

# The coming of Christ

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[ 0 : 00 ] Last week we thought about Jesus the embarrassment and I'd like us if we possibly can to think about Jesus the fulfillment.

! These pictures are going to stay out there of Mary expecting of Joseph who was rather concerned and the baby who is born. Is it a song that says it's the most wonderful time of the year?

Yes. Okay. It happens each time this year, doesn't it? Each year passes by and we're told it's the most wonderful time of the year.

But the question is, what do these years add up to? Year on year, sort of like a marker, isn't it? And where is it going to? Where is it going to? Are we going somewhere?

Each Christmas is a milepost along the journey. But what is the journey? From where to where? From somewhere to somewhere?

[ 1 : 13 ] Our human race is on this journey. Where have we come from and where are we going to?

As individuals, we're on a journey. We can't help it. The years tick by. What is our destination? What is this journey all about? Where are we progressing to? If history and time is a river flowing along, where does the flow take us?

Where is it meant to take us? Is there a destination? Or in the words of Matthew's gospel, a fulfillment?

That's what I'd like us to think about this morning. So if you have a Bible there, you might like to look at it. And we're in Matthew's gospel, chapter 1. And the sentence that I'd like to spend most of our time thinking about is this sentence, verse 22 and 23, which offers a commentary or, if you like, an explanation of these events in these terms.

[ 2 : 37 ] All this took place to fulfill what the Lord had said through the prophet.

The virgin will be with child. Or in the Greek says, have in the belly.

The virgin will be with child and will give birth to a son. And they will call him Emmanuel, which means God with us.

And there's a word that I think most of our translations miss out, which is right at the beginning of verse 23, which is the word look. Old English would say behold.

Modern translators tend to miss it out. But it is a way of saying, hey, listen up. Look. And actually that word pops in beginning of verse 20.

[ 3 : 36 ] After he had, after Joseph was thinking all about this, considering this, look, behold, an angel of the Lord appeared.

And the word also pops up in chapter 2, verse 1, where the magi, the wise men as we call them, or the kings as we call them, came to Jerusalem.

And there's a look there. Look, these magi come into the story. There's also a look in chapter 2, verse 9.

Look, the star appeared. So it's asking our attention. And our attention particularly, as we're thinking this morning, to those words that are up on the screen.

All this took place to fulfill what the Lord had said through the prophet. The virgin will be with child and give birth to a son, and they will call him Emmanuel, which means God with us.

[ 4 : 35 ] And I'd like to think about fulfillment. So I looked online in the English Oxford Living Dictionary, which says, Fulfillment is the achievement of something desired, promised, or predicted.

And the example is, Winning the championship was the fulfillment of a childhood dream. Seems like a reasonable use of the word fulfillment.

The child has a dream. I would love to win the championship. And in later life, he or she wins the championship, and there is a fulfillment of the childhood dream.

That seems to work, doesn't it? Another meaning, satisfaction or happiness as a result of fully developing one's potential.

Now, potential is a very slippery concept, but anyway, here we go. Here's the example. She did not believe that marriage was the key to happiness and fulfillment.

[ 5 : 45 ] Well, that's what she thought. But the idea of fulfillment, I suppose, being all that I could be, all that I was meant to be, can this be fulfilled in the state of marriage?

So another use of the word fulfillment. The other, this following one, I don't think was helpful, but for sake of completeness, it says, the meeting of a requirement, condition or need, so the fulfillment of statutory requirements.

So that sentence is enough to chill all the trustees who've been thinking, oh, I hope we have fulfilled all the statutory requirements. So we'll just move swiftly on. We get the general idea.

I thought I'd give you a whole load of possible thoughts about fulfillment. And I should stop to say that the Greek word, which is being translated, because Matthew's gospel is written in Greek, is actually simply the word to fill.

And that opens up thoughts of what this word is meaning, to fill, to fill up, and thus to fulfill.

