

# Son of Adam; Beginning Again

*Matthew's Gospel*

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**Bible Text:** Matthew 1:1; Genesis 5:1

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If you're in Genesis 5, I'd like you to look, please, at verse 1.

“1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.”

Here is a table of genealogy that we are not going to spend a lot of time in. Bless your heart, you've been so patient with us as we go through Matthew 1. I just wanted you to see that all through the rest of the chapter you have a genealogy and every generation of that genealogy ends with, you can at first glance just look at verse 20, “and he died.” Look at the end of verse 17, “and he died.” You know, look at verse 27, “he died.” So, in verse 1 we have this book of the generations of Adam in the day God created him, the book of the beginnings of Adam. You see it? This is not actually found anymore in the Bible until Matthew 1, this phrase, “the genealogy of” anybody is not found until Matthew.

Look at Matthew 1, please. Remember what we just looked at and now look at Matthew 1. Rest easy, we're not going to read the begats again but I do want you to see how the New Testament begins. We're going to read verse 1 and then verse 18.

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

You might as well just say it: he's the Christ, he's the Son of David, the son of Abraham but because Matthew is using specific phraseology that is not used again the rest of the New Testament and hasn't been used since Genesis 5, basically Matthew is saying here's a new Adam for you. A new Adam. We're going to talk about that again in a minute.

Look at verse 18,

“18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just

man, and not willing to make her a publick example, was minded to put her away privately.”

I know it says “privily.” The term, I guess you would say, is privately if you were to update it to today's English.

“20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he,” that is Joseph, “called his,” that is Jesus, “name Jesus.

“2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.”

That's out of Micah, by the way, chapter 5, verse 2.

“7 Then Herod, when he had privily,”

That's that word again: privately, privily, secretly,

“called the wise men, enquired of them diligently what time the star appeared.

The idea was that a star would appear if a new king was born. That was the folklore of the day and so we could tell how old this child was, if we could tell when the star appeared, kind of the idea.

“8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.”

Now, there's a lot to talk about there. A lot to talk about there. We'll probably talk about that in weeks to come about worship.

“9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.”

Doesn't it just bless your heart to be reading a Christmas passage when it's like 117 degrees in the shade today? Something like that. It blessed you, didn't it? From Iowa, you were just fine with the weather today, weren't you?

“10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child,”

Not the baby and not in the manger. They saw the young child in the house,

“with Mary his mother, and fell down, and worshipped him:”

Please notice, you have Herod who is pretending to worship and you have the wise men who are doing the real deal.

“and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt:”

Now, you understand that in the Greek language there is a word for “infant” and a word for “child.” I suppose that we can kind of say that it's questionable if he was a child or not or an infant but it keeps saying “child.” So you can either believe that he was 12 days old when the wise men appear as is taught by Roman Catholic dogma or you can believe what the Bible says. It's up to you. Alright, don't want to be hurting anyone's feelings but this is a Baptist church anyway and we like the Bible.

“14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth,”

That means he was really kind of ticked off.

“and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.”

That word “according” means “in conjunction with” the time that the wise men had said they saw the star so presumably, they saw the star signifying the birth of the new king about two years previously. Does that make sense?

“17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they,” that is the children, “are not.” They are no longer. “19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod,” that's Herod the Great, “he was afraid to go there: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

That is the word of the Lord, written by the Lord for his people to bring glory to the Lord.

There are some questions, I suppose, we should answer. By the way, that's the title of the sermon. First of all, I want you to notice we find the first interpretation for the non-Hebrew reader. Look at verse 23, we have him reading a prophecy out of Isaiah the prophet. Don't you know that a Hebrew person hearing the Hebrew Scriptures quoted would have understood what Immanuel meant so when Matthew says “which being interpreted is God with us,” that was for the non-Hebrew reader. You all understand that, right? Alright, so that's a favor for us.

