want, We want him to come again, We don't want to say, Oh let's just run the film, Backwards and turn back the clock, To when he came, And was laying in the manger, That's been, That's done, Other people were used, In that scenario, Our place is here, Is now, As the work of the Lord's kingdom, Is racing as it were, Towards its conclusion, Because as the gospel, Is going throughout the world, It must be needed, It's time, He came once, So come again Lord, As revelation concludes, Even so, Come Lord Jesus, This is what we read, So Christ was once, Offered to bear, The sins of many, And unto them, That look for him, Shall he appear, The second time, Without sin, Unto salvation,

Salvation, Let us be looking, Let us be waiting, Let us be wanting, Let us be desiring, And as we remember, His coming once, Let us long, For his coming again, Because if we are in Christ, This pain, This separation, Is as bad, As it gets, But for those who are in Christ, The greatest, The best, The most glorious, The most fulfillment, Is yet to come, Let us pray,