



Sunday, December 6, 2009: The Return of the King

Scripture: Luke 1:26-35; Matthew 2:-1-12; Amos 9:11-15

Speaker: Joe Boot

Sermon Notes:

1. Our lives are shaped by the story we believe about reality.
2. If there is no God, then there's no ultimate source of law, no ultimate truth, and no meaning or purpose.
3. A nation's dominant "story" shapes its culture, influencing our ethical, political, familial, and work lives.
4. Children are hard-wired to believe in God because they're made in the image of God by God and for God.
5. The story of the incarnation is that redemption and restoration are required in this fallen world.
6. But we repress this knowledge because we're ethically hostile to God, like Freud who hated his guilt and God.
7. Amos 9:11 prophesies about a time when a King would come, one of 109 distinct prophecies of Jesus' birth.
8. Jesus is called the Christ, Anointed One, Expected One.
9. Isaiah 9:6-7 says Jesus is King of kings, not only Saviour.
10. The hope of the Messiah was always a universal promise, not an ethnic one. Genesis 3:15; Genesis 12.
11. Israel's calling was a missionary one, to bring God's promises to all the nations.
12. Amos 9:12. All the nations would take the name of the King.
13. Jesus has come to save a people for Himself from every tribe and nation.
14. The incarnation gives us a philosophy of history which destroys the very idea of myth: The sovereign God of the Bible has come into history as Lord and King.
15. The incarnation is true history, the very opposite of myth.
16. Herod was among those who would rather deny the virgin birth than bow to the Lord of History -- so people would go to great lengths to deny the incarnation.
17. People deny the Lord because of moral offense toward His claims on all people.
18. Christ's coming is God's movement in history, and it brings a total meaning to our lives which transcends time.
19. Our lives are washed and renewed in Jesus Christ. Therefore we sing Joy to the World.
20. If we deny Jesus, we don't deny incarnation, but we transfer the idea elsewhere.
21. Instead of the Word being made flesh in Christ, man makes up his own word (idea) to guide society. Governments try to define what we can believe and what we can say, even to the point of thinking they represent the divine order.
22. Each of us wants to make our own truth, making it in our own image, reinventing Jesus in terms acceptable to us.
23. People are offended because Jesus claims uniqueness, authority and jurisdiction. He's the Way, the Truth and the Life.
24. We either accept Jesus' claims and authority, or we face the tyranny of the beliefs of other people.
25. Amos looked forward, Mary experienced Him, and we look back to Jesus. We can know by faith today what people of old saw; so we receive the same life, salvation and blessing.
26. Supernaturally, we can be renewed into the family of God.
27. By faith in Jesus our guilt is removed, our consciences cleansed, and meaning is infused into our lives.
28. We can have a time of real celebration this Christmas as we embrace Jesus as our own King, and receive His life.

Application Questions:

1. Why can't multiple "stories" of reality be correct?
2. How does the "story" of evolutionary humanism shape our lives and culture?
3. What prophecies of Psalm 2 are repeated in Amos 9:12?
4. How have those who deny Jesus' incarnation transferred the concept of incarnation to "mother nature" or the State?
5. What is the source of the hostility that leads many to reject the God of the Bible?
6. How does our government usurp Jesus' authority by trying to control what we may believe and what we may say?
7. Do I accept Jesus as the Sovereign Lord of my life and of history, or have I remade Jesus in my own image?
8. This Christmas what will I do to share Jesus' salvation?