[ 7 : 01 ] So you could think about fulfilling or fill-filling. For example, an empty glass, which you fill, and it turns into a full glass.

So there's something glass-shaped that's empty, and you pour water in it until it becomes a full glass. So that would be full filling, if you see what I mean.

So if you'd like to put this into your imagination, get a balloon. You might have done this in your mischievous youth. Get a balloon. Instead of filling it with air, you fill it with water, and it becomes this big, heavy, floppy thing.

Are you imagining that? Tired? Go upstairs when your mum and dad weren't looking. Find an innocent passerby. Throw the balloon. It becomes a water bomb.

How much innocence is painted on your faces? They're thinking, I've never thought of doing that. It's a strange suggestion, but I can see one or two people saying, yeah, I remember doing that.

[ 8 : 06 ] But it's something that gets filled full, and it turns into something with quite different potential to what it had when it was a little floppy balloon. Or let's go back to the idea of fulfilling.

So here, imagine a child who is good at the egg and spoon race at school, and as they grow up, they turn into Usain Bolt or something like that.

You think, what a fulfillment of how much progress this child has made. You could see it in them at the beginning, but wow, what he's turned into. Or a little girl who loved dolls and teddies and ends up having a million children, and you think, yeah, that's...

You could see that fulfillment there. Or somebody, little boy, playing with trains and Meccano, turns into a civil engineer with real trains, and I will leave that to your imagination.

I think I'm correct in saying that Princeton University is said to... It's very famous, isn't it, Princeton University? Even I've heard of Princeton University.

[ 9 : 12 ] It started off as being a log college, made out of logs, I presume, and people sitting around with their slates and whatever. And it started off with just those few people, and it got fulfilled into this vast international, global center of excellence and learning, and so on.

So you get the idea, lots of little examples of something that's fulfilled, filled full. Yeah? With me?

No? Yes?

Or a screechy child violinist... You know, turns into... A wonderful, wonderful violinist, virtuoso.

So you get the idea of something that's perhaps little and has a certain shape, and it gets filled and fulfilled. Okay.

Get the idea. Now, Matthew, when he wants to tell us about Jesus, uses the idea of fulfillment a lot. Would you like to look at these verses?

[ 10 : 21 ] He specifically states, verse 22, all this took place to fulfill what the Lord had said through the prophet.

He says that in verse 22, and the prophet he's referring to is the prophet Isaiah. I don't think he actually says it's Isaiah, but that's where the quote comes from. And in chapter 2, verse 15, he says, if you look, chapter 2, verse 15, And so was fulfilled what the Lord had said through the prophet, quote, Out of Egypt I called my son, unquote.

And that's the prophet Hosea. It doesn't tell us that either, but that's where the quote comes from.

And in chapter 2, verse 17, he says, Then what was said through the prophet Jeremiah was

fulfilled.

And this wasn't such a nice fulfillment. A voice is heard in Ramah weeping and great mourning, Rachel weeping for her children, and refusing to be comforted because they are no more.

That's to do with the slaughter of all the babies, which is not a very nice Christmas story, but that's part of it. These words, he says, this is going on all through this, and actually it goes on through the rest of Matthew's gospel.

[ 11 : 49 ] He says it's all, one way of understanding this is that there's a fulfillment going on in these events. All this, what did he say? All this took place to fill, to fulfill the words of the prophet.

And chapter, oh, there's chapter 20, verse 23. Yes, indeed. Chapter 2, verse 23 says, And so was fulfilled.

So this is to do with Jesus living in a town called Nazareth. And so was fulfilled what was said through the prophets. So he is referring to more than one prophet in this case.

He will be called a Nazarene. And if you've looked into your Bible and looked at those, you will know that the filling works in different ways in these different quotes, and some of them are quite mind-stretching, but in each case he says there was something that's got filled and fully filled.

And that's how we're to, that's one of the ways in which we can clearly understand what's going on in the birth of Jesus. So I've got a little picture of a glass being filled.

