

### Chapter 1 : Christ Before the Manger: The Life and Times of the Preincarnate Christ by Ron Rhodes

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She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. This is the very child whom Mary was told about by Gabriel nine months earlier. How can we be afraid of anything when there is no one and nothing greater than our Lord Jesus Christ? How do we address the Lord when we pray? There is nothing in the world more beautiful than reverence in our approach to God. I confess that if there is anything in the world that makes me shiver it is to hear the words of an irreverent person. I would rather listen to a heretical sermon than listen to an irreverent prayer. The archangel has said that the Lord Jesus Christ is the Son of the Most High, and that is higher than the angels, higher than the saints; infinitely higher than both archangels and the glorified spirits in heaven. Yet this Lord of glory was born in something like a cave. The high and lofty one came down the back stairs at Bethlehem lest he blind us by excessive light. We know exactly where he was 2, years ago. He has taken to himself a body which now is his for ever and ever – arms, legs, eyes, nose, mouth, ears, hair and all the interior organs. He was lying there, a real little boy with a true human nature. It was a kind of apparition; not exactly a ghost but more ghostlike than manlike, something akin to a hologram on Star Trek Voyage. Docetism was condemned as a heresy. So Luke invites us to enter the gloomy cave and see this real baby, who is also the eternal Son of the Most High. He is lying in their place, where they normally thrust in their noses and seize a mouthful of hay, and I can see the little Lord Jesus looking up at them. He is the one who made cows and donkeys. This is the astonishment of the incarnation; he is lying there examining in close-up what he himself has made, thrilled and astonished by what he is discovering. These are the first glimpses of our life in a fallen world which the God-man has in his great voyage of discovery. The Lord of glory has begun a journey which is going to last over three decades, which will end on a cross. He will see for the first time from his creaturely perspective, from down below, the lowly human condition. At times he will be gasping with wonder, as we do when we see a champion bull as big as a little elephant; the Son of the Most High astonished at this new perspective that incarnation has brought to him, seeing through human eyes and close up what he the Son of the Most High has made. At other times he will weep. When we think of the cave our eyes are not on the darkness and cobwebs and dust; we are not looking at any beasts; we are not even looking at Joseph or even Mary, but our eyes are locked onto the face of Jesus Christ the Son of the Most High. If you are a parent then you can remember your first-born arriving in the world, and the sense of unbelief, almost disbelief, that through all of that messy process, this beautiful daughter or son has come into the world, now wrapped in cloths like Jesus, and breathing, crying, sniffing, alive and warm. She grips your finger as you touch her hand. He is now utterly and completely dependent on his mother, a teenage girl who is quickly learning to deal with her first child. She has to feed and nurse and change him. The whole of these early chapters of Luke are utterly uninventable – in fact they are incomprehensible. The eternal Son of the Most High contracted to a span, born of Mary and laid in a manger because there was no other place for his birth. Let us ask the question why did God appoint this place for the arrival in his world of his only begotten Son to be born? When the film version of C. The initiative was all of God, and that is what makes this gift of God so striking. Jesus is born there not because of a decision of his parents, or the inn-keeper, or a lucky stumbling across the cave by Joseph. That is where my Son will be born. This radical Gift points to our radical need. Why else did God send his only Son into the womb of Mary to be born in a cave and put down to sleep in a feeding trough? Surely the very radicalness of such a gift suggests that very much is awry: We need mercy and forgiveness, and this unasked-for arrival of God the Son, just in itself lets us know that he must be our only hope. Man must be in a deep fix for God to have to do this for us. Would it have been appropriate that he who was to be buried in a borrowed tomb should be born anywhere else but the humblest place and in the most lowly fashion? He died as the Lamb of God so he was appropriately born in a place where sheep were kept. The one was the conception of the life of the God-man; the other its climax. There is no tension between them; the poverty of the manger so suits the shame of the

