1 John - Commentaries by Charles (Chuck) Hendricks

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Address—C. Hendricks

I have upon my heart tonight. Of course, to preach the gospel. But before we get to that. I would like to dwell a little together. From God's precious book. The only revelation that we have. In this sinful world of ours. Of who God is. And what he is? The greatness, the majesty, the glory of His being, God. I heard recently of a young girl that was saved. And she asked the question. What is Eternity? That word eternity. Did not convey a meaning to her. And yet. These are words that the book uses. Eternity everlasting, all knowing. I'd like to dwell a little tonight upon God Himself. And then as we go from that truth. That which is actually beyond the creature's comprehension. Who he is? But all that we know of God. Basically all that we know of God. We know something in the creation. But is in this book. This book. Inspired. Of the Spirit of God who authored it. And it is for us. To learn. I want to make this statement. I want it to sink down deep into your ears. The sum and the substance of all blessedness both in this life. And in that which is to come. Is to know God. To know God. And our Lord Jesus said. I am. That they might have life. And that they might have it. Abundantly. And he also said this is life eternal, that life which he came to give. That we might know God. This is life eternal. That we might know Thee. The only true God, He was speaking to his Father. The only true God. There are a multiplicity of gods in this world, false gods, idols. False religions which worship. False gods. But there is one true God. The only true God. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Because you see, the only true God can only be known in Jesus Christ, whom he sent. No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father. He hath declared him. They said to him, Show us the Father, and it sufficeth us. And he said, have I been so long time with you? And hast thou not known me, Philip? He that hath seen me. Had seen the father. And this is the. Stupendous, the magnificent truth of the Gospel. That God. Became a man. And as man, he revealed to us. All that God is we know God. In the person of him. Who was God and became a man? The Lord Jesus Christ turn please with me to 1St John. Chapter one, the first Epistle of John, not the Gospel of John, which is at the beginning of the New Testament, but this is at the end. First John chapter one, verse 5. This then is the message. Which we have heard of him. And declare unto you. That God is light. And in him. Is no darkness. At all. If we say that we have fellowship with him, With whom? With him who is light. And walk in darkness. We lie. And do not the truth. You cannot know him who is light, the true God. The infinite, the inscrutable, the eternal. The all knowing, the all wise, the all powerful, the ever present God.

Who is called light here? God is. And in him is no darkness at all. Turn back with me to First Timothy chapter 6, please. One Timothy. Chapter 6. Verse 13. I give thee charge. In the sight of God, who quickeneth all things, and before Christ Jesus. Who before Pontius Pilate witnessed a good confession? That thou keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ. Which in his times he shall show, who is the blessed and only potentate, the King of kings and Lord of Lords, who only hath immortality. Now here is this being God who only has immortality. No creature has immortality, only God. In the essence of his being has immortality. He only has immortality. Dwelling in the light which no man can approach, unto no creature. No one. Not just man, but angels all created intelligences in the universe. Here is a being who dwells in unapproachable light. Whom no one can approach, unto whom no man hath seen. Nor can see. God, in the essence of his being, is beyond the creature. To fathom. To see. To know him. And unless he come out from that intrinsic, unapproachable light in which he dwells in his essence. Unless he comes out of that. He S unknowable. He is unknowable and he is unapproachable. I am talking about a being who is so infinite. So majestic. So beyond our. Finite minds to grasp. This God. This infinite God. Who has such an interest in you and me? This is where the gospel message is. That this infinite being. Who has all power? He dwells in this unapproachable light. Whom no one hath seen nor can see. God, in the essence of His being an unapproachable light, is not knowable, and he cannot be seen. Cannot be approached. Is that? Majestic. You know we've lost that. We've lost that holy awe and reverence. As creatures. Of who we have to do with. The creator. The Upholder, the sustainer of the universe. If you turn back to Genesis. Chapter 17. Verse one. And when Abram was 90 years old, And 9:00. The Lord appeared to Abram, and said unto him, I am the all. Mighty God. Walk before me. And be thou perfect. I am the omnipotent God. The all powerful God. The Almighty God and in the next chapter Abraham got a hold of that truth. So just turn over to the next chapter. Chapter 18. Verse 11 Now Abraham and Sarah were old and well stricken in age, and it ceased to be. After the. Manner of women. Therefore Sarah laughed. You see, in the verse 10, the Lord had said to Abraham, I will certainly return unto thee according to the time of life. And lo, Sarah, thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. And they were old and stricken in years, and she was past the time of bearing children. And he too.

Verse 12 Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure in my Lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I have a surety, being a child? Bear a child which you mold. Is anything too hard for the Lord? He who is the Almighty God, is there anything that he is incapable of doing? Nothing. That's the first thing I want to dwell upon. We Passover these words, these descriptions, these words in human language, which try to convey to us a concept that we can't grasp. I can't grasp the concept of almightiness, all power. All power. Let's just trace a few scriptures that bring this out. Hebrews 11. Hebrews 11 will just touch upon a few scriptures. Hebrews 11, verse 3. Through faith we understand. We can't possibly understand this any other way but by faith, believing what God has told us in His Word. We can't reason it out. We can't come to it by any process of. Thinking this is something that we can only lay hold of by faith. Through faith we understand that the world's were framed by the word of God. So that the things which are seen were not made of things which do appear. Now turn back to the 33rd Psalm. Psalm 33. Where we have that so graphically described in such majestic language. Again, I say we Passover these verses so often too quickly. Psalm 33, verse 6. By the word of the Lord. Where the heavens made. The heavens and all the hosts of them, by the breath of his mouth. Here is a being who is almighty. For whom nothing is too difficult, he spoke. The world's into existence. The worlds were framed by the Word of God. By the word of the Lord, where the heavens made, and all the host of them, by the breath of his mouth. He gathereth the waters of the sea together as in heap. He layeth up the depth in storehouses. That all the earth. Fear the Lord. Let all the earth fear the Lord. We're talking about this being, this infinite being of God. Who could just speak? And it was. You say I can't fathom that. Of course you can't fathom that. None of us can understand the creation. How could there be

nothing but God? And he spoke, and there was the. Universe. The billions of stars and galaxies and nebula and all that exists. Verse 9 Here it is. What language? What majestic language? You'll never read another book in all the world that has such majestic language. For he spake. And it was done. He commanded. And it stood fast. He said let there be and there was. And to think of puny, insignificant. Man. Daring. To affront that being. To speak irreverently to that being and of that being. This infinite God who spoke the universe. In a moment of time. Into existence. Let the whole earth deer before him. As we consider who he is. He spake and it was done. He commanded. Let's go back to Genesis 1. Verse one. In the beginning. This is the beginning of everything that had a beginning. For everything that exists that you and I see, everything that our eye can rest upon in this room. Everything that we can touch and feel and sense and hear and smell. Had a beginning. There is nothing eternal. Except God. Only God. Can you grasp? Can I grasp, can any of us grasp the concept, the idea of eternity?

We're coming back here, but turn to Psalm 90. Psalm 90. Lord verse one, Thou hast been our dwelling place in all generations. Before the mountains were brought forth. Or ever thou hast formed the earth. And the world that is before Genesis 11. In the beginning God created the heavens and the earth. Now this is before that. Even from everlasting. To everlasting. Thou art God. Even from everlasting, Even from eternity. To eternity thou art God. There's a lovely hymn that we sing. And it says about the cross of Christ. It says center of two eternities, which look with wrapped adoring eyes onward the past eternity, looking onward to that point in time. That separates these two eternities. It's only one eternity, but I can't fathom that, and none of us can fathom that. How can there be two eternities? But it says from eternity to eternity, and in the midst of those two is time. Time. Where events won after another take place. That's what time is. Time. One has put it this way very simple. Time is God's way of not having everything happen all at once. Time. Can you fathom eternity where there is no time? Where there is no sequence of events, you see to God who is this eternal being? Whoever was and ever will be who had no beginning and had no end time has no. Meaning to him. Every event that will ever take place in the future or that has ever taken place in the past. Are all one and the same to him, so he can speak of the future as if it were already done. Whom He has justified them. He has glorified both. For us that is still future, but not for God. Because there is no past and future for God. He is the I am. Turn to Exodus Chapter 3 please. Exodus. Chapter 3. Verse 11. And Moses said unto God, Who am I that I should go unto Pharaoh? And that I should bring forth the children of Israel out of Egypt. And he said, certainly I will be with thee. And this shall be a token unto thee. That I have sent thee when thou hast brought forth the people out of Egypt. Ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers had sent me unto you, and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I am that I am. Notice that's in all capitals in our Bible. It's the name of God that is the meaning of the word Jehovah. The unchanging, unalterable God. He is who he is. He does not change. He cannot change. If he could change, he wouldn't be God. Because if he could change, that would mean he would either be getting better or he would be getting worse. And he can't get better because he's perfection itself. And he can't ever get worse because he's perfection itself. He is unchangeable. He's the same. It was pointed out today in the reading that the title the same. Is a title of deity, and it is because all creatures change. We change, He changes not. We're talking about this infinite being who dwells in unapproachable light, whose name from himself is I am, that I am the unalterable, the unchangeable God who is the same. Jehovah. And then he goes on to say, And he said, Thus shalt thou say unto the children of Israel, I am. Hath sent me unto you. The one who lives in an eternal present. The eternal one I am the equivalent to. That is the eternal. You could translate it the eternal.

I am that I am could be translated. The unchangeable 1. He is eternal and he never changes. He is just the same tonight as when He gave his beloved son on the cross of Calvary for your sins and mine. He is just the same tonight. He loves you just the same tonight as he did when he expressed that love and the gift of his beloved son and the Cross of Calvary. When he sent him into this world to die for poor guilty sinners who are in darkness. And here he is in that light, and He is light, and He wants us to enjoy his presence forever. How could he possibly enjoy he who is light and in whom there is no darkness at all? How could we who are nothing but darkness and at a distance, and alienated from God, having the understanding? Being alienated from the life of God for the ignorance that is in US on account of the hardness of our hearts. Ephesians 4. How could we? How could man who is in such a state? Ever come into? That most blessed of all blessednesses to know God. This eternal being. Is the same. He is also everywhere. He is omnipresent. He is unchangeable. He S eternal. From eternity to eternity, I am God. He is almighty. He can't ever have any more power than he has, because he has all power. He can't ever have any less power than he has because he's unchangeable. He can't have any fellowship with darkness because he's light. So he has to bring us out of darkness. And Peter says it this way, God, who has brought us out of darkness into his marvelous light so that we could enjoy his presence. Friend, are you in darkness tonight? Are you still in your sins tonight? Are you still alienated from the life of God through the ignorance that's in you because of the blindness of your heart? Who, being past feeling, Paul says, describing the gentile world, have given themselves over unto greedy. Unsatisfied. Such is the state of man. You are living in this speck of time between these two eternities. God, in that speck of time, sent his Son. As an expression of his love. I did not read it in 1 John chapter 4. Two times we read the expression God is love. God is love. God is light. In the essence of his inscrutable being. God is love. In the activity of his nature. He loves you. He loves you. He loves me. Poor wretched, guilty, hell bound Sinner. Deserving of nothing but eternal banishment from the presence of that infinitely holy God. Whom I have offended. But he loves me. He even wanted me to spend eternity with himself, and he wants you. And so he sent his son. The darling of his bosom. No man has seen God at any time. John 118 the only begotten Son. He who is in the bosom of the Father, in the hiding place of love. He hath declared him. He's told us what God is like. Infinitely holy light. Infinitely loving. His love. Can you ever get away from him? Turn with me to the 139th Psalm. The 139th Psalm. Verse one. O Lord. Thou hast searched me. And knowing me. Now notice my down sitting. And mine uprising. He knows when you sit down, he knows when you get up. Now understand this my thought afar off. Thou compassest my path or searchest out my path.