Next, I want you to notice that here we are only through Matthew 2 and we have the second, third, and fourth divine visitation in dreams. You might notice in verse 12 first of all, it says that the wise men were “warned of God in a dream.” You might notice also in verse 20 that Joseph was led of the Lord through a dream to go back to the land of Israel and then in verse 22, look towards the end of the verse, he was again warned of God in a dream to not go to Judea but to Galilee, the northern part of what would be called Israel. That's another thing I wanted you to see.

Also, I wanted you to notice that in two chapters now we have the second angelic vision in a dream. Look at 2:19, “Herod was dead, an angel of the Lord appeared in a dream to Joseph.” When was the first time? We're talking about chapter 1, verse 20, when an angel of the Lord appeared unto him in a dream and basically told him why is there a child in your unmarried espoused, your engaged, your betrothed. Why is there a baby in her? She says it's from God and I'm here to confirm that she's not messing with you. She really was serious.

Then also, I want you to notice lastly by way of introduction that we have the second, third and fourth Old Testament Scriptures quoted right here in the second chapter. You might notice first of all, we already talked about Micah 5:2 being quoted in chapter 2 and verse 6. Look there. As a matter of fact, you might look in the center column of your Bible and you probably have it there. And then you might notice in verse 15, he's quoting a verse from Hosea 11. These are books in your Old Testament. Then you see in verse 18 that we're quoting from a verse in Jeremiah 31. Well, look at the last verse of this chapter. You see that it was spoken of a prophet that he would be called a Nazarene. That is not exactly crystal clear on when that happens, not exactly.

So, I do want to answer some questions so can we do this? First of all: why were they expecting a king? We're not going to go through this again. We preached on this a few weeks ago on Jesus, the Son of David.

Next: where were the wise men from and why were they looking for a star? I dealt with that and I'll put it out probably later on a Facebook page. We taught through where the wise men were from and why I believe they were from the land of Moab and how they were probably fellow prophets with the former Moabite prophet named Balaam.

Another question: why Bethlehem? What is going on in Bethlehem? What kind of heritage is wrapped up in Bethlehem? Again, we've dealt with that on SermonAudio. If you're really interested as to the historical importance of Bethlehem, we have another part of the Ruth series taught during a class here at Berean and I will make that available to you as well on the church Facebook page. I'm not trying to say that's how we communicate, what I am trying to say is there are other things in the passage that I think we can deal with tonight since we've already dealt with this.

Next: what is the star? Why does it apparently lead them? It apparently disappears and then it seems to move. Did you see that? By the way, Craig Blomberg said, “Regardless of how much the star had traveled, its motion here seems to require a supernatural event.” Josh, are you in the room? I don't think so. About a year ago, Josh introduced me to this film right here. You could probably get a used copy on Amazon for \$4 and it is great. It shows you that all of what is described in Matthew 2 can happen to a star or a combination of planets forming a star and it can appear to move and disappear and appear to move again if it's somewhere around the horizon. For example, if you're in Jerusalem and you're looking towards the southern sky towards Bethlehem, it looks like the star is above the city if the star is somewhere close to the horizon, right? And how does it

disappear? It disappears below the horizon and so why does it disappear when they go to Jerusalem? Probably because on the travel path of that heavenly body, it disappeared below the horizon. That's a great movie. You ought to get it. It will take you 2-3 trips through the video probably, unless you're much smarter than I am and you might get it the first time but I had to watch it a couple of times.

Then look at verse 23 of chapter 2 and there is another question: where in the Old Testament does it say that Jesus would be a Nazarene? We also deal with that in another recording on Isaiah 11. I actually preached it and it's called "[The Little Sprout Named Jesus](#)," out of Isaiah 11. I preached that like material to our high school about 2 ½ years ago so you missed out on it but you can get it on a recording. If it's not worth listening to, tell me so that I can delete it.