[ 13 : 00 ] You notice I've trickily made the glass bigger in the second picture. And we progress from the empty glass to the full glass. And of course, there must be a source of water to fill the glass.

I've drawn a tap. That's supposed to be a tap. It's not a helicopter. There's a tap. And a hand to turn the tap. And a mind to think, I know what I'll do.

I'll take this empty glass and fill it with water. So there's something going on in the whole idea of fulfillment. And I'd like to try and tease that out, I think in five points this morning.

So there's the thought. And here are my five points. So number one, fulfillment. This fulfillment is not the product of chance.

This fulfillment is not the product of chance. There's a prevailing view that our universe is fundamentally and basically a chance thing.

[ 14 : 21 ] That's what the theory of evolution says. It says the basic understanding is that this is just a chance thing. It's like a load of dice that gets thrown in over millions of years.

And that's why we're here. I think if you have faith to believe that, I really do admire you. A purely evolutionary universe, ruled by chance, and you inject things like competition for resources and survival of the fittest once chance has produced life, that does not ever result in fulfillment.

They're two completely different thoughts. In a purely chance universe, there would be change, but not progress.

You can't explain progress, positive progress, through a chance universe. If you think of the high street, which is a Darwinian world, survival of the fittest.

Think of high street traders, where independent traders get squeezed out by Tesco, because that's the way the survival of the fittest works, or small shops get obliterated by online giants, which is the way the survival of the fittest works, and you say, is this progress?

[ 15 : 48 ] It's change, but you might well say, I would like to oppose that, because I don't think that is progress. In fact, some of you here, when there was a plan to put a big Tesco on the corner there, deliberately said, I will oppose this, because I don't think that's progress.

Fulfillment, this thought of fulfillment, does not occur in a chance world. And the Bible says, we don't live in a chance world. We live in a world, where things move towards fulfillment.

We live in a world, where it is possible and right to pray, listen to this, your kingdom come. Get that thought?

That's progress, isn't it? That's fulfillment. We pray, your kingdom come. We pray that history would move, from small things, to bigger things, to the fulfillment of everything.

That's the sort of universe that we live in. Number one, fulfillment is not a product of chance.

Number two, the fulfillment that we have here, implies and needs, somebody to direct it.

[ 17 : 08 ] It doesn't just happen by itself. It is the product of a director, who is moving things, to their fulfillment. As in my little diagram, of somebody who turns on the tap, and thinks, I want to fill that glass.

Therefore, I will turn on the tap. This fulfillment needs an external director. So, Matthew is careful to say, all this took place to fulfill, what the Lord had said.

this fulfillment is of, the Lord's purposes. Fulfillment, is when predictions, and plans, come to pass, as part of an overall plan.

It implies, doesn't it, the idea, that somebody has thought, this is where we'll start, and that's where I want to get to. And there's a personal, there's a person thinks that.

The universe doesn't think of it itself. A person behind the universe, thinks that, and moves, his, plan forward. There's someone, with a plan, that has a purpose.

[ 18 : 20 ] There's someone, with a power, to make their plans, happen. There's someone, with an intention, and a power, to overrule, in human affairs.

And the Bible, asserts, and assumes, this is the sort of world, we live in. We don't just live in a world, that runs itself. We live in a world, in which there is a God, who has a, things that he, initiates, and things that he works through, and fills, and brings to fulfillment.

In fact, in another part of the Bible, it says, the God of the Bible, is one who works out everything, in accordance, with the purpose, with the purpose, of his will. Which is a revolutionary thought, isn't it? It isn't just, odd bits, of the universe, that are, in accordance, with his plan, but he's moving the whole thing, towards, the fulfillment, of his purposes. He works out everything, in accordance, with the purpose, of his plan.

And that thought, is either very frightening, or very comforting. It's very comforting, if, you are saying, things have happened, in my life, which I can see, no sense in.