And my lying down. And Art acquainted with all my ways. He knows every detail of your life and mine. He knows everything you've ever thought. Everything that you've ever done, every place you've ever gone. He is God. The all knowing God, He is omniscient. For there is not a word in my tongue. But lo, O Lord, thou knowest it all together. Before you speak it. He knows it. He knows your thoughts. You can go into a dark room and shut the door and commit some heinous act of sin or crime or whatever it might be, and you think no one sees you. Thou hast beset me behind him before, and laid thine hand upon me. Such knowledge is too wonderful for me. It is high. I cannot attain unto it. No, we can't attain to this knowledge. We can't fathom who he is. The being that we're talking about, God. God. This infinite being. Whither shall I go from thy spirit? Whither shall I flee from thy presence? Can you go anywhere in his universe and get away from God anywhere? If I ascend up into heaven, thou art there. If I make my bed in hell or shield, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me. Thy right hand shall hold me. If I say, surely the darkness shall cover me, no one's going to see me. I'm in darkness. Even the night shall be light about me. God sees us as well in the darkness. As he does in the light. Yeah, the darkness hideth not from thee. But the night shineth as the day. The darkness and the light. Are both alike to thee? You know, in this room

right now, there are millions of. Radio waves. Television waves. In this room, none of us can see them. Because our eyes only see a very small fraction of the total. Range. Of waves that exist, God has created our eyes just to see a certain. Small fraction, there's X-rays, there's infrared rays. We don't see any of those and many, many others. Radio waves, ultraviolet and all this. God sees it all. He created it all. He ordered it all. There isn't anything that's past his scrutiny. And we have to do with him. You have to do with him, whoever you are. Wherever you are, He knows all about you. He created you. He upholds you. He sustains you. You have to answer to him. And he loves you. He loves you. He loves you. Turn to Psalm Isaiah 40. Please Isaiah 40. How great is he? Verse 13. How all knowing is he who hath directed the Spirit of the Lord, or being his counselor hath taught him. Think of all the knowledge that exists, all the knowledge that man has acquired with his computers and with his advanced science, and the next generation will negate much of what the present generation is boring in, as it has negated what much of the previous generation gloried in because man. Doesn't know? Absolutely. We know in part. And we prophecy in part. But when that which is perfect is come, that which is in part shall be done away. None of us knows anything. Properly. None of us. No creature knows everything. Thoroughly. We just know a little bit of it. At best, the best of us, the distance between the most intelligent man and the most ignorant man is so insignificantly small compared with the tremendous vast scope of knowledge that there is. That it makes us feel extremely puny and insignificant. Who hath taught him?

As his counselor. Can God acquire one bit more of knowledge? If he could than the one that imparted that knowledge to him would be his superior and God wouldn't be God. No, he knows everything. He knows everything. And he can never know less than everything. The all knowing. The all wise God. Verse 14 With whom took ye counsel, and who instructed him? And taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding. Who did it? No one. This is the being that knows everything. And man with his insignificant acquired knowledge, just a scratch on the surface. It's all puffed up and proud with what he knows. Knowledge puffeth up. Look at me. Look at all I know. And we know nothing yet, as we ought to know. At First Corinthians 8 we know nothing yet as we ought to know it. First Corinthians. Only God knows. Verse 15 Behold, the nations are as a drop of a bucket. Now we're reading the inspired word of God. This is not just loose language. The nations, as far as God is concerned are just like a drop in a bucket. All the nations. Sometimes even the way we Christians talk as though God is going to have a difficulty to resolve the Eastern crisis. The nations are as a drop of a bucket. And are counted as the small dust of the balance. Behold, he taketh up the Isles is a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations before him are as. Nothing. And they are counted to him less than nothing. And vanity. We are talking about God now. This infinite being. The nations are counted to him as less than nothing. Oh this chapter is so thrilling. The whole chapter to read. I recommend that you read it. Isaiah 40. I want to read a verse at the end, verse 28. Hast thou not known, Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. There is no searching of His understanding. Those of you who have read the book of Job see how well Job did in defending himself against his three friends who were accusing him wrongly. And then Elihu, and finally the Lord. Spoke to Joe and after the Lord got through with Job, Job said I have spoken once ye twice, but I will speak no more. I will lay my hand upon my mouth. I have heard of thee by the hearing of the ear. But now mine eyes seeth thee, wherefore I abhor myself and repent in dust and ashes. Job finally got into the presence of this infinite God. We're talking about. We're just scratching the surface of who he is. The Almighty God. All power is anything too hard for him, no? Is there anything he doesn't know? No. Is there anything you can't do? No. Is there any place where he is not? No, He created the universe. By the word of his mouth, he spake it into existence, and you think you're going to hide from God? You think you're going to go into the darkness and commit some sin which he does not see. The eyes of the Lord run to and fro through the whole earth. Thou God seest me. The Lord knows. All About Us. Well, I've dwelt quite a while on who he is. And I've just barely. That's the surface. One more passage, two more passages. Isaiah 57. One of the most majestic verses in the entire Bible. Isaiah 57. Verse 15.

For thus saith the high and lofty 1. That inhabiteth eternity. Whose name is holy? I dwell in the high and Holy place. With whom does he dwell? This infinite being, the high and lofty one who inhabits eternity, it doesn't say inhabits heaven. Other verses say that. Heaven, we can grasp that. I used to ponder this verse. I can't fathom that verse. I don't understand what it means. He inhabits eternity. Well, from everlasting to everlasting, He is God. There isn't anything. He's timeless here. He inhabits eternity. He's a timeless being who never had a beginning and never had an end. You can't fathom that. None of us can. I dwell in the high and holy place with him also, that is of a contrite and humble spirit. To revive the spirit of the humble and to revive the heart of the contrite ones. The reason the gospel is so hard for you to accept? Is because you are so proud of your little righteousness, your fancied righteousness. Your good works, your good deeds, whatever they might be, and you have forgotten your hundreds and hundreds of sins. One sin is sufficient to shut you out from His holy Presence forever. But he wants you. And so he's working in your heart tonight. To bring you to see who he is and that he loves you with an everlasting love. For God so loved the world that he gave his only begotten Son. The greatest expression of divine love, He Himself, being the infinite being that we've been dwelling upon, could not go beyond this. He gave His only begotten Son. He gave all that he could give. He exhausted himself. In the gift of gifts, His only begotten Son. I speak reverently in saying that. He could not have given more. He would not give less. To save the likes of us. Whosoever hears our part, that whosoever believeth in him should not perish, but have everlasting life. What must we do that we might work the works of God? They said, And he said, This is the work of God, that ye believe on him whom he hath sent. The Lord Jesus Christ. Now the most wonderful truth of the gospel is. That this God. We haven't dwelt upon. Who he is? My brother shared this with me and I'll share it with you tonight. Number one. Speaks of. The fact that he is. #2 speaks of what he is. God is light. God. And #3 tells us who he is. The Father. The Sun. Holy Spirit. Three persons. One God. The father sent the son. To be the savior of the world. The son became a man. That you and I might know God. The only way we can know Him, the only way we can know is love. The only way we can know is holiness. The only way we can know is righteousness and His truth. And his grace and his mercy, his compassion. His love. Through the. Do you know him? The sum and substance of all blessedness, both in this life and in that which is to come, is to know God, and He can only be known in the Person. Of his beloved son. Do you know him tonight? If you don't, you are missing. The purpose for which he created you. You're missing everything. And you have nothing. In fact, if you don't know him, you are poor and wretched and miserable. And blind and naked. But you can have as a free gift he offers to you eternal life, he said. Again, I quoted. I am come that they might have life. That they might have it abundantly. And so he went into death, he died, and then God raised him from the dead and gave him glory and set him at the highest pinnacle. In heaven. I remember once in Chicago we had a tremendous snowfall and all transportation except the elevated wasn't working and I went to work on the elevated. And there was a dear old black man on the.

Trained and I sure enjoyed what he said. He said well. We didn't think we were going to get any winter this year. It was kind of late. It was in February and January had been very mild. But he said the man upstairs showed us. Man upstairs, well, he met God. But God isn't a man upstairs. There is a man upstairs. That's the Lord Jesus. And that man is God, Yes, but when we talk about God, he is. Spirit. The invisible God, whom no man hath seen nor can see. But he's come out and become a man. And now we can see God. The first time the angels ever saw

their Creator was when he was born in Bethlehem's. Manger. The creator of the universe. The invisible became visible. The omnipotent Almighty God became. A baby. Where he needed to be carried from place to place. The one who is all knowing, who could not learn anymore, nor ever lose any knowledge. Acquired knowledge as a man. He grew in wisdom and disfavor with God and men. Proper for a man. He did never, he did never do anything over from himself. It was always independence on his father. And yet he was the infinite God. That's a mystery that eclipses even the others that I've been talking about. The mystery of the Incarnation. God was manifest in the flesh. This infinite, this all knowing, this all powerful this. Ever present God. Became a man and he could only be in one place at a time as a man. And he hungered, and he grew weary. As a perfect man. He loved you so much. He became one of us. He's been apart. To win your heart. As an old brother used to say, if God hasn't won your heart, what more could he do to win it? What more could he do to win it? Is given all he could give. His beloved son. That your sins might be effaced, wiped out. Under the precious blood of Christ. That you might have a life which makes it capable for you to enjoy fellowship. And for me to enjoy fellowship with this. Infinite God. And that one, the one person of the Trinity, the Son. Who became a man? Will never cease to be a man. Will be in eternity around himself, we who know him. As our Lord and Savior. Will be an eternity around himself, never ending. And he will minister to us. Of his fullness. And he'll make us eternally happy. I've had so many say to me, what are we going to do in heaven? What's it like in heaven? We're not told. About all we're told is that there's no more pain, no more sorrow, no more suffering, no more death. All the things that grieve us here, that are undesirable here, will be absent there. But what will it really be like? We're not told. Because we couldn't fathom it in our present mode of existence. But he's going to make us eternally happy. Impossible to be happier. Then we will be in heaven. And he's left us here just for a little while. To represent him. Are you saved or lost tonight? It's one or the other. Are you darkness or light tonight? We were once darkness, where now light in the Lord walk as children of light. God has called us out of darkness into his marvelous light. Why? Because he is love. He could have left us in the darkness. We'd all have gone to hell. That's what we deserved, you know. That's what I deserved most assuredly. I deserve nothing but hell. But now I'm sure of heaven. Because God loved me. God loved you so much. And he gave his son to die for you. To shed his precious blood, to cleanse every sin. Make you fit for His holy presence.

Let the whole earth. Praise the Lord. Give glory to Him. Let's pray.