Now, I want to bring to your attention tonight, please, three key things and since it's 7:07, I know I've got to scoot but there are three things that I want to bring to your attention. 1. The Creator of Adam's race became the second Adam. Think about this: he is the last Adam but he did so by becoming a part of the first Adam or if that seems really confusing and I understand if it does, you know, Jesus comes and redeems Adam's race and he does so by becoming a part of Adam's race. Take a look at this next slide, if you would. I already read this to you out of Genesis 5. Look at this word right here. You're like, "Why are we learning Greek. It's Wednesday night and I'm really tired. I just want to hear something nice." Okay, you're going to learn something right here. Look, that word right there looks a lot like that word right there, doesn't it? Over here, that word and that word. Now, this word right here looks a lot like that word right there, doesn't it? That's because they're the same word. That's Genesis 5:1, that's Matthew 1:1 and the word is biblos geneseos. What does geneseos sound like? Genesis, right, it means beginnings so the bible of beginnings. Biblos, the book of beginnings.

It says that in Genesis 5:1, it says it in Matthew 1:1. What is the writer, Matthew, saying? Well, we need to remember some things. Please, engage with me for just a moment, if you would, because it's really important. I don't want you leaving here saying, "I have no idea why I went." I want you to hear this. Remember that Matthew is not writing to 2014 people in America. These are people that have an understanding of the Old Testament; these are people that have a deep love for the Old Testament, many of them do. As a matter of fact, it might even go beyond deep love, they actually got their value, their confidence, their esteem, by knowing the Old Testament. In other words, there was a healthy dose of nationalistic pride and that nationalistic pride of being a Jew included knowing the Old Testament. You're an idiot if you didn't know the Old Testament. Are you with me? It's part of it. It's like saying, "You're an American?" Yup. "How long have you been here?" Ah, about 20 years. "Do you know the Pledge of Allegiance?" No. "What?" That kind of thing.

Here you are, you're a reader of Matthew, it is assumed you know about Genesis. As a matter of fact, it's so assumed – well, I don't want to go there just yet. The difference between Jesus' genealogy and Adam's genealogy is in the way that they end. You have people dying in Adam's genealogy and it ends with really hopelessness and really in

Genesis 5 it ends with everyone except eight people on the planet dying in water. That seems kind of hopeless. Jesus' genealogy doesn't end. If you believe on him, you carry on his name, Matthew 28:20. The book ends in a way that you would expect it to because of the way it begins. It begins with a generation or a genealogy or a beginning of, if you would please, a new race that began in the womb of the old race. Think about it. Mary was a lot of things but she was still a daughter of Adam: imperfect, sinful. A good woman, yes. A godly young lady, probably. It's hard to imagine God the Father putting his Son into the womb of a young lady that did not appreciate the things of God and so the marvel still is though, as Bruce McCormack would say, the new creation was being formed in the womb of the old creation. That is a marvelous thing. And what's even more marvelous is the fact that Adam's genealogy ends with death, death, death and Jesus' genealogy ends because of his death, ends with life. People of every nation, Matthew 28:20, go therefore and teach all nations, baptize them, though I am with you always even to the ends of the world. Amen. That's how it ends. It doesn't end but you have to end it somehow, you have to land that literally plane, you have to bring that in, Matthew, and 28 chapters is enough. Quit writing. Okay, I'm going to write in a way by aid of the Holy Spirit, to lead you to understand that the story of Jesus does not end. And you are a big part of this because of your co-worker. You are an enormous part of this new genealogy that begins in the womb of Mary, through the last Adam.

If this is true and it is, what are some things that you immediately associate with Adam when you think of Adam? Let's just get it out of the way: failure. Okay, what else? Intelligence. Yes, you're going to know something if you die at 930 years old.

(...everything that we know, plants, animals..) Which, again, attests to his amazing intelligence. I heard someone say once that he must have gotten tired towards the end of the day because it was no longer hippopotamus, it was cow. So, somewhere along the line he ran out of steam but very intelligent. Ant. Fly. Fly? So he started naming them what they were doing. That's kind of humorous.