[ 19 : 42 ] Things have happened, in my life, which have been, very painful, very disappointing, very upsetting. They've happened, and, perhaps, even as you sit here, this morning, things are happening, around you, which you say, I can't understand, why this is happening.

It is extremely, comforting, to know, that there is a God, who is working, all things, towards the fulfillment, of his purposes. It isn't like, we're suddenly, on the edge of a cliff, and look down, and we think, there's no, there's nothing, holding any of this up.

It's more like, thinking, well I don't know, where I'm going, I'm in the dark, on this, but there's somebody, whose hand I can hold, and who is holding me, and leading me through, and he knows, where we're going.

And I think, that's extremely comforting. And if you're in a position, of perplexity, and trouble, and pain today, hang on to that thought. He works all things, according to the purpose, of his will.

And of course, it's very scary, if you're not, in tune, with his purposes. His purposes, are working this way, and you're thinking, I'm not in that, I'm not up for that, at all.

[ 21 : 00 ] No, I want to run the world, as far as I can run the world, I want to run it, in a completely different way. And, you suddenly realize, there's a God, who's running the world, in, in a different way, to you.

And I think, that's rather, an intimidating thought, because he's bigger, than you are, he's bigger, than we are, isn't he? I don't think, we want to be, in competition, or opposition, to this God.

So, that was the second point, this fulfillment, has an external, director, moving these things.

Number three, the fulfillment, we're told, is a fulfillment, of words.

So, just going back, to the original sentence, all this took place, to fulfill, what the Lord, had said, through, the prophet. Fulfillment, of, words.

What, the Lord, had said. In other words, the truth, behind this universe, is that there is, a word, based, rationale, behind it.

[ 22 : 08 ] somebody, has, invented words, thought words, spoken them, into this world, and they, form, the plan, and program, of what he's going to do.

There is a word, based, rationale, behind it. I think, people, have, intuitively, a sense, that there must be, some sense, behind this universe.

The Greek philosophers, said, there was, a word, a logos, a word, behind the universe, made sense of everything. Of course, in John's gospel, he says, this word, became flesh, and dwelt among us.

This reason, behind the universe, this thinking, that underlies the universe, became, Jesus. But, that's not what Matthew says. He says, he simply says, there is a word, based, rationale, behind what's going on.

And, it's not simply saying, that we use words, to talk about it afterwards, but saying, that the thing, that entered the past, and shapes the future, is the word, spoken by the Lord.

[ 23 : 20 ] Just imagine that. Into our world, God spoke words, which are not just, bits of print, or, vanishing, vibrations of sound, but, powerful, to shape the future.

These are the things, which will be fulfilled. God will do that. He will fulfill, his words. So, there's some words, being spoken.

And you might say, that's interesting. I'd like to know, what sort of words, these are. What sort of plans, does he have? What sort of purposes, does he have?

And the answer would be, he has a very rich tapestry, of words, and plans, leading from the past, through the present, to the future.

It's a rich, and full, and comprehensive tapestry. And if you wanted, if you're interested enough, to ask, well, can you put it into a nutshell? I think we could put it into a nutshell, and say, the whole thing is about, God's people, in God's place, under God's word, and under God's blessing.

[ 24 : 30 ] You know, we started off, in the Garden of Eden, as God's people, just two of them, in God's place, under God's word, and blessing. But they said, no, we're not having that. So, they were expelled from that.

And you get the, Israel, in God's place, God's people, under his word, and blessing. But in the end, they said, no, we're not having that. And the Lord Jesus, came to take us, to the place, where we can be God's people, in God's place, under God's blessing, under God's word.

And that's the thing, from start to finish, if you like, in a nutshell. These words, speak of community, people, they speak of environment, the place where God's put us, this world, and its future.

It speaks about, a relating to God, person to person, by listening to what he said, and trusting, and obeying, and relating to him, on that basis.