Conference: 1983, Light and Love

Address—C. Hendricks

Turn with me this afternoon to 1 John 1. First Epistle of John, chapter 1. Verse 5. This, then, is the message which we have heard of him. And declare unto you. That God is light. And in him. Is no darkness at all. If we say that we have fellowship with him and walk in darkness. We lie and do not the truth. But if we walk in the light. As he is in the light. We have fellowship one with another. And the blood of Jesus Christ, his Son, cleanseth us. From all sin. And in the 4th chapter. Verse 7. Beloved. Let us love one another for lovers of God. And everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God. For God is love. These two statements. From the 1St and the 4th chapter of this epistle. Tell us what God is in himself. God is light. And God is love. Righteousness, holiness, majesty, truth are all attributes of God. But love and light are what He is in himself. And what I have before me this afternoon. Is to, with the Lord's help, to try to impart. A sense to each of us. That God. As light and love. Has been fully. Revealed. In the person of the son. I have found in my life and I'm sure that. Many of you, if not all, can relate to this. That many of the difficulties we have in our Christian lives. Is trying to pit the one against the other. Sometimes we act in love. Sometimes we act in faithfulness. On the principle of holiness. And we divorced the two as though they are. In the person of the son. Manifested down here in this world. Which was the perfect manifestation of God. In the Lord Jesus. We see light and love in everything he did and said. In every step that he took. You cannot have the one without the other. Because that's what God is. And he was the perfect manifestation down here. Of God himself. They sang We sang that 61St hymn, and it's the only hymn of its kind in the book. How precious. The Person of the Christ. The one who was human and divine. And we see that one down here. In this world. I really have before me. What is Christianity? What is Christianity? Well, let's read a verse in Exodus 20 to get the contrast of it. And then we'll turn back to first John 1. In Exodus 20, when the law was given. Verse 18. And all the people saw the thundering. And the lightnings and the noise of the trumpet. And the mountain smoking. And when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear, but let not God speak with us, lest we die. And Moses said unto the people, Fear not, for God has come to prove you. And that he may fear, and that his fear may be before your faces, that you sin not. Now notice. And the people stood afar off. And Moses drew near unto the thick darkness. Where God was. And this is what really characterized the giving of the law. It placed man at a distance. The people stood afar off. They could never draw near. And God dwelt in the thick darkness. And Moses approached to that. Now let's contrast that with 1 John chapter 1. Verse 7. In this seventh verse, 1 John 1.

Really gives us. Precious truths of Christianity. The first, there are three things stated in that verse 1. John 17 says if we walk in the light as he is in the light. We just read that when the law was given, God dwelt in the thick darkness. But he's not dwelling in the thick darkness today. He is in the light. And we walk in the light of his presence. We walk in the light as he has been pleased to reveal himself to us. It's where we walk, not how we walk, which is the point in John's epistle. What is stated in verse 7 is true of every believer. From the youngest babe to the most mature father in Christ. It's true regardless of what our state of soul is. If we're truly the Lord's. We walk in the light as He is in the light. It's the light. Of the full, complete revelation of God in the Person of the Son. As he is in the light. The Lord Jesus. Come here as light and love. To make the Father, as we've had it before us in our readings, known to us. And when God was fully revealed by the sun, he was revealed as the Father. That's who he is. The Father. And we sang that second hymn. Because if the Father is going to bless us. According to the thoughts of his own heart. And according to what he is himself as light and love. He must bring us. Into the place of blessing that he's brought us into. Nothing else would satisfy his own heart of love. And he had to remove. Again, as we've had before us in the readings. He had to remove all that stood against us. So that we could be in the light. In the full light of His holy presence. In perfect peace. In perfect rest. That's Christianity. We've been brought. By the love of God. Into the very light of his presence. And we walk there. If we walk in the light as he is in the light, we have fellowship one with another. And the blood of Jesus Christ, His Son, cleanseth us from all sin. We have three main distinctive characteristic features of Christianity. We walk in the light. As God is in the light, that's where we walk. We have fellowship one with another. This is the result of it if you're in the light. And your brother and sister is in the light, and I am in the light, and that's where we walk. We are made fit for it by the last expression that is stated in that verse, the blood of Jesus Christ his Son. Cleanseth us from all sin. This is a young people's meeting. And. I don't think I could do any greater service for you. Than to bring you into the conscious realization. Of

where you are as a Christian. And what you are as a Christian. You are one who by the precious blood of Christ. Has been so has been so perfectly cleansed of every stain of sin. That you are fitted now for the very light of his holy Presence. And to walk there. To walk there as God is there. In Fellowship. The the the second thing that stated one with another for if you're under the precious blood of Christ. And I am under the precious blood of Christ, and we are walking in the light. And as one has so beautifully said it. The light, The brighter the light shines upon me, the cleaner the blood shows me to be. As fit for the presence of God. Now nothing else, when we think of it, nothing else could suit the heart of God. He must bring us, if I may state it that way, reverently. He must bring us. If He's going to bless us according to His own heart of love, He must bring us. Into his own presence. Our brother stated it today. If he needed more servants, he could create them in a moment. But all he wants to surround himself with children. Sons and.

He's given us in order to bring us into that. He's given us eternal life. Now I just like to read. The first verses. Of this chapter and make a few comments. ¤ John 11. These first verses are Speaking of our precious Lord. That which was from the beginning. Which we have heard, which we have seen with our eyes. Which we have looked upon in our hands, have handled of the word of life. For the life was manifested. And we have seen it, and bear witness, and show unto you that eternal life which was with the Father. And was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father. And with his Son Jesus Christ, these things rightly unto you, that your joy may be full. There isn't anything. More blessed. Than what we have here. Here we have the beginning. Of Christianity. In a man on earth now I know as a fact it didn't begin until he rose from the dead. And was seated at the right hand of God, and sent down the Spirit on the day of Pentecost. That, as to time, was the beginning of Christianity. But. The one. Whose life? Has been imparted to you and to me. Was here as a man. When he came into this world. When he was born of the virgin. That eternal life that was with the Father came down in the person of the eternal Son. And that life was lived out in a man. Though he were Son, yet learned he obedience by the things which he suffered. And if you want to know what the life is that you have received when you receive the Son? You have to read the four gospels and you have to trace the pathway of the Son of God, become a man down here in this world. For that's where the life has been manifested in all its perfection. If you look at me, you won't see that life in perfection. Oh, there's so many blemishes. And if I look at you, I'll see faults and failures. But if we want to see the life that we've received. Imparted to us by grace. Sovereign grace, that eternal life which we have in Christ. We look at the sun, we look at it as he was down here and John says we've heard him. We've seen him with our eyes. We've contemplated him. We've even handled him the word of life. Life was manifested and we have seen it, John says. And we report to you that eternal life that was with the Father and was manifested to us. Now the condition of the life in him when he was here below was a man. Isn't what the life is in itself. The life in itself is himself. 1 John 520 says he is the true God and eternal life. The form that the life has taken, whether it be in humiliation as a man below, or in glory as a man at the right hand of God. The condition of the life is not the life itself. We're going to have it in the condition. According to God's eternal thoughts and purposes, glorified with a man in heaven, we're going to have it. We're on our way to that. We now have it in a hostile world where everything is opposed to that life. But we still have it because we have the sun. But what is that life like in all its moral features, in all its beauty, in all its excellence? It is the perfect blending and display of light and love. Manifested in that blessed man down here. Turn, for instance, to John 3. John, Chapter 3. Verse 14. As Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up. That whosoever believeth in him should not perish, but have eternal life. There you have the basis upon which God can communicate that life. As the Son of Man lifted up on the cross, for God so loved the world. That He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Here you have the love of God told out and expressed and manifested in the sun down here. And then in verse 19 you have and this is the condemnation that light is come into the world, and men love darkness rather than light because their deeds were evil.

Men love darkness rather than light because their deeds were evil. You find over and over again. Now turn back to 1 John and we'll look at a few more scriptures in the second chapter. Every time. That life is spoken of in manifestation in the Lord Jesus. Or in us, there's always light in love. Or some. Characteristics which flow from them that are mentioned Notice in one John 2. Verse 9 He that saith He is in the light. And Hateth his brother. The very opposite of love is in darkness, even until now. He that loveth his brother abideth in the light. And there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness. And knoweth not whither he goeth, because that darkness hath blinded his eyes. So you have hatred and darkness going together. And you have light and love being put together and as we trace the pathway of the Lord Jesus. We see the expression of what God is in himself, love and light. One has said it this way. God, in the essence of his being, is light. God, in the activity of His nature, is love, and we express that in one of our hymns. His every act pure blessing, is his path on sullied light. And so when he acts, he acts in blessing because he is love. And his path is always. Unsullied Light again in the 3rd chapter. First John. He says in verse 14, We know that we have passed from death unto life. Because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer. And you know that. No murderer. Hath eternal life. Abiding. In him. Light and love always put together. Turn to Ephesians 5 and we see it again expressed so beautifully. Ephesians 5. This time from the pen of the Apostle Paul. Verse one. Be therefore followers of God as dear children, and walk in love. As Christ also hath loved us. And has given himself for us an offering and the sacrifice to God for a sweet smelling savour. Verse 8. For ye were sometimes darkness. But now are ye light in the Lord walk as children of light. For the fruit of the Spirit. Another translation renders that the fruit of the light. Is in all goodness and righteousness and truth, proving what is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness. But rather reprove them. Now Paul speaks of walking. According to the light that we've been placed in. John's point is more where we walk. What is the Christian position? We walk in the light as He is in the light, and the result of that is fellowship one with another. Now Satan will do everything that he can to disrupt and upset that sweet, precious fellowship, Christian fellowship. And of course, the eternal efficacy of the blood, The blood of Jesus Christ his Son, cleanseth us. From all sin, it's the blood that makes us fit for the light, and it's being in the light as God is in the light, that we have fellowship one with another Here Paul says walk in love and he gives Christ as the example, and then he says walk as children of light. Now you cannot walk. In love and not be walking as children of light. If you're walking in the power of the Spirit of God. And you cannot be walking as children of light and not be walking in love.