Anyway, so very intelligent. What else? What do you associate with Adam when you hear about him? Eve. So you associate him with Eve. What else? Blaming, okay. Made in the image of God. Associated with Paradise. A curse where he was no longer allowed in Paradise. How about thorns? Remember the earth was going to bring forth thorns. And the question. What question? Well, I want you to hold your place. We're going to stay in Matthew, I typically do on purpose. Look at Matthew 19. Remember, Matthew has an agenda. Now, remember Jesus is in many places, he appears to be God so much that you would say he's not man. And if you were to look at Jesus, he appears to be man so much in some places that you would say that he's not God. But he's both, isn't he? It's just that he appears to be one over the other in some places, right?

The word of God, the written word is a lot the same way. It is so magnificently written that if that's all you take into consideration you'd say, "Man didn't write this book." And in some places it is so very clear that personality and the fingerprint of mankind is upon it that you would say, "This is just the writings of a man." But the truth is, it's both. God used man, just like God used woman or mankind to bring forth the living word, Jesus. He

used mankind to bring forth his written word, the Scripture. So, it has the fingerprint of God and the fingerprint of man on it and it's absolutely incorruptible.

Since we know this, it is not out of the ordinary to say something like, "Yes, Matthew is written by God." But it was also written by Matthew and so Matthew is a thinking man. He wasn't some sort of zombie. We're not talking about "I Am Legend," writing the book of Matthew. He actually does have a personality and an educational background. What was his occupation? Tax collector. So he's going to write like someone who is good with money. He was a good Jew so he's going to write like a good Jew. He had a knack, he had certain relationships and people were put into his life that made his vocabulary a little different than Paul's, a little different than John's and so his word choice is a little different. It doesn't mean it wasn't written by God, it means it was written by God through man.

So, look at chapter 19. Was the reader supposed to know the book of Genesis? Well, look at verse 3, "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" Wow. Now, imagine some religious people coming up with their Bibles under their arms and saying, "Jesus, can we divorce our wives for anything?" Verse 4, "Jesus answered and said unto them, Haven't you read." That's hilarious. Think about it: it's like walking up to a guard at the Smithsonian saying, "Have you ever seen the Declaration of Independence? Have you ever seen that?" I mean, it's insulting. He says, "Haven't you read that he which made them at the beginning made them male and female?" Alright, where would Jesus have read this? Where in the Old Testament? Genesis. And Jesus expected that the Pharisees had read it too. Actually, he made it out like they hadn't but where would you find that he made them male and female? Genesis 1.

So here he's referencing the first Adam but that's not it. That's not it. I love the Bible. Look at chapter 26. Here's a question, while you're turning to chapter 26, do you remember when Adam and Eve sinned? Alright, what did they do? Did they hit the altar and repent? Not exactly. They went and hid and then what happened? God came and said, "Adam, where are you?" Look at chapter 26 of Matthew, verse 47, "And while he yet spoke." So we're going to make a comparison between two gardens: the Garden of Eden where God goes and looks for Adam and the Garden of Gethsemane where Judas... Here we go..

"47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come?"

Where did you come from? Where have you been? Isn't that something? Think about that. Did Jesus know where he'd been? Of course he did. Genesis 3: did God know where Adam had been and where he was? Yes. So, I think Matthew is trying to show us a few



things here. If you believe Genesis and you believe Matthew and you believe both were written by God, I think it would be pretty easy for us to see. Matthew is trying to show us that Jesus is the last Adam and man hasn't changed and, oh by the way, Jesus is God. Who came looking for Adam in Genesis 3? God did. And he asks a question in the Garden, "Where are you?" And he asks Judas a question right here, "Where have you been?" Tell me something about God and Adam's relationship in the Garden? Communion, friendly, is that right? Friends. It says they heard him walking in the cool of the day, they heard the voice of the Lord walking in the cool of the day. It seems like it was something that they learned to expect. Adam and God. Adam and Eve and God walked together in the Garden. And it says in John 18 that Judas knew where to take the band of soldiers because he knew where Jesus was always going to be praying. Why? Because Judas and Jesus always walked together in that garden. Now, Jesus says, "Where have you been?" That's a clear parallel.