cross. They bring together one seamless message of extraordinary self-humbling; they are consistent, not contradictory. They are all of a piece, not opposites. When he entered this world he laid aside the insignia of heaven. His Bethlehem birth was his entrance upon a life of total humiliation where he took the form of a servant. I am saying that he was laid there in order to magnify his humiliation. Who is he in yonder stall at whose feet the shepherds fall? He is the King of the poor, and the disenfranchised, the downtrodden and the despised of the human race, the hunted and persecuted, those poor people, for example, in the south of Sudan, living in their vast refugee camps, the greatest blot of shame on the world today, to end which the great powers are doing nothing. We have the gospel of the incarnate Son of God to tell them. I have gone with Keith Underhill in Nairobi to the shanty towns of that huge city, and with Brian Ellis to the slums of Manila and we have taken a message of redemption through the sufferings of Christ to the most impoverished of men and women. Some have heard it gladly. The Spirit of the Lord was upon this anointed baby, the Messiah, because God has anointed him to preach the gospel to the poor. The poor could always relate to him because he was one of them. All that was his by nature. One poor woman might be so overwhelmed with shame that she felt she could not approach Jesus. I myself was born in a cave. You will find a baby wrapped in cloths and lying in a manger. A sign of identity and compatibility, bidding welcome to shepherds. The poor can spot the high walls and railings of a palace; they see the guard on duty 24 hours a day. A palace is a place where men and women wear fine clothes and talk in hushed voices. None of that would draw the enthusiasm of shepherds, but a man on their own level would draw them to listen to his message. This King born in Bethlehem seemed to belong to the common lot of the poor. Born a King, yet how unlike the only king that the poor had glimpsed as he was driven past them in his chariot, Herod the Great. This Jesus would surely never forget his humble origins, and so he would know about their poverty and remember how tough life was for them, and understand their position and feel for them – the friend of publicans and sinners. Chosen out of the people he was also chosen for the people, with a righteous kingdom that would know no end. From a manger cradle he is presented to all nations as the Prince of Peace, a leader and a witness to the people, and the Gentiles bow before him and gold and incense bring. Human wealth and stature and grandeur are of no account to him. Jesus Christ was unashamed by this feed trough of a cot to be declared the King of the poor, and when he began his ministry the common people heard him gladly. So why do we see him lying in a manger? To proclaim him King of the poor. Many would tremble to approach a throne, but who trembles to approach a feeding trough? To approach a throne you need to show the policemen at the gates your invitation; you need to be instructed in royal protocol, what to wear, how to address the monarch, where to stand. To approach an old dusty feeding trough you need none of that, only be yourself. Come ye sinners, poor and needy, Weak and wounded, sick and sore; Jesus ready stands to save you, Full of pity, love and power; He is able, He is willing; doubt no more. No armed guards around him pushed away those who came with their petitions, the hem of his garment was always within their reach, a hand was ever ready to stretch out to the sick, and an ear was ever open to their cries. The prophets said that the Messiah would be a priest taken from among his people. Yes he was a Jew, of the line of David, so taken from among the people, but this manger also showed him as a sympathetic and understanding high priest. Can you imagine high priests Caiaphas or Annas having been born in a cave? Where did Jesus breathe his first breath? He was little, weak and helpless, Tears and smiles like us he knew; And he feelth for our sadness, And he shareth in our gladness. It was all of a piece with the rest of his life, eating and drinking with publicans and sinners, allowing a fallen woman to weep over his feet and dry them with her hair. Behold within a manger lies he who built the starry skies! Will you not take this Jesus into your own life? The Gentile magi came a long way to see him when he was a child. Later from every quarter they came to hear him preach. There are still those who put obstacles preventing people coming to Jesus Christ. Come to Christ now! Just as you are come to him! From where you are to where he is is the briefest of journeys. The manger of the Son of David can only invite. Its invitation comes out of tenderness, pity, and concern: A King of kings born in a stable, and lying in a feeding trough? Do you know who this is? Who needs a printed invitation to walk our promenade, to stand on the beach, to sit on a bench, to enter a public shelter? Those places are free to all.

### Chapter 2 : Christ Before the Manger: The Life and Times of the Preincarnate Christ | Grace Evangelical S

*Many people have asked, "Who is Jesus Christ?" This book provides the answer. This book reveals all about Jesus, beginning in the Old Testament and culminating in the New Testament. This deeply inspiring page book begins by unveiling the appearances and work of Jesus Christ in Old Testament.*

The Life and Times of the Preincarnate Christ, Ron Rhodes explores those passages of the Old Testament that could actually be descriptions of Christ, the second person of the Trinity, at work before He took on human nature. There are essentially three means of interpreting Hebrew Scriptures in perceiving the activity of the preexistent Christ. First are passages of the OT that seem to describe God in the plural. Second are portions of Scripture that take an additional messianic significance in light of the writings of the NT. Indeed, the doctrine of the Trinity is not explicitly outlined in the NT, as it was the heresies of the early church that led to its full articulation. Baker Book House, , Although Bible commentator Gordon Wenham says that the most likely intention of the original writer is that of God speaking to His court of angels, there is nonetheless the tantalizing detail that the angels were not involved in the activity of creation, but God alone. Psalm 2, conventionally viewed as a Davidic coronation, takes on messianic meaning to the writer of Hebrews, specifically in verse 7: And thus in moments where God physically presents Himself to His people, Christ must be the intermediary—whether in forms like the burning bush or the spiritual rock. The OT passages cited thus far are interesting reinterpretations, but in the realm of scholarly debate they can as easily refer not the eternal preexistence of Christ. But in the 2 Gordon J. Wenham, Word Biblical Commentary: Genesis Waco, TX: Word Books, , The angel displays the omnipotence of God when He, on His own authority, promises to multiply the offspring of Hagar Gen Moreover, the angel is implied to have the power to forgive sins Ex Contrast this with the angels who appear in the NT. First of all, the angel of Revelation refuses to accept worship Rev We can tell that all such angels in the NT are not the same individual because of the way they are described. Whether it was the angel who appeared to Joseph Matt 1: He commissioned Moses just as 4 Ibid. He interceded for the oppressed Israelites Zech. He comforted Hagar in the midst of her abandonment just as He comforts us today.