If you're walking in the power of the Spirit of God as he operates upon the new nature. The Lord Jesus was here below. Everything that he said. Everything that he did. All his movements was the perfect expression. Of light and love come down into this world. What is Christianity? Christianity is light and love come Into Darkness and selfishness. Now that's what we are by nature. We're dark and we're selfish creatures. We seek our own things. And the Lord Jesus down here. As I said a moment ago. We want to know what we are as Christians. Those who have received his life. I want to spend a little bit more on that. In John chapter 1. John's Gospel chapter 1. Where we have the person. Of the eternal Son of the Father brought before us. I'll read the first 4 verses. In the beginning was the word. His eternal being. And the word was with God. His distinct personality. And the word was God. His proper deity. Presenting to us the person of One who from all eternity existed. Co equal with the Father. The same was in the beginning with God. And then it brings before us that He's the creator. All things were made by him. All

things came into being through him. And without him was not anything made that was made. Nothing has come into being that has come into being. And having spoken of him as the creator and as the one that is brought into existence, everything that has existence. Outside of God himself. He speaks of something that had no existence, that had no beginning. That always existed. In him was life. And the life was the light of men. When the light shineth in darkness and the darkness comprehended it not. I just want to dwell on that for a moment. Here was something that had no beginning. That will have no ending. The life. Of the eternal Son of God. The eternal life that was with the Father and was manifested to us. In him was life. And the life was the light of men. It doesn't say the life was the light of angels. It says the life was the light of men. And to me, it is such a tremendous thought. And the more I've pondered it, meditated upon it. The more I've realized that it's the only way it could be. God being who he is, light and love. In order to bring us into blessing, it must be according to what He is Himself. In order to have our fellowship. And this is if this is the desire of his heart, as we were singing in #3 in the appendix. To bring us into the very place that his son was in from all eternity. Now he's become a man. And in order to bring us into that place, he went to the cross. To erase everything that would have hindered that fellowship. And now is the risen, glorified man he imparts to us. Eternal life. Well, here it says that life was in him from all eternity. It's not a created life. The Angel Catholic created life. We partake of an uncreated life. We partake of the very life of Christ. It has no beginning. It has no ending. It's the eternal life that was with the Father. The angels don't have fellowship with the Father. They cannot cry ABBA father, like we can. The Lord Jesus, the eternal Son, He bypassed the angels. Those beings that are greater in might in power than we. And he took hold of the seed of Abraham. He came to where you and I were. And he died for us. Shed his precious blood in the cross. And now he's gone above the angels. And he's entered into the glory as a man. And from that place in glory he imparts to you and to me eternal life, and he glorifies the Father. So that we. Can have fellowship. With the Father and with the Son.

We've been brought into a place of nearness, young people. Nearness and blessing. That is. Well, it's beyond the thought of man altogether. In him was life, and the life was the light of men, not angels. Men, that life, that eternal life that was with the Father, was manifested to us, and we see it down here below in a man. And every manifestation of that life is a perfect blending of light and love. Light in love. You cannot say here he is light and here he is love. When He said to those Pharisees, ye hypocrites, ye generation of Vipers, how shall ye escape the damnation of hell? He was uttering those words not out of anger. But in love. Because that's what was needed. For their blessing. They needed to have their consciences reached. And if you will look in your own life, and I speak to my own heart and conscience. And if we look at our assemblies. We see some of the problems that have come in amongst us. Is it not because we try to pit these two principles of God's being one against the other? Is it not because we seek to do we Sometimes in our own minds, maybe unwittingly, we divorce the two and we say, well, this brother is on the side of. Light and this brothers on the side of love. Well, if we look at the life of the Lord Jesus. Divine life, that eternal life that was down here in that Blessed One, in all its perfect manifestations. We see that everything that he did and said, every word that He uttered, was the perfect expression of the Father, a perfect expression of God who is light and love. You cannot have the one without the other. Look for instance. At First Thessalonians, chapter 3 I believe it is. First Thessalonians, chapter 3. Verse 11. Now God himself and our Father and our Lord Jesus Christ direct our way unto you. The Lord make you to increase. And abound in love, one toward another. And toward all men, even as we do toward you. To the end, he may establish your hearts unblameable in holiness. Before God, even our Father at the coming. Of our Lord Jesus Christ with all his Saints. Your hearts might be. That you might increase and abound in love one toward another, That he to the end he may establish your heart's unblameable in holiness. When we walk in love, one toward another, it results in holiness. Paul says it leads to and produces holiness. The two are never divorced in scripture. You get that in the 4th chapter First Thessalonians. He says in verse 3 this is the will of God. Even your sanctification that you should abstain from fornication. That everyone of you should know how to possess his vessel in sanctification and honor. Not in the lust of concupiscence, even as the Gentiles, which know not God, that no man go beyond and defraud his brother in any manner, because that the Lord is the avenger of all such as we also have forewarned you and testified. For. God hath not called us unto uncleanness, but unto holiness. God is light. There you have that character. And then in verse 9, he says, but as well, let me read verse 8, how important that is, especially since we're speaking to young people. He therefore that despiseth. Those who will not regard what Paul is saying here despiseth not man, but God. Who hath also given unto us his Holy Spirit, young brother, young sister. If you do not keep your body. Holy. If you do not possess your vessel in sanctification and honor. You're not despising man, but God who has given us his Holy Spirit. The Spirit of God has taken up his abode in our bodies, and he says, as he says to the Corinthians, know he not that your bodies are the temple of God. Which you have of God, The Spirit of God dwelleth in you. And so here he says, he that despiseth, despiseth not man, but God.

To indulge your carnal appetites, because we all have the old nature. We've been Speaking of what we are in the new nature. We're in the light, and we walk in the light according to what we are as God has made us to be in Christ. But we know that we still have the flesh. And this is what I'd like to dwell upon just a little bit at the end of this session. But here he brings before us in these first verses of First Thessalonians 4. Truths that flow from the truth that God is light. But then verse 9. But his touching brotherly love. You need not that I write unto you, for ye yourselves are taught of God to love one another. And indeed you do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more. God is light. And God is love. And you'll always find as you read the scriptures. Since it is the manifestation in US of the life of Christ. These two principles, these two basic truths of what God is in His essential being. Light in Love will always be produced in us because we have received. His life and nature. We have the very nature in life of Christ Himself. That eternal life that was with the Father and we have the Spirit of God. Indwelling us, who has also given unto us His Holy Spirit. Now. Turn with me to Two Corinthians, chapter 4. How? Is that life that we each one possesses? We each one walk in the light as he is in the light and I want to say this. One may have been walking in the light. For 70 years. 75 years. One may be a venerable servant of the Lord. And has served him for many, many years. Another may be a newborn babe that's only been in Christ for a few days. As far as our acceptance before God is concerned. There is no difference. There's no difference. Sometimes we get the thought that. If we walk faithfully. He loves us more. Well, you know, if you're a father or a mother. That with your own children. Your love for your children is the same. It doesn't vary. Depending upon their walk, you may be grieved. You may be displeased. But. They're your children. And God loves us with an eternal love and an abiding love. And so often. We get the idea that. If we do something for the Lord. We might have a bad conscience and in order to. Assuage the sense of guilt that we have. We want to start to do something for the Lord, pass out some tracts or. Speak a word or so and then we feel better. Well, if that's our state. We're not enjoying the portion that we've been brought into in Christ. Nothing we do. All the service that we may render. Doesn't change our acceptance before God. One title. He doesn't love me anymore. Because I may have served him for 50 or 70 years. Than if I never served him. I was struck this morning when the brother read and I want to read it before we look at 2nd Corinthians 4. That verse in First Corinthians 15. By the Apostle Paul. Says in verse 9. He says I am the least of the apostles. I am not meant to be called an apostle. Because I persecuted the Church of God. Notice what he says in verse 10. But by the grace of God, I am what I am. And His grace, which was bestowed upon me, was not in vain. But I labored more abundantly, abundantly than they all was that to his credit. He says, yet not I. But the grace of God which was with me. It wasn't I that did that laboring. No, he takes no credit whatsoever. For all the sufferings. And all that he had gone

through for Christ. He said it was the grace of God.

It was the grace of God. And dear young people, if you get nothing else. This afternoon. Remember. You're loved. You're loved because God is love. Not because of anything in you. He didn't look down and see that I was better than someone else and so he elected me. Or that you were better than someone else and so he chose me for blessing. Oh no. What we've had before us in John 4. Is the very material. That God uses to bring into the greatest, highest, most wondrous blessing. And I think the principle of it, our brother said yesterday in the address. That no flesh. Should glory in His presence. As it is written, he that gloryeth, let him glory in the Lord. And young brother and young sister. Just remember. That in any service that you might do for him. Any service. Doesn't change your standing a bit. Doesn't make you anymore loved of him one bit. He loves you with an eternal, everlasting love. Because his son. Has. Gone to the cross for you. And the Lord Jesus. He speaks of us. As the ones whom the Father has given him. The love gift of the Father to the Son. That's the way he views us. And that's the way we must always. Consciously realize. That were loved. With a love which doesn't depend on us in any way. It's a love which flows from his own heart, because that's what he is. God is love. But in order to have us in His presence, it must be according to the truth that He is light. That he's absolute purity. That he's unsullied, Holiness. In him is no darkness at all. And if we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. That's the test of profession. And the one that walks in darkness proves that he's never known the Lord. He's never been brought out of darkness into his marvelous light. Well, how can this life that we have be manifested in us in Two Corinthians 4? The Apostle Paul says in verse 6, Brother, read that this morning. And I'll read it again for God who commanded the light to shine out of darkness. Shined in our hearts to give the light of the knowledge of the glory of God. In the face of Jesus Christ. But we have this treasure in earthen vessels, that the Excellency of the power may be of God. And not of us. An illusion, no doubt, to Gideons. 300. And he had those lights, and they were inside the earthen vessels. And then they at the signal they broke the earthen vessel, and the light that was within shone out. Now everyone of us has the life. The life is the light of. And we all have that life, everyone of us. How can it shine out? The vessel is the hindrance, that life we have the immense blessing in earthen vessels, these bodies of ours. The vessel has to be broken. We have this treasure in earthen vessels that the Excellency of the power. May be of God and not of us. Oh, we realize and. I realize it more and more, and I'm sure that those have gone on longer. Realize it far more deeply. But we can do nothing. We can do nothing. We deal with souls, we speak to a soul of Christ, we present the truth to them. And remember, when I was a young man, I used to engage in arguments. Trying to convince. Convince them of the truth of Scripture. But we realize as we get a little bit older that. We can do nothing. We have this treasure in earthen vessels. That the Excellency of the power may be of God and not of us. It's it hasn't. It's not from. It's of his power. And he has to take the vessel and break it down. Make us to realize what we are. And so here we have the breaking of the vessel. In verse 8, we are troubled on every side. Yet not distressed. You know, young person, you're going to have trouble. You're going to have problems. In your life. And I want to just say this to you. Don't just look at the immediate cause of your trouble.

Don't just look at the one that may have spoken in injustice to you. The one that may have. Done something that was altogether wrong to you? Look beyond that. Don't just look at Satan. Look beyond that and see God. Ordering everything in your life and mine for good and blessing. Paul could say troubled on every side. Yet not distressed. We are perplexed. But not in despair. How many times you've come to? A point in your life where you just didn't know which way to turn perplexed. But Paul says not in despair. Persecuted but not forsaken. We were hearing this morning about those that have confessed Christ. Up north. And they're feeling the persecution. Well. I'm sure that everyone of us feels that in some measure as we pass through this world. And Paul felt it so much more than we do. But he wasn't forsaken, and neither are we. Cast down but not destroyed, and here we have the secret. Of real blessedness. Always bearing about in the body. The dying of the Lord Jesus. That the life also of Jesus might be made manifest in our body. That life is in us as light and the vessel has to be broken. That the light might shine out. God has given to us eternal life. And that life is in the sun. But there's great hindrances with everyone of us, and the more we learn of our own wretchedness and what we are in ourselves, the more we realize that. The only way that that light can shine out. Is that the vessel be broken? And God puts us through all these difficulties and all these trials. It may be a sickness. It may be. Something that happened on the job, it may be something at school for one of you young people where you've been unjustly accused, whatever it may be. God sends these things to break the vessel. To make us to realize what we are. That the Excellency of the power may be of God, not of us. Always bearing about in the body the dying of the Lord Jesus. That the life also of Jesus might be made manifest in our body. That's what God is seeking to do in our lives. He is working in everyone of our lives. For the reproduction of Christ. And there's only one thing that will delight and glorify the Father. And that's Christ. And he's given us the very life of Christ and the only way that life can shine out of your life and mine. Is the vessel be broken and God puts us through various things. In order to break the vessel. In order to deliver us from ourselves and the very thing that we might be seeking to extricate ourselves from. The very thing that God has put us into. That he might see Christ. That the life of Jesus might be made manifest in our body. The very things that the assemblies are being put through. Are the very things, and as we go around we hear and see many difficulties. And it's necessary. As we see what our state is. As I look at my own heart and you look at your own heart. We see the perfection of the life which has been communicated to us in the sun. We see it in him, but oh how imperfect in. Because there is a vessel, there's that vessel of clay in which the light is. That is a hindrance now. Soon we're going to trade this scene for the glory. What we call the flesh will be forever gone and left behind. And we'll be there with him. Well. We have just a few more moments and I'm glad for that because I'd like to turn you to Philippians 3. Philippians 3. We read this verse earlier. In the meetings and I'd like to reread it. Verse 3. We are the circumcision which worship God in the Spirit and rejoice in Christ Jesus and have no confidence in the flesh. He has just said in the previous verse, beware of the concision, beware of dogs, beware of evil workers, beware of the concision. The concision and the circumcision are very, very similar words. But all how different they are. The concision represents fixing up the old nature.