And it speaks about, human flourishing. God, God blessing people, making us the people, he means us to be, giving us the future, he intends for us.

[ 25 : 42 ] That's, what these words, are about. And it's a marvelous thing, seems to me. And you might well say, if it's as, as definite as that, I need to know these words.

And you'd be absolutely right. And I know that some of you, have been spending, quite a while, trying to get to know, what has God said, about, this world, about, the future, about, who I am, and, predominantly, about, who Jesus is.

That's what these words, are about. And we need those words. If you're a Christian, you need those words. And it might well be, as a Christian, you, feed on those words, on a day by day basis.

Do you ever do that? Do you do that? Do you read the Bible, day by day? There are more people who do, than are actually, nodding in response. But, this is, we need those words.

That's what God, is fulfilling. Number four. The particular, fulfillment that we have, in the sentence, we're thinking about, involves a young mother, and a baby.

[ 26 : 58 ] Let me just read it again. All this took place, to fulfill, what the Lord, had said, through the prophet, look, the virgin, will be with child, and will give birth, to a son, and they will call him, Emmanuel, which means, God with us.

That's what's being fulfilled. So, first, thing about that, it involves, a young mother, and her baby.

Now, the quote is from, Isaiah chapter 7, and if you have the, goodwill to come this evening, we'll, we'll, we'll look at that, in a bit more detail, but, let's just take, this bit first.

What is it about? It's about, it's about, the, the virgin, in the, thing that's been quoted, that could, that simply means, an un, an unmarried woman, a maiden, a girl.

And, if we were to, if we were to go back, to the, original, where it's quoted from, or even if we just think, about the subject, we have, this question, can, this young woman, produce, offspring?

It might be, the question that, that, that many women, ask themselves. Will I have a baby? And, the Bible is quite realistic, about this.

[ 28 : 32 ] It says, that, if we particularly go back, to the, the ancient Hebrew culture, some women didn't have, children. And, in that culture, it would be, a shameful thing, and a sad thing.

I, I hasten to point out, that in our, in the way, in the place, God's put us now, there's a call, for people to be single. That's, a blessing.

And, not every, married woman, will have children. That's in God's hands. But, I'm thinking, back, the way it was looked, in the Old Testament, it would have been, a sad thing.

If the woman, could produce children, she would be, in that culture, thought of as, blessed, and fruitful. And, where the quotation, comes from, the nation of Israel, asks this question.

So, it's a little bit, small writing, but I'll read it to you. And, they, as a nation, say this, as a woman, with child, and about to give birth, rise, and cries out, in her pain, so were we, in your presence, O Lord.

[ 29 : 45 ] We were with child, we writhed in pain, but we gave birth, to wind. We have not, brought salvation, to the earth. We have not, given birth, to people, of the world.

And, there's, Israel, metaphorically, as a nation, saying, we have not, given birth.

We have not, been able, to produce, the offspring, that, the purposes of the Lord, intended for us.

And, this, issue, of being able, to have children, is a recurring theme, in the Old Testament.

So, Eve, having been, expelled, from the garden, or about to be, expelled, from the garden, Adam says, I will call her Eve, because she will be, anybody finish the quotation?

The mother, of all living. She, you would expect her, not to have children. She was, she betrayed the Lord. But, she will have children.

[ 30 : 58 ] She'll be the mother, of all living. Do you remember, Abraham's wife, Sarah? And, for many years, she was unable, to have a child. And, the Lord, intervened, through his promise.

And, so, Isaac was born. And, it was laughably, impossible. And, Sarah laughed, when she was told, didn't she? And, the child's name, was Isaac, or he would say, Yitzhak, which means, he laughs.

It's, just amazing. Now then, I did this without checking. Was it Samson's mother, who, was promised a child, by the angel?

Was it Manoah? Or am I getting mixed up? Yeah. And, Samuel's mother, Hannah, had no children. And, she received, the promise of a child, as she prayed.