### Chapter 3 : New PDF release: Christ Before the Manger: The Life and Times of the - Kovka izdielii E-books

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Ron Rhodes wrote an excellent book years ago entitled "Christ Before the Manger: The Life and Times of the Preincarnate Christ", which I read during my days in seminary, and it really opened my eyes to a much deeper understanding of Christ and of the Trinity. I suspect today that most of our lost friends and neighbors, and maybe even some of the saved folks we know, believe that Christ came into being at Christmas some two thousand or so years ago. What does Jesus say about himself and the Old Testament or "the scriptures" in the following verses? His coming fulfilled prophesy, specifically, "the scriptures". The scriptures "testify" about Jesus. Jesus took the scriptures, what we refer to as the "Old Testament" and from the beginning of it showed His disciples who did not yet recognize Him after His resurrection how it all pointed to Him. We can learn much about Christ by studying the Old Testament. Are there references to Christ in any of them? If so, please cite them. Let "us" make man in "our" image refers to the triune God -- the Father, the Son, and the Holy Spirit. The man has now become like "one of us", again referring to the Trinity. Again, even at the Tower of Babel, we see Christ. It reads, come, "let us" go down and confuse their language. Did it happen after the Manger, after the Cross, or was it already in place before anything was created? This speaks about the "Lamb" being slain from the creation of the world. In other words, Jesus knew, at the time of the creation of the earth and everything in it, that he would need to be the one who would be sacrificed in order to save the very thing that he was creating. Ephesians tells us that Jesus chose us before he even created the world. Each of us comes into this world with a specific purpose and plan that Jesus designed for us all the way back from before creation began! Indeed, our hope and our eternal promise from God came before creation. Jesus is, and has always been, our eternal promise, even before He created anything. Jesus loved us, even before he created us. Jesus chose us, even before he created us. We also see that the eternal kingdom we belong to was created by Jesus before our existence. Jesus was the creator of all things, both physically and spiritually. Nothing, absolutely nothing, that exists is an accident. Jesus created all of it. As we have been observed throughout this lesson, many verses clearly point to Jesus being chosen as the Lamb of God before the earth was even created and before the fall of Man occurred in the Garden of Eden. I hope that you will take the time to diligently look up each set of verses and allow the Holy Spirit to illumine your hearts and minds regarding our great Savior and Lord, Jesus Christ. In the next lesson, we will see that the entire Bible, from Genesis 1: Through him, all things were created; and he holds all things together. May God richly bless you this week as we search and study to learn more about our loving Savior and Lord.

### Chapter 4 : The Preexistent Christ: Book Review of Christ Before the Manger | Scott Yi - [www.nxgvision.com](http://www.nxgvision.com)

*Christ Before the Manger is a study about our Lord Jesus Christ in His preincarnate state. Using NT passages referring to Christ's preexistence, Ron Rhodes paints a picture of Him in the OT and before.*

### Chapter 5 : Christ Before Creation

*Christ Before the Manger: The Life and Times of the Preincarnate Christ () by Ron Rhodes Hear about sales, receive special offers & more. You can unsubscribe at any time.*

### Chapter 6 : Christ Before the Manger (July edition) | Open Library

*Ron Rhodes, president of Reasoning from the Scriptures Ministries, is heard regularly on nationwide radio and is the author of over 30 books, including 'The Complete Book of Bible Answers,' 'Angels Among Us,' and 'Find It Fast In The Bible.'*

### Chapter 7 : Where Was Christ Before The Manger? on Vimeo

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### Chapter 8 : Christ Before the manger (p4) - The Jazz Theologian

*Christ before the Manger December 5, - Posted in: Love Some people see the life of Christ as "from the manger to the cross." Much like Star Wars, the popular and even cinematic depictions of the story of Christ does not actually start at the beginning - or one could say there is a story "before the beginning."*

### Chapter 9 : The Eternal Christ: Before the Manger and After the Resurrection | Diane Reagan

*Buy a cheap copy of Christ Before the Manger: The Life and book by Ron Rhodes. This deeply inspiring page book unveils the appearances and work of Jesus Christ in Old Testament times, among such notables as Abraham, Moses, and David.*