The circumcision, which Paul says all Christians are. And he's not talking about the literal thing, but he's talking about the spiritual thing. We are the circumcision. What does that mean? We are those that recognize that the existence of Christianity is after God has totally set aside the first man. That all that we are by nature, all that we are in the flesh, has come to an end judicially at the Cross. We are the circumcision. We are those that have met with the judgment of God upon the flesh. God is not looking for fruit from the first man. That's been set aside altogether. He has a new order of man. Christianity, I say, began with the resurrection, glorification of Christ and the sending down of the Holy Spirit. But it's seen in Christ as a man on earth. The life that we have, a man under the power of the Spirit of God walking down here for the glory of God is Father. And that life is ours. So I believe that explains the expression that we had in John 4. The hour cometh and now is. When the true worshippers shall worship the Father in spirit and in truth. He was a true worshiper. We are now true worshippers. He was down here that eternal life manifested as a man on earth. That life has been given to us. It can only be seen in display down here in us if the vessel is broken. And we are the circumcision. We recognize that all that we are according to the flesh and in the flesh. Has met with the judgment of God. I just want to refer you to Leviticus 13, a passage that brings that out. I believe better than any other passage. Leviticus 13 before closing. Verse 12. And if leprosy break out abroad in the skin? And the leprosy cover all the skin of him that hath the plague, from his head

even to his foot. Wheresoever the priest looketh. Then the priest shall consider, and behold if the leprosy have covered all his flesh. He shall pronounce him clean that hath the plague. It is all turned white. He is clean. What does that speak of? I have pondered that. It seems so strange. Here's the man. He's completely covered with leprosy from the crown of the head to the bottom of the foot. Completely covered. Well, it speaks of this. Speaks of a man. He can look at himself and he can't see any sound flesh in his entire body. He can't see anything that he can say. Ah, I can glory in that. That's not covered with leprosy. In other words, it's the picture of a man that sees himself totally ruined. We are the circumcision, that is, those that we see, the whole flesh, all that we were in Adam, all that we are in the flesh. Has met with the judgment of God. There's not one part of the man that he could glory in because he was totally covered by leprosy. God says that man is clean. It's a picture of one who has judged himself in the light of the cross and seen himself totally set aside. And what a glorious deliverance that is. What a glorious deliverance I am now in a Newman. I have his life and nature, I have his Holy Spirit. But I still have the flesh in me. But I've seen the judgment of God upon it. As the circumcision, I realize that God can find nothing from the flesh that he can take delight in. And so the vessel has to be broken. God has to put us through all the difficulties of the way that the light which is within the life of Jesus might be made manifest. In our mortal flesh. We worship by the Spirit of God. Rejoice in Christ Jesus and have no confidence in the flesh. Now here was a man. That could take all kinds of confidence in the flesh. He says if any man had had confidence in the flesh, I rather oh, he could glory in those things. But he had gotten a glimpse. Of Christ in glory. Dear young people. Christ is your life. The Spirit of God has been given to you. United you to that man up there.

You belong to another world. God is pronounced. Total judgment on all that we were in the flesh and in Adam. What a deliverance. What a deliverance. Remember that every manifestation of that life. Will be light and love. We do one who is under discipline, no service. By throwing our arms around them. And saying we love you brother. We do them no service. God may be working in that person's soul. I have seen a brother restored to the table because Saints have done that. That brother never got restored in his soul. Because God was working. And the work of God and that brother's soul was negated by a false love. By Honey. Love and holiness, light and love. Always together. And then there's the other side. Where we might assume an austere, hard, legalistic spirit against another under pretension of standing for principles and love and holiness, and there's no love. There's no. Neither one of those two extremes is of God. Neither one. Christ is the perfect manifestation. Of light and love in perfect blend, in perfect harmony, in perfect consistency, the one with the other. And you'll always find them together. Ephesians 5. Walk in love. Walk as children of light. Well, there's so much more that we could look at. Time is up. May God help us. As we realize the immense. Blessing that has brought us into.

Shadow Hills Conference: 1989, Restoration

Address—C. Hendricks

First Epistle of John. Chapter 1. Verse 9. If we confess our sins, He is faithful and just to forgive us our sins. And to cleanse us from all unrighteousness. Chapter 2. My little children, these things write I unto you, that ye sin not. And if any man's sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins, and not for ours only. But also for the whole world. He says in the first verse of that second chapter, by little children, these things write I unto you, that ye sin not. What things was it? Were it? What things did he write to them? Well, in that first chapter he talks about. That which was from the beginning which we have heard is referring to Christ, Christ as He was down here as a man in this scene which we have heard, which we have seen with our eyes, and which we have looked upon, contemplated, which our hands have handled, of the word of life. For the life was manifested, he says, and we have seen it. And bear witness, and show unto you that eternal life that was with the Father. And was manifested unto us. It's referring to the person of the son. Come down in flesh. That which was from the beginning in the Gospel of John, it begins with an expression. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. In the beginning, refers to the dateless past. There he was. When anything that has a beginning began, the Word was in the beginning was the Word. It's the eternity of His being that's before us in John's gospel. And then in the 14th verse of that same gospel, we read, and the Word became flesh and dwelt among us, and we beheld His glory, the glorious of an only begotten, with a Father full of grace and truth. The Word became flesh, and that's where John's epistle begins. The expression that which was from the beginning refers to him become flesh, a man down here. How do we know that? Because it says which we have heard, which we have seen with our eyes, which we have looked upon in our hands, have handled of the word of life. Wonderful to realize that the life which has been communicated to you and to me as believers in Christ. Was manifested that eternal life that was with the Father from all eternity. Was manifested in a man down here the word become flesh. Manifested to what end? That it might be also communicated to us? He that hath the Son hath life. He that hath not the Son hath not life. And he says in that 5th chapter of this epistle, These things I write unto you, who believe on the name of the Son of God, that you may know that you have eternal life. And that you may believe on the name of the Son of God. The knowledge of it, the possession of it. And the manifestation of it in the person of Christ is what he brings before us. And then he goes on to say. That which we have seen and heard declare we unto you, that ye also may have fellowship with us. With the apostles and truly our fellowship is with the Father. And with his Son, Jesus Christ, so we're brought into that same fellowship, fellowship with the Father and the Son by community of life and nature. That same life that was manifested in that blessed man, the eternal Son down here in flesh, has now been communicated to you and me, that we might have fellowship with the Father and the Son. That we we might have thoughts in common with the Father about the Son. And thoughts in common with the Son concerning the Father. And he says these things rightly unto you, that your joy may be full. Fullness of joy consists in fellowship with the Father and the Son. And in order to being brought into that, we must receive the same life in nature, that same life which was manifested in all its perfection and fullness.

In him. As a man in this scene. And I believe that's why he says in the second chapter. Little children. These things write I unto you, that ye sin not. That is, that there be no break in that communion, in that fellowship. It's the most precious. The thing that we have fellowship with the father and with the son, communion, the enjoyment of himself. He's taken us into his confidence. He's brought us near. We saw that when we were considering the subject. Large day, afternoon of reconciliation. He's brought us even as near as his own son. Brought us into favor. Taken us into favor in the beloved. Graced us in the beloved, made us the objects of his favor in the beloved, brought us that near and. He writes this that we sin not. That there be no interruption to that sweet fellowship with himself and us. That's why he's reconciled this to himself. He says, Come near unto me, and he's brought us near. He's removed all that distance. We were occupied with that and that wonderful subject of reconciliation. And I'd like to take up tonight the subject of restoring grace. Saving grace Most wonderful to think about. How He's brought us to Himself. It's all grace. Whether it's saving grace or restoring grace, it's all grace from beginning to end of the Christian

pathway. If any man sin. We have an advocate with the Father, Jesus Christ the righteous. Notice it doesn't say if we sin we have an advocate with the Father. Why doesn't it say it that way? Because. That would give rise to the thought that the Christian must inevitably sin. We all sin. But it doesn't put it that way. It says if any man sinned, the exceptional case. And it doesn't say if any man's sin, he has an advocate with the Father, Jesus Christ the righteous. That would give rise to the thought that the advocacy of Christ begins to function and to operate for the one who sins when he sins. That isn't the thought of scripture either. The Lord told Peter that he would deny him. Peter said he wouldn't. He would die with it for him, but not deny him. And the Lord also said to Peter, But I have prayed for thee, that thy faith fail not. You're going to fail, you're going to deny me, but your faith won't fail. So he prayed for Peter before he failed. Before he sinned, before he denied him. And so the wonderful truth that we gather here in first John 2 is, if any man sin the exceptional case, not looking at upon it as though it's necessary for the Christian to fail, that we all must fail, because after all, we're just sinners. And therefore we all must fail. We all have the flesh, we all have the old nature. And that's true. But to say that the Christian must sin is a denial of Christianity. To say that none of us say that we have attained to a point of perfection where we. Don't ever sin would be a denial of our true state. In our true condition, we know that we do fail, but it's put here. So that we can't. Have a scripture to justify sinning if any man sinned. The exceptional case we the whole Christian community has an advocate with the Father at all times. Whether one is sinning or whether 1 is going on in communion. He's there in the Father's presence as our advocate, as our high priest, and as our advocate. He's there ever living to intercede for us. We saw in that verse in Romans 5. God has reconciled us to himself by the death of his Son. Much more being reconciled, we shall be saved by his life. That is, we shall be brought through all this wilderness, seen through which we're passing by the power of that life of intercession.