It even gets better than that. Look at chapter 27. You say, "Why do you take the trouble to tell us this? This is supposed to be more of a challenge, isn't it?" Yeah, yeah, yeah, I'm trying to challenge you to know your Bibles also. Know them even better, okay, I don't want to insult you. Many of you know your Bibles very well but I want you to desire to see even better. Look at verse 26,

"26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns,"

What? Thorns? Why is he wearing a crown of thorns? Because the first Adam brought a curse which brought thorns. The last Adam, removes the curse by wearing thorns. So he's wearing thorns. He took your curse. The one that our Adam, our father brought and resulted in thorns, the last Adam, Jesus, who starts the new race of people according to faith. If you have put your faith in Jesus as your Savior, he has taken away our curse because he wore the thorns that our father, Adam, produced. It's amazing.

And then, this is so difficult to imagine, what would happen if you got thorns on your brow? What would happen immediately? You would bleed. Do you remember what God told Adam in the Garden would happen with his work? He would bring it forth by what? The sweat of his brow. He would bring forth the fruit of the ground by the sweat of his brow which resulted in thorns. And the last Adam, in a garden, takes away the curse by wearing thorns and sweats great drops of blood.

What a magnificent Savior. We are in the curse, he took it away and it is a sad thing that I often assume that everyone who is listening to preaching in a Baptist church is born-again but it's simply not the case. With 85 people in this room right now, from what I understand which is good since there's like 100 things going on in the building tonight, it's impossible that all of us are born-again. If the way is broad, it is highly probable that many of you are so used to hearing this kind of preaching and you have not yet believed

on Jesus. How sad. He took your curse. He sweat great drops of blood and then on top of that, he was nailed to a tree. Wore our thorns that the curse brought, he took that curse away being nailed to a tree when the first Adam brought us thorns, sweat of the brow and a curse because of his sinning with a tree. This is no mistake. This is perfectly planned. Makes me think that God is sovereign.

And then, it gets even deeper. What did God tell Adam would happen the day that he sinned? The day that you sin, you're going to die. The day that you sin, you're going to die. Well, let's do a little math here. I love math, I do it wrong all the time but I love it. Constantly, thank you very little, James. Genesis 5 says that Adam was around 120 or 130, I can't remember, years old when Seth was born. Some of you are looking, I love it, thank you, so predictable. Adam died at 930 years old, that means he lived at least 800 years after he died. That's if Seth was born that day which, of course, we know he wasn't. So, Adam lives another 800 years after he died so that either God was wrong or there was a part of Adam that actually died that day. Now, what would we call that death that Adam experienced? Spiritual death. And how would we define that spiritual death? Separation from God.

Work with me: the first Adam sins, involving a tree, it brings a curse, it brings thorns, it brings sweat from the brow and it brings separation from God. If you'll look at chapter 27, verse 45,

“45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Jesus died Adam's death to take away our curse. Now, I suppose it's a whole separate discussion of whether or not God actually turned his back on Jesus, I just need to take you to Isaiah 53 to clear that up but it doesn't change the fact that Jesus for the first time in eternity felt separation from the Father. Now, just take in what I just said. Adam, what if he was 100 when he fell? 100 years is a long time to be walking with God in the cool of the Garden and then one day you no longer sense the presence of the Lord. Don't you enjoy sensing the presence of the Lord? Don't you enjoy the fact that he lives in you and abides in your heart? Don't you like that? I do. Don't you enjoy the fact that sometimes you actually feel that presence? Now imagine knowing that God has departed from you and feeling that. For the first time in your existence. Adam had never felt that 100 years maybe. We could go up that far but what if it was 3-4 years? That's still an amazing amount of time because all Adam has ever known is fellowship with his Creator in the Garden. And now you take the eternal Son of God, who has walked with the Father, so to speak, Proverbs 8 says since the very beginning of the foundation of the world. He said, “I brought him up before me. He was daily my delight.” They spent eternity past together and for the first time after all of eternity, the Son experiences separation from the Father? Why did he do it? To remove the curse of our father Adam.

