

Luke 2:1-7. the Birth of the Lord Jesus Christ.

by Favell Lee Mortimer

The sermon highlights the providence of God in the birth of Christ, emphasizing that God's plan to fulfill prophecy was not a coincidence, but a deliberate act to bring about the salvation of humanity.

Scripture: Jeremiah 32:19

Topics: "Divine Providence", "Christ's Birth"

Description

Favell Lee Mortimer delves into the providence of God in orchestrating the birth of Christ in Bethlehem, fulfilling the prophecy of Isaiah. Through Caesar Augustus' decree for a census, Joseph and Mary journey to Bethlehem, unknowingly aligning with God's divine plan. Despite the humble circumstances of Jesus' birth in a stable, it symbolizes His ultimate purpose of obedience to God's law and sacrificial suffering for humanity's salvation.

Transcript

It is very interesting to observe the providence of God with regard to the place of Christ's birth.

The prophet Isaiah had said that the Savior should be born in Bethlehem, (v. 2.) Yet Mary lived in Nazareth, about seventy miles distance from Bethlehem. God could easily have commanded Mary to go to Bethlehem--but instead of doing this, he caused circumstances to happen which induced her to go there.

The great emperor of Rome, who possessed all the chief countries in the world, and among the rest, Canaan, the land of the Jews, desired at this time to number his subjects. He sent forth an order to have their names enrolled in a census. Joseph being descended from King David, went to the city of Bethlehem, (whence David came,) to have his name enrolled, and Mary his wife accompanied him.

Caesar Augustus, the Emperor of Rome, little knew that by this decree he was causing a prophecy concerning the Son of God to be fulfilled; for he knew nothing of the true God, or of his word. But we, who read the history, ought to admire the ways of God--how easily he can bring everything to pass which he has determined to do; for he is "great in counsel" (or in making plans) "and mighty in work," Jer. 32:19, (or in bringing his plans to pass.) It is therefore very unbelieving in us to trouble ourselves about the future, for there is nothing we can desire that God could not easily cause to happen; and if he does not bring it to pass, it is because the thing we desire does not agree with his own wise and gracious designs.

When Mary arrived at Bethlehem, she was obliged to lodge in a stable; for the inn was full, many people having come to have their names enrolled also. Thus it happened, that her holy baby was born in a stable, and laid in a feeding trough.

Are we surprised that the glorious Son of God should thus be received into this world? Let us remember why he came. Not to enjoy himself, but to save us. In order to save us, two things were necessary. That he should obey the law of God, which we had broken, and that he should suffer the punishment due to us for breaking it.

In order that he might do these things, he was always placed in suffering circumstances. Poverty and contempt nursed him in his infancy. The most splendid palace on earth would have been too humble an abode for him whom the heaven of heavens cannot contain. But instead of opening his infant eyes in a palace, he opened them in a stable. It was wonderful condescension in him who was equal with God, to dwell with men, but in the stable he was surrounded by animals. What must the angels who had worshiped him in heaven have felt when they saw him thus degraded! Yet this treatment was not to be compared to that which he afterwards endured on Calvary. As he walked through this world at each step his way became rougher; his first bed was a feeding trough, but his last was a cross. And it was men, whom he came to redeem, who treated him in this manner. And have we not all treated him in the same, casting him out of our thoughts, and crucifying him by our sins? Yes, we are all guilty before God, and Jesus alone is righteous. But he is not righteous for himself, but for us; neither did he suffer for himself, but for us. He was cast out, that we might be brought in. He was rejected of men, that we might be accepted of God.

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