At the right hand of God, and we can view him living there as our High priest with God. Bringing us through the difficulties of the way, suckering us, sympathizing with us. And then if anyone's sin is there with the Father, is our advocate, John 13 there to wash our feet, to remove the defilements of the way, the defilements that we may pick up. As we go through this world. And so communion may be interrupted. But he writes these things that we do not sin. And then he says the exceptional case, if anyone's sin, we have an advocate. We the whole Christian company. He's there right now at this moment as our advocate with the Father. He's been there ever since he entered the glory as our advocate with the Father. You remember in John 13 it says he rises from supper and he girded himself. And. Took a basin and began to wash the disciples feet with the towel, wherewith he was girded. A girded Savior is a serving Savior. So having finished the work of redemption on the cross, he enters the glory, and He now enters upon a new work, the work of interceding for His redeemed people, the work of priesthood, and the work of advocacy to bring us through all the difficulties of the way, seeing He ever liveth to make intercession for us. Well, that's a wonderful truth. We shall be saved by his life. He lives there in the presence of God for us. And so the truth is, if anyone sinned, we. Have an advocate with the Father, Jesus Christ the righteous. Here was one who never sinned. Here was one who never failed. He was the righteous one. If anyone sin, we have allowed the flesh. We have allowed indulge that which is displeasing to Him. Communion has been interrupted and we need to be restored. How does He restore us? Well, He uses the Word. God and it says in that first chapter. If we confess our sins. He is faithful and just to forgive us our sins. And to cleanse us. From all unrighteousness. If we confess our sins, it doesn't say. I don't believe you'll ever find this supported in Scripture that we're told to ask for forgiveness. We're told to confess our sins, to name it before God, to judge ourselves. You can't really confess evil that we've done if we don't name it before the Lord. I've had my boy come to me and say, Daddy, I'm sorry for what I did. Please forgive me. Well, what did you do, son? Well, I'm sorry that I did it. Well, what did you do? And it's very hard to get him to name it, very hard to get him to confess the sin. And so it is with us. But that's the way of cleansing. And confession is good for the soul. I believe that's one of the reasons that we are so weak collectively. Is because this confession is not practiced according to scripture. James says confess your false one to another that she may be healed. And here, if we confess our sins, if we acknowledge that we have failed, I have failed, I have sinned, I have done thus and so. And it had to be named. It had to be named. Remember when Aiken took of the accursed thing, Joshua asked him what did he do, and he named it. He named it. Well, judgment fell upon him then. But here there's something else. If we confess our sins, we have the promise. It doesn't say He's merciful and gracious to forgive us our sins, but He's faithful and just. Faithful to whom? To the Lord Jesus, who is the propitiation for our sins. Faithful to the one who has borne our sins. Faithful and just to forgive. It's based upon the work that Christ did. God is faithful. God is just in the act of forgiving the soul that comes to Him in confession.

But something else happens. A marvelous thing happens to the soul that confesses. He doesn't just get forgiveness, but he also receives cleansing. And to cleanse us from all unrighteousness, the very state that we fell into that led to the sin gets cleansed. And so we come out. We come out. In in a suited state of soul to enjoy fellowship with himself once again. We have that beautifully brought before us in Numbers Chapter 19. Please turn back. To numbers 19. The ordinance of the red heifer. We have details in this. Chapter in numbers that you don't get in the New Testament. Wonderful instruction. For the restoration of a soul. The Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord had commanded, saying, Speak unto the children of Israel, that they bring the red heifer without spot, wherein is no blemish, and upon which never came yoke. That, of course, presents to us the Lord Jesus, a type of Christ. We don't find the red heifer in the Levitical offerings. Here we have a sacrifice. We have an offering, a sin offering. It was the red heifer that appears in the book that deals with the wilderness journeyings of the children of Israel. This is the Wilderness book. In every one of the first four books of Moses, you have the sent. You have a central chapter. That deals with the death of Christ in Genesis. It's the 22nd chapter Abraham offered Isaac. And there you get the love of the father for the son, and giving his son. As a sacrifice in Exodus, the central chapter theme is Exodus 12, the Passover lamb, the shedding of blood. Again, a picture of Christ in death. When I see the blood, I will Passover you, the blood of Christ, screening us from the judgment of God, executed upon the land of Egypt. In Leviticus, it's the 16th chapter, the great Day of Atonement, when the high priest once a year entered into the holy of Holies and sprinkled before and on the throne that precious blood to sustain Israel, to keep them in relationship with himself, to maintain them in that position. Of being his children. His people. And here now in numbers, we have the central chapter, Chapter 19. Where you have the red heifer, the picture of the death of Christ. To maintain and restore communion once it has been broken. Children of Israel, as they pass through the wilderness, were in danger of contacting death in one form or another and to touch a dead body. Wages of sin is death. Death is a picture of sins. Wages of sin in its activity and in its result. And to touch death, to touch a dead body, was to become defiled. And what happened to the defiled soul? Well, if you turn back to Numbers 5 just for a verse or two. Numbers Chapter 5 before we read on. It says the Lord spake unto Moses, saying, Command the children of Israel that they put out of the camp. Every leper, and everyone that hath an issue, and whosoever is defiled by the dead. Well, the leper is dealt with in Leviticus 13 and 14, the one with the running issue is dealt with in Leviticus 15, and the one that is defiled by the dead is dealt with in Numbers 19 that we're reading tonight. Both male and female shall be put out without the camp. Should he put them that they defile, not their camps in the midst whereof I dwell. And the children of Israel did so, and put them out without the camp. As the Lord spake unto Moses, so did the children of Israel. And so the one who touched death was put outside the camp for seven days with the lepers and with the ones with the running issue. They were not suited, They were not suited for being in the camp. They were defiled and said that they were put outside. And here you have this red heifer, this sin offering, and it's spoken of in verse two of our chapter 19. Without spot, wherein is no blemish never came yoke. The

Lord was that spotless, that unblemished sacrifice, that perfect one, that holy one, that sinless 1.

No sin upon him, no sin in him. And it says Upon which never came yoke. He never knew the yoke of sin. He never knew what it was to serve sin. He said He that committeth sin is the servant of sin. But he never had that yoke. We've all had it. We've all been delivered from it, every one of us who was saved by His matchless grace. But here was one, this red heifer, this sin offering that was offered, and it had to be perfect to represent Him. And ye shall give her unto Eliezer the priest, that he may bring her forth. Without the camp, and one shall slay her before his face. An illies of the priest shall take of her blood with his finger. And sprinkle of her blood directly before the Tabernacle of the congregation 7 times. Notice in verse 4 you have the blood shed and sprinkled in a specific place different from the the sprinkling of the blood in Leviticus where it was connected usually with the altar and connected with the mercy seat. Here it's sprinkled in the place that speaks of communion turn. Exodus 29, please. Exodus 29. Verse 40. 42. This shall be a continual burnt offering throughout your generations at the door of the Tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee and there. I will meet with the children of Israel, and the Tabernacle shall be sanctified by my glory. And that's exactly where this blood of the red heifer was sprinkled. Verse 4 again of our chapter. Iliasa, the priest shall take of her blood with his finger and sprinkle of her blood directly before the Tabernacle of the congregation 7 times. That was the place of communion. It was the place where God was to meet with the people and to speak with them. And it was sprinkled 7 times as a testimony to the perfect title that Israel had to have communion with the Lord. In the place of communion. So here we have the title for Communion, the title and the basis for fellowship. With the Lord is the sevenfold sprinkling of the blood of the red heifer. Then in verse 5 it says, And one shall burn the heifer in his sight. Her skin and her flesh and her blood. With her dung shall he burn. What does that speak of? Well, the sin offering was charged with the sins of the people. The priest laid his hand upon the sin offering and transferred figuratively the sins of the people to the sin offering and. The Israelites viewed the consuming of the heifer in the fire. They could see their sins consumed in the death of Christ. A wonderful truth. The place of communion. Before the Tabernacle of the congregation, they could look at that, they could see the sevenfold sprinkling of the blood. They had title. They had title to communion with God based upon that shed blood and that sprinkled blood at the very place of communion. And as they saw the flames consuming that heifer. They could see their sins, which had been transferred figuratively to the sin offering, consumed. Beautiful picture of our sins. Gone as far as the East is from the West, so far as He removed our transgressions from us. Cast all our sins behind his back and into the depth of the sea, consumed in the death of Christ. But there's more than that in verse 6. And the priest shall take cedar wood, and hyssop and scarlet, and cast it into the midst of the burning of the heifer. If you'll turn over to 1St Kings chapter 4. We'll have a passage that shows, I believe, the meaning of the cedar wood. And the hyssop. We know that the scarlet very well known figure of the glory of this world. They robed the Lord in scarlet. The Roman Empire is represented as a scarlet coloured beast.

Picture of worldly glory. And they mocked him, the King of kings and Lord of Lords, with a scarlet robe, the glory of this world, cast into the midst of the burning of the heifer. Verse 29. First Kings four. And God gave Solomon wisdom and understanding, exceeding much and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled, the wisdom of all the children of the E country, and all the wisdom of Egypt. For he was wiser than all men, than Ethan, the Ezra Height, and Haman, and Calcol and Dart are the sons of Mahal. And his fame was in all nations round about. And he spake 3000 Proverbs, and his songs were 1005. And he spake of trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall. He spake also of beasts, and a fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon from all kings of the earth, which had heard of his wisdom. So what is the cedar wood says in verse 33? He spake of trees from the cedar tree that is in Lebanon. Even under the hyssop that springeth out of the wall, from the greatest, the most majestic tree in nature, God's creation to the lowly hyssop that springs out of the wall, from the greatest to the least, Solomons wisdom encompassed all subjects in nature. And it speaks of the wisdom of this world, and that was thrown into the midst of the burning of the heifer. So as I see that heifer consumed by the flames of divine judgment against sin, I see my sins gone. I also see the glory of this world represented by the scarlet. And I see the wisdom of this world represented by the cedar wood in the hyssop, all consumed in the death of Christ. And so it says in in Galatians 6 the world is crucified unto me, and I unto the world. He gave himself for our sins that he might deliver us from this present evil world and how important that is and significant in connection with the red heifer, because there we have Christ made sin for us, the sin offering bearing our sins and consumed and the the sins gone before God. But in his death the world judged as well the world and all its grandeur, the world and all its glory, the world in all its. And splendor, the world and all its wisdom, and all its learning, and all its philosophy and psychology and all the wisdom. Of this world gone in the death of Christ, and the apostle Paul treats that. In the 1St chapter of First Corinthians we might read a few verses there. First Corinthians chapter 1. He's giving the effects of the death of Christ and the work of Christ. Verse 18. Preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom, by its own wisdom, knew not God. It pleased God by the foolishness of the preaching, Not preaching as a means, but the thing preached Christ crucified to the world. That was foolishness. It pleased God by the foolishness of the preaching. To save them that believe, for the Jews require a sign in the Greeks seek after wisdom. But we preach Christ crucified under the Jews stumbling block, and under the Greeks foolishness. But unto them which are called both Jews and Greeks Christ. Power of God. And the wisdom of God. So the wisdom of this world has been reduced to ashes in the death of Christ. And what folly it is for us. To go to this world for our wisdom, to seek our counsel from the world and from worldly sources. When we have in this blessed book all that we need for our Christian pathway. Beloved, we have all that we need right here. We have the wisdom of God in this book. We do not have to go outside of it for our counseling and for our wisdom. He is our counselor and He is our wisdom. And here we have the wisdom of God.