Now, why would he do that? I can already forecast since it's time to close, that I've gotten through 30% of my notes tonight. So why does he do this? You know, in the back of my mind it means I don't have to study as hard this week but I'm not going to think that way. In the back of my mind, I'm wondering why would Jesus do this? Because this is how we are, listen: we avoid vulnerabilities. Think about the vulnerabilities that Jesus takes on by taking on the flesh of Adam. Think about it. All we talk about is chapter 1, verse 1 of Matthew. I feel like such a failure but in any case, here we go: we avoid vulnerabilities. That's our nature. We are survivalists. We circumvent discomfort. We go around it, don't we? We disdain devaluation. We recoil at reclusivity. We ponder plans with probable productivity. We are constantly marking our survival. We are brands of instinct. We have stripes of self-preservation. But, actually we're really just telling tales of terror. We are afraid and that's why we stay away from uncomfortable situations.

What would have happened if Jesus, knowing the nature of those people down there, would have done the same thing? What would have happened if he would have sought shelter from discomfort? We think through possibilities, probabilities, plausibilities. We wander through preventable, predictable and all the while we look very clean and feel very dirty because we know that we avoid things because of how it makes us feel. The life lesson: yes, believe on Christ and be born-again because he took away our curse on the cross and if you go to hell, it's not because your sins are not paid for. Every person in hell tonight has their sins paid for. Now, that would get me kicked out of about all Presbyterian churches and many Baptist churches. But I don't care. The fact is, you cannot walk up to James N. and say, "James, Jesus died for your sins," if he didn't. And if he did and you don't believe on him, where will you go, James? Where will you go if you don't believe on him? You'll go to hell. But the good news is still good news. You don't have to because your sins are paid for. He tasted death for every man.

But the life lesson for us, believer, the life lesson for us is we need to be Christ-like. Christ-likeness in the gospel means that we look for discomfort and we go towards it. We can't figure out why we set the tables so well in our favor and see little pay-off for our labor. Yeah, we believers are wired like our Creator and restored by our Savior and we forget – listen to this – we are wired like our Creator, restored by our Savior and the whole while we forget the cost of that restoration. Jesus was uncomfortable for other people and all day, every day we are tempted to absolutely go away from that. But we are most Christ-like in our appearance when we willfully enter an absolutely disorientating situation for somebody else's relief, for somebody else's restoration. We are most Christ-like. Let's hear this: he was the word but he became hearable through his own lips of flesh through our ears of flesh. He was the Son of God yet – listen folks – he was already the Son of God but he became familial to us through this record of his life with Joseph and Mary and their brothers and sisters in Adam's family.

He was already the man of war, right? Do you remember reading the story of Joshua? He was already the captain of the host of the Lord, right? But he became disarmed and alarmed and even harmed at the cross because the man of war is no man of war, no hero to me if he does not enter my army and my army is so under valued until he comes into Adam's race and becomes the author and finisher of our faith, the captain of the Lord's

host. So, it's not our army. We say, "Are you on our team or their team?" And the King of glory says, "I'm not on your team. I'm on my own team. You can get on my team if you'd like," and that was his answer for Joshua. He was already the King of ages, being pursued and now he's being pursued upon by Herod's army. Think about it: the King of Ages, I know it's 7:31, bear with me, the King of Ages made the camels that are chasing him into Egypt. He made those people that are chasing him into Egypt and then it gets even crazier, for all of eternity he has leaned on the bosom of a Father without a mother but for us, Adam's race, he enters the world where he leans on the breast of a mother and has no earthly father. Why? So that we could become children of God.

So, why do we put ourselves in situations that are so uncomfortable all the time seemingly for other people and seemingly for so little pay-off? Is it because we're gluttons for punishment? No, it's because if you're a believer, the Spirit of Christ dwells in you and he drives you to be like him and Christ enters uncomfortable, deplorable situations so that others might be delivered and that is the lesson for us today.

Let's pray.