So, this, the Bible has a, a stream, of, of this question, of, shall, this woman, produce a child? And, you might say, it's always a miracle, to have a baby.

[ 32 : 17 ] That would be a helpful way, to look at it. It's always a miracle, but sometimes, God makes the miracle, more of a miracle, than others. It's always a wonderful gift, and sometimes, God makes that wonderful gift, even more, breathtakingly, gigglingly, laughingly, wonderful.

And, this, promise, says, the virgin, will be with child, and give birth to a son, and they will call him, Emmanuel, which means, God with us.

And, at very least, this promise is picking up, on the ability of God, to take, a woman, women, who, as you look at it, from the human point of view, have no, ability, to produce children, children, and, they have children, and the, the, there's a filling, if you like, a full filling, in the lives of these women, to bring fruitfulness out of our dryness, to bless, in Sarah's age, she was, in Sarah's case, it was old age, wasn't it?

She was too old to have children, to turn around human limitations, for his own purposes. Of course, in this case, it's the extreme, he's filled out, in the extreme case, that this lady, hasn't even had, a husband.

God, fills, this, with, possibility, I can do, more than you can ask, or imagine, says God, and I can bring, children into this world, and this particular child, into this world, against all, the odds, and against all, the possibilities.

[ 34 : 06 ] I think it's a wonderful God, to have, don't you? A God, who can bring, almost something, out of nothing. And again, maybe in your life, at the moment, you're thinking, my situation is just impossible.

The problems that I face, I can't see how they'll ever be resolved. The needs I have, I can't see any way, that these can be met.

But please don't forget, the God, who says, I can fulfill, the virgin, being with child, and having a son.

God can do that. I think he can do, what you need, to be done for you, can't he? You might say, I want that God, in my life.

I need that God, in my life. Fifth point, last point. he's fulfilling, the girl, having a baby, the virgin being with child, and he's fulfilling, God with us.

[ 35 : 21 ] That's what it says, isn't it? They will call him, Emmanuel, which means, God with us. God with us.

Now, let's just think about this, and then we'll fill it. But, God with us, is, I've got, something I haven't clicked here.

It's, oh dear, let me try and go back. Right. I think, what's it supposed to say, is it's the opposite of. What would it be like, to say, God is not with us? God is not with us. If you say that, God is not with us. If God is not on our side, if God is not on our side, what sort of help do we have?

What sort of comfort do we have, if God is not on our side? This says, God is with us. What would it like to be, if God is not present with us?

[ 36 : 35 ] How comforting it is, to have God's supportive presence. Not just with us, to watch us make a mess of things, but with us, to help us.

That's a great thought, isn't it? Our God is with us. We don't, the thought of not, walking in life alone, and not walking in life, with a sort of headmaster, just watching us to say, well you got that wrong, and you got that wrong, and see me afterwards, in my study.

But the God who will say, I'm with you to help you, to strengthen you. And when you can't manage, my strength is there.

God is our help and strength. That sort of with. God's assistance, there's a sentence which says, we pray, how does it say, to give us grace, to help us in our time of need.

I'm quoting that partially. What would it be, to not have God with us? To not have God with us, I think is a terrible, terrible, lonely, isolated, fearful place to be.

[ 37 : 59 ] To say, God is not on our side, his presence will not give me his support, his assistance, and help are not there, that is not a good place to be.

Maybe you're choosing, where you're going to walk, at the moment, and I say, please don't choose, to walk, so that God's over there, and you've walked away from him.

We want to be in the place, which is the fulfillment, of this promise, God with us. It's a great place to be.

God with us. And this baby, we're told, is the fulfillment, of this promise. God is with us. But how full, does he fill this thought, God with us?

So there's a sort of, with us, in terms of, and this came up in the, American shootings, didn't it, where people said, well I thought, thoughts and prayers are with you, but we won't repeal any gun laws.