Recorded for us. And if they speak not according to this word, it is because there's no light in them. The wisdom of this world is foolishness with God. Let us not go to it. For help when we have problems, we have all that we need. With the Lord, I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified through faith. That is in me. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect. Thoroughly furnished unto every good work. We don't have to go outside of this book. God has given us all that we need here. What we need is to get into the book, to read it, to ponder it, to have its. Blessed precepts and true saturate our souls, and we'll have light for the pathway. Thy word is a lamp unto my feet, and a light into my pathway. So let us be delivered as we look at that cross and we see in the consuming of the red heifer. We see the judgment of God falling upon all our sins, upon Him, and the removing of our sins, the consuming of our sins, but also the consuming of all this world splendor and glory and wisdom. In the death of Christ, what? What a deliverance. Well, it's that very world through which we're passing that is so defiling. We're going through a scene filled with death and as you can picture, an Israelite walking through the wilderness. There were dead bodies lying around, sometimes just the bone of a man. Sometimes

death came into an Israelites tent, his very home, and it was defiling the presence of death, which is the wages of sin, whether it was touched or in the case of a grave, just walked over. Soul was defiled by it. We're going to look at those things shortly. But death, it is the touching of death, the proximity to death, the being in a scene where death is all around us. Young people, you are in a world that has the stamp of death upon it, and in whatever measure, we partake of the things that the world has to offer. We are in danger of defilement. And we need the water of separation. God has made provision. And that's the beauty of this chapter. The blood was sprinkled at the place of communion are titled to fellowship is the precious blood of Christ. But when a soul fails and needs to be restored, a fresh application of the blood is never what is what is used. The blood doesn't have to be reapplied because our title to fellowship always remains the same. It never changes. Failure doesn't change it. But there is something that has to be applied, and that's the water. The running water mixed with the ashes of the heifer. And those ashes contained not only the residue of the heifer, but the residue of the cedar wood. The Hyssop and the Scarlet. That's all that's applied by the power of the Spirit of God. The running water in Scripture is a picture of the Holy Ghost. And Stillwater is a picture of the word of God. But here you have, and we haven't come to it yet, but we'll read it shortly. The running water. Let's go on verse 7. Then the priest shall wash his clothes and he shall bathe his flesh in water, and afterward he shall come into the camp. And the priest shall be unclean until the even that is the one that had to do with these things. There was a measure of defilement even for him and you see this is this chapter brings out the holiness of God, that association with evil even having to do with it sometimes we have to do with. Restoring a brother. Those which are spiritual restore such in What if a man be overtaken in a fault? Paul says to the Galatians. Ye which are spiritual, restore such in one in the spirit of meekness, considering thyself, lest thou also be tempted. Well, in order to do that, the Word of God has to be applied. Has to be used. In order to restore a soul can only be done by the Word of God. And the soul that handles that situation comes in contact with the one who's defiled. Also gets a measure, gets into a measure of defilement himself because we have a nature that that responds to that. And so association with evil is defiling, is it not? Verse 9. A man that is clean shall gather up the ashes of the heifer, shall lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation. It is a purification for sin. Now that may seem strikingly strange, because it speaks of the water separation, and nothing has been mentioned about water.

Well, it says in verse 17, For an unclean person, they shall take the ashes of the heifer, the burnt heifer of purification for sin, and running water shall be put there to in a vessel. And there you have now the running water typical of the Holy Spirit mixed with the ashes of the heifer. And what do those ashes contain? The residue of the of the heifer, cedar wood, the hyssop, and the scarlet. Our sins consumed in the death of Christ. The world's glory consumed in the death of Christ. The world's wisdom consumed in the death of Christ and. The Spirit of God applies that to the soul that has indulged the flesh, going out after something that's in this world. Listen to the tempter's voice. We have three enemies, the world of flesh and the devil and. The enemy, either the Flash or Satan himself, will use the world and the defilements in this scene. To get us attracted to it and to partake of it and to touch it. And to become. Defiled, and then communion is interrupted, and then there's this wonderful provision of how that communion can be restored. Verse 10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the evening. Everyone that has to do with any aspect of this. This matter of purification becomes unclean until the even and it should be under the children of Israel, and under the stranger that sojourneth among them for a statute forever. Now he tells how defilement was contracted. Verse 11. He that toucheth. The dead body of any man shall be unclean not until the even, but seven days, seven days, a complete period of time represented here. I don't believe where to take it to mean literally 7 days, but a complete period of time. And it's it's it's a time that speaks of. God dealing with the soul that has sinned that has. Partaken of some of the defilements that are in this world and. Contacted Death. And has his lost communion and in this seven day period of time, whatever that period of time may take, we don't know how long it will take today, but it's called here 7 days. There will be two applications of the water of separation on the third day. And on the 7th day, verse 12. There will be two applications of the water of separation on the third day and on the 7th day, verse 12. He shall purify himself with it on the third day. And on the 7th day he shall be clean. But if he pure not find not himself the third day, then the 7th day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the Tabernacle of the Lord, and that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him. He shall be unclean. Is uncleanness is yet upon him. It's a most solemn thing when God had made provision. For the Israelite in the wilderness that came in contact with death in one form or another to neglect the prescribed method of cleansing. And it's a very solemn thing for us, for you or me who gets defiled. By contact with the dead. Things in this world. The scene of death. And we neglect the resource which God has given to us. Of. Having that communion restored. Remember a father, this was years back when I was quite a young man. He said to his sons, he said sons, you're going to sin, you're going to fail. I know that we all do, but keep short accounts with God. Own it right away. Confess your sins. We have that blessed verse. If we confess our sins, He is faithful and just to forgive us our sins. And to do far more than just forgive us, but to cleanse us from all unrighteousness.

From the very state that led to that fall that led to that sin. So he said, keep short accounts with God, own it, and avail yourself of the cleansing provision which God has made in His precious word. So it was the most serious thing for Israel to neglect it. It says He shall be unclean. His uncleanness is yet upon him. Now let's just Passover those 3 verses 14 through 16, and start with verse 17. We'll come back to them. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel. And a clean person shall take hyssop and dip it in the water. And sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone. Or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day. And on the 7th day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean. And even again the solemn warning. But the man that shall be unclean, and shall not purify himself. That is, he doesn't avail himself of the provision that God has given. To become clean, to be brought back into the camp. Back into fellowship, back into communion. That soul shall be cut off from among the congregation because he hath defiled the sanctuary of the Lord. The water of separation had not been sprinkled upon him. He is unclean. Now what is the third day sprinkling mean? Well, I believe it refers to self judgment. I've sinned against the grace that has saved me. I've been reconciled to God and brought into his favor and brought into nearness and communion and sweet fellowship with himself, and the grace of God has done all that brought me near. Forgiven me all my sins, set me at perfect peace with himself. And now I have indulged the flesh. I've listened to the tempter's voice. I've gone out after one of the. Sinful, defiling things of this world. And I have lost communion. And then I abide under a sense of that. For three days. And after three days? Testimony of not just competent, not just adequate, but sufficient and complete witness. My sin, I own it before God. Self judgment, I judge myself, I ablhore myself. I have sinned against the grace. That has put my sin away. And the Spirit of God, the running water, takes the memory of the sufferings of Christ. And brings to my remembrance that I have indulged the flesh. In the very thing that cost Christ those infinite sufferings on the cross. The ashes I have partaken of this cedar wood, the hyssop or the scarlet I have partaken of something of this world which has the stamp of death upon it. I have sinned, I have done that which cost him the infinite sufferings. Of the cross to put that sin away. And the Spirit brings that home in power to my soul, I think. You see a beautiful picture of that with Peter. The Lord told Peter that he would deny him, and Peter denied him three times. You

remember the account very well, and it says the Lord turned and he looked at Peter. And that look. That look of compassion, that look of love, that look which brought to Peter's remembrance. His self confident assertion that he wouldn't deny the Lord though all denied him, yet not I, he said. And now he had denied him with oaths and curses, it says. When he thought thereon, he went out, and he wept bitterly. I believe that look from the blessed Lord was the third day sprinkling. It brought home the Peters conscience that he had sinned against the love that had made him Christ's. He had sinned against the one that he loved so much. That look brought it home, but then we read that when Christ rose from the dead. We read of a secret encounter that the Lord Jesus had with Peter Simon. The Lord hath appeared to Simon all alone, private, and then he, I can just picture that conversation, the Lord says to Peter.

Peter, you've dwelt long enough upon your sin. You've applied yourself. You've judged yourself. You did the very thing you said you wouldn't do, and I told you you would. But I don't want you to dwell anymore upon your sin. I want you to dwell upon the love and the grace that's put it away now. You're forgiven. You've judged yourself. Then you have the 7th day sprinkling. You have now. Grace in the presence of sin. The third day sprinkling is Sin in the presence of grace. I have sinned against the grace that has saved me and made me his child. But the 7th day sprinkling is. No more occupation with how bad you are, Peter. No more occupation with your sinfulness. You've thoroughly judged yourself and I want you to be occupied with my love. My Grace that has brought you into blessing. That's the 7th day sprinkling, but it says that if the third day sprinkling hasn't taken place. The 7th day sprinkling cannot take place. And that ought to guard us. When we're dealing with one who is under discipline, whether it be in our family. Whether it be in the assembly that until the soul has thoroughly judged himself or herself. The third day sprinkling self judgment, abhorrence. I abhor myself. And until that third day, sprinkling has really taken place. The 7th day sprinkling cannot take place. And if we undertake to do that? And to restore the soul into communion when they haven't thoroughly judged themselves before God, and seeing the evil that they've committed as against grace. They're really not restored. And to assure them of our love. Throw our arms around them too soon. Might be very damaging. And harmful and hinder the work of God in the soul in the way of. Full and complete restoration but once that third day sprinkling and what answers to it real self judgment has taken place. Then the apostle Paul says in two Corinthians 2, You ought rather such a he said, you should show your love to him, lest such in one should be overcome with excessive sorrow and grief. You should confirm your love to him and forgive him. And restore him. That's the 7th day sprinkling. Well, what is it that defiles us? Before I ask that question, I might just comment that it's much easier to get out of communion than to get back in. And here we see in the 3rd and the 7th day sprinkling. You might see a process, it isn't literally to be taken as three and seven days, but it represents the number 3 represents the number of complete testimony. That the man has come into the realization of his sin, and the 7th day is the perfect. Time when the soul can be brought into favor and the enjoyment of favor. I remember talking to a soul once who wouldn't take his place at the Lord's Table, young man, and I asked him why. Why haven't you that you'd come to meeting was always there and he was so dwelling upon how bad he was and how unworthy he was and how unfit he was. It's something like a soul in in the process of being restored, getting to the third day and never getting to the 7th day. It's good to judge ourselves when we failed, but it's not good to be constantly occupied with how bad we are. I think of what Mr. Darby said once he said, when we've come to see that, I know that in me that is in my flesh dwelleth no good thing, and we've come to judge ourselves in that light. We thought enough about ourselves now. We should be occupied with His love and His goodness and His grace, and that's where we come into full restoration as long as we are occupied with ourselves, even in the judgment of the flesh. We haven't been fully delivered, we're not fully restored, we're not at liberty in His presence in the sense of His grace. And that's the 7th day sprinkling. So He brings us into that. It may take a time, but He brings us into that and then we can enjoy himself again.