[ 39 : 06 ] And people mocked, that idea of thoughts and prayers. Thoughts and prayers, I think thoughts and prayers are good. It's just that it would be, even better, if somebody did something.

Yes? Do you have the thought of that? Now, when it says, God is with us, does it, does God say, well my thoughts and prayers are with you, but I'm not going to lift a hand, to do anything. It's not saying that, is it?

Saying, my thoughts and prayers are with you, and I'm with you, and I'm acting, on your behalf.

That's God with us. And, I'm sorry, I think the clicking has gone wrong here, but we will, when we look at the baby, we see that it's gone, even further than that.

That the God with us, is not simply saying, I'm with you, and my action is with you, but I'm with you in person. That the baby, is God with us.

And Matthew will, having advanced that thought, he'll take us on through that, as he goes through his gospel, but he just advances the thought at the moment, and it's confirmed by, well, we'll see in the next one, God with us.

[ 40 : 15 ] So, I lied to you, and it said it was five, it was six. The, the,!! And one of the things, that that's explaining, is how this baby, can be, well, is a legitimate baby, but he has no human father.

He's, it's there, to, to resolve, or to explain this, that, the baby has no human father. Is he from the human race? Yes, he is.

He has a human nature. He is the child, of Mary, but, yeah, he's in the belly of Mary. That's, but is this the only thing, that describes his being?

And the answer is no. Oh dear, my clicking's gone wrong. Because, he's from, the Holy Spirit, and that's said to us twice. It's said, in verse 19, verse 18, she's with child, from the Holy Spirit, and verse 20, she's, what is conceived of her, is from the Holy Spirit.

And what does this make him? Well, that's a breathtaking question, and one that you, you wouldn't want to, embark on, without a lot of care, and caution.

[ 42 : 08 ] But I can tell you, that no matter how carefully, and cautiously you take it, you can't escape the conclusion, that this baby, this human baby, is also God. And the Magi, come along, and the issue about the Magi, is worship.

They said, we want to worship him. Oh dear. Click, click. They worship, they worship, this baby. They're right to do so. And my question is, do we? Have we quite understood, how full, God has fulfilled this?

He's fulfilled this idea, of God with us, so full, that he is there himself, in this child. God. And, we, worship, him.

So, my conclusion, is this, that we thought about, fulfillment. The filling up, the fulfillment, and my point number one, was, it's not a chance thing, it's a purpose thing.

[ 43 : 18 ] We don't live, in a world, which the bottom line is, it's just chance. No, we don't. Number two, I said, that there's a hand, controlling this. That there's a God, who is moving, things to their fulfillment.

And not just this, but everything. I said, thirdly, that this is, a God who does so, by speaking. He speaks, words. Fourthly, that, there is a miracle, going on here, of God, bringing a birth, where, it was impossible.

And he, he brings, he fills that, miracle to its extreme, limits, by, the impossibility, being that the woman, had never had, sexual intercourse, with a man.

Fifthly, I said, that he fills up, the idea of God, with us, by being God himself. And, it all focuses, on Jesus. So, I'll risk clicking, and it didn't work.

I'll just tell you, what it said. What we're, looking at, is, a God who, fulfills, everything.

[ 44 : 32 ] And, the place, where he, focuses his, fulfillment, is Jesus himself. The purposes, of history, are focused, in Jesus.

That's where, the stream goes, that's where the years, find their meaning. That's the flow, of this river of time. And, I say, are you in or out? Are you in or out?

Are you in God's, flow of history? Say, yep, that's where I want to be. Or, are you out, of God's flow of history? Do the years, take you along, in the flow, with Jesus?

Or, are you standing, outside the stream, and when, all the years are finished, you will have found, to have got, nowhere. He is the fulfillment, of the Lord's words, but he is also, the one, who, is the fulfillment, or not, of each, of our lives.

He's the fulfillment. Let's sing, a song together. Let's sing, a song together.