And I want to make a comment on verse 19 it says. The clean person shall sprinkle upon the unclean on the third day and on the 7th day, and on the 7th day he shall purify himself and wash his clothes and bathe himself in water, and shall be cleaned it even. That's very similar to the consecration of the priests recorded in Exodus 28 and 29, and it says when the priest was consecrated in what is symbolical of the new birth. Is he shall be bathed in water, he should be washed all over. Now this is the very same thing that is done for the restored soul. And I take it to be significant of the truth that when a soul soul is restored to the Lord, he's back in the same place of favor and nearness and fellowship and communion that he enjoyed when he was just saved. The restoring grace of God is as marvelous and as wondrous as the saving grace of God and all how He delights to have us in His presence and to have us enjoy Himself. And so He's made provision for that. Now let's look at verse 14. How do we get defiled? Verse 11 was very general. He that toucheth the dead body of any man shall be unclean 7 days. But now in verses 1415 and 16 we have more detail. This is the law. When a man dieth in a tent, all that come into the tent and all that is in the tent shall be unclean 7 days. Death in the tent. What is the tent? It's our it's our homes. It was the place where Israel. They lived in tents, they were in the wilderness, they didn't live in houses. That was in Canaan when they entered the land, but they dwelt in tents. And now death takes place in a tent and it says all that is in the tent. And all that come into the tent shall be unclean. 7 days. Now verse 15 adds a detail. And every open vessel which hath no covering bound upon it, is unclean. Why is it necessary? Why did the Spirit of God put it this way? Add that detail. You already covered everything in verse 14. All that come into the tent and all that is in the tent shall be unclean 7 days. And every open vessel. Which hath no covering bound upon it is unclean. That singled out of everything that's in the tent, the open vessel is especially vulnerable to defilement. And that open vessel, I believe, is a picture of our children in the tent, in the home. They are very vulnerable to death in the tent. The tent is our home. It's our residence. It's where we live and death. Are those things that come in from the world into the tent which are defiling? Death in the tents? Is there death in your tent? Is there death in my tent? The literature. The things we hear, the things we look upon. Are these the things of the world, or are these the things of God? Well, if we bring into the. That which has the stamp of death upon it. Everything in that tent is defiled. Everything in the tent and everyone that enters the tent is defiled. And especially the open vessel. The open vessel takes in everything that happens in that tent. And there's nothing in that in the tent, nothing in our homes that take in that are so impressionable as our children. Everything that Daddy allows or Mommy allows must be good for me, otherwise they wouldn't allow it. They wouldn't bring it into the tent if it wasn't for my good and my profit and my blessing. That's the way they think. That's the way they reason. And so the open vessel is singled out. Oh, solemn, isn't it? And then it says in verse. 16 Whosoever toucheth one that is slain with the sword in the open fields, the open fields. That's not the tent now, that's the world. The world, and the field is the world, the open field. So here's one walking out in the open field, and he comes across one that was slain with the sword. That speaks of violence. One that was put to death by a sword. That's violence. Or a dead body, one who has just died out there in the open field. He just fell sick and died or whatever.

And that speaks of corruption. Violence and corruption. Out in the open field, that's what we see in the world. It's out there. Now, if we bring those things into the tent, if we bring violence and corruption into the tent, everything that's in the tent is defiled. Death in the tent. But here, out in the open field, you can't help but get defiled by those things because sooner or later you're going to you're going to run into it. And as we get out in the world. In school, in business, we are dealing with, we are in a world which is defiling. Filing World. Filled with death everywhere. We can control what we bring into the tent though. Now there might be someone that walks into a tent and all of a sudden

someone just dies there. Well the person that just walked in is defiled unclean. 7 days. He hasn't touched anything, but he's in that place. He's in that sphere where there's death in the tent. So how important? We can't, we can't keep from having to do with the defilement that's out in the world. Sometimes we just come across it and we may inadvertently come in contact with it. Someone may we in our hearing, utter a filthy joke. Or something like that, or a dirty picture or something that is defiling suggestive or whatever it is and it comes to our attention and it has to be judged immediately. It's a principle of death. But if we indulge in those things, if our will gets active in those things, if we go out after those things and we've touched death, then we're unclean. We've lost communion outside the camp 7 days and we need the water separation applied that third day, self judgment for what we've allowed, what we've entertained, what we have had fellowship with in the world. And then the 7th day, full restoration to communion. But there's two other things mentioned. The bone of a man. I've pondered that. And I want to give a suggestion on that in job 20. Job 20 There is a verse. And this is only a suggestion. I'm not pressing it, but I'm making this suggestion. Verse 11. His bones are full of the sin of his youth, which shall lie down with him in the dust. Now, in the margin of Mr. Darby's new translation, it reads this way. His bones are full of his secret sins. Which shall lie down with him in the dust. His bones are full of his secret sins. And I would like to suggest that the bone which is not seen, you don't see any of my bones. You know, they're there, I can feel them. They're inside. They're covered with tissue, they're covered with flesh and muscle and so on. But they're there. And they're not exposed, but they're there. And it might represent our secret sins. We sometimes think that as long as we don't indulge in sin, we're not defiled. But if we in our wills entertain sin. If we think upon it, as the Lord Jesus said, he that looketh upon a woman to lust after her hath committed adultery with her already in his heart. If I entertain that kind of thing in my will, I am defiled. That may be what is suggested by the bone of a man. As you. As the Israelite walked out in the field, the bone looked absolutely harmless. All the flesh is gone. It's been eaten off by birds or animals. But just a touch. The bone of a man. Death. Outside the camp for seven days and then he says. Or a grave. A grave, if you'll turn with me to Luke 11. Luke 11 We have the grave mentioned. Verse 42. Woe unto you Pharisees. For you tithe, mint and rue in all manner of herbs and Passover judgment and the love of God. These Archie to have done, and not to leave the other undone. Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them. So here's one walking out in the open field, and he walks over a grave. He walks over a grave where a body has been buried.

He doesn't touch death, he just walks on the ground, but underneath that ground. Is a dead body and he walks over a grave. And it's the hypocritical, self-righteous religious hypocrisy of the Pharisees that the Lord likens to graves. Religious defilement, religious defilement, the way of Cain. I think we were talking about that in our reading Lord's Day morning. The way of Cain, religious defilement, bloodless religion. Man approaching God as a worshipper. Without the precious blood of Christ, religious defilement. There's many things that we can be defiled by in connection with religion. I don't believe there's any there's ever a time when we are so little on our guard as when we have to do with religious people. And we ought to be very much on our guard. And the man out there in the field, he could walk over a grave. You're as graves which appear not they didn't even know it and they were defiled. By that religious defilement, so you have violence, man slain with the sword. Corruption, A man dead in the field. The bone may be our secret sins. And the graves which appear not as religious defilement, all these things, all these elements in the world. Can defile us and render us unfit for communion and fellowship. Sometimes I'm very alarmed at seeing some of the books that certain of the Saints have in their homes. Some of them, I was talking to a young man and he was complaining about our reading meetings in that assembly. He says they're so dry and they don't, they don't stir him up. They don't, they don't challenge him and so on. He says, there's a man on the radio that really challenges me and really fires me up. And I say, would you mind telling me his name? And he told me his name and I said, do you know that man denies the eternal sonship of Christ? Do you know that that man says that the Lord Jesus could have sinned and he's the one that you're taking your spiritual food from. No, young man. I warned him against that. I warned him against that. That's defiling to hear ministry from one that puts out that kind of thing. We have to be on our guard lest we walk over a grave and get defiled and don't even know it. Well, God has made provision for us. Sorry for going over. He's made provision for us to be cleansed when there's either death in the tent. Or we're out there in the world and we become defiled by contact with death, with some element of the world. And he's made provision. Water separation, Spirit of God brings to our memory the sufferings of Christ and what He has undergone to put that sin away, that we have indulged in our wills and become unclean thereby. And He applies that to our conscience, and we judge ourselves. And then we have the third day sprinkling, and then we come into the full liberty of grace, the 7th day sprinkling, and we enjoy His fellowship once again. My little children. These things I write unto you, that you sin not, and if anyone sin, we have an advocate with the Father, Jesus Christ the Righteous. He is the propitiation for our sins, not for ours only, but also for the whole world. If we confess our sins, He is faithful and just to forgive us our sins. And to cleanse us. From all unrighteousness. And so the restored soul was.

Montreal Conference: 1984, The Advocacy of Christ

Address—C. Hendricks

This was John Step 2. There's one, my little children, these things right, right unto you, that you sin not. And if any man's sin, we have an advocate with the Father. Jesus Christ the Righteous. And here is the propitiation for our sins, and not for ours only, but also. For the sins of the whole world. And then a verse in the 1St chapter of first John. Verse 9. If we confess our sins. He is faithful and just to forgive us our sins. And to cleanse us from all unrighteousness. Then a verse in Luke 22. Some verses. Verse 31. Luke 2231 and the Lord said Simon. Simon. Behold, Satan hath desired to have you. That he may sift you as wheat. But I have prayed for thee that thy faith fail not. And when thou art converted, strengthen. Thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the **** shall not crow this day. Before that thou shalt thrice deny. That thou knowest me. And then later in the chapter. Verse 60. And Peter said man. I know not what thou sayest. And immediately, while he yet spake. The cock crew. And the Lord turned. And looked upon Peter. And Peter remembered the word of the Lord. How he had said unto him before the **** crow. Thou shalt deny me thrice. And Peter went out. And wept. Bitterly. And then in the 24th chapter of Luke. Verse 33. And they rose up the same hour and returned to Jerusalem. And found the 11 gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And a verse in one Corinthians 15. Verse 3. For I delivered unto you, first of all that which I also received, how that Christ died for our sins, according to the Scriptures. And that he was buried. And that he rose again the third day according to the scriptures. And that he was seen of Cephas. There's one other passage that I'll just refer to. I won't read it. I know it's familiar to all of us. And that's John 13. Now what I'd like to talk about tonight. Is called in the New Testament the advocacy of Christ. That work of Christ which he's carrying on at the right hand of God to restore. US who? Get out of fellowship with himself by allowing the world. The flesh in one of its many forms. And I've read these verses about Peter.

Because we'll be referring to them as we go through the 19th chapter. Of numbers, please turn with me. Numbers, Chapter 19. Before I read this chapter, I wanted to read those passages. In the New Testament. Which answer to what we have here in the Old Testament? Numbers is the wilderness book. And each one of the first four books of Moses. We have a, you might say, a central chapter. In the book of Genesis, the central chapter is the 22nd chapter, where you have the Father. Abraham offering his son Isaac on the altar and it's a picture of the death. And resurrection of Christ. In Exodus, the central chapter, you might say the central theme of that chapter, which is the book of redemption, is the 12TH chapter where you have the Passover lamb and other beautiful picture of the death of Christ and the precious blood which shelters us from the judgment of God.

In Leviticus, the central chapter is the 16th chapter where you have the Day of Atonement. And there you have the blood carried in by the High Priest once a year into the Holy of Holies, sprinkled 7 times before the mercy seat and one time upon it, as the basis for God maintaining the relationship of Himself with His people. How could God, a holy God, dwell in the midst of a sinful people? Well, it's only through the work of Christ. The propitiatory work of Christ. That's the central chapter in Leviticus. And then in Numbers we have a central chapter which again speaks of the death of Christ and it's the ordinance of the red heifer. And that's what we're going to read tonight. It's the wilderness book and the the theme that we have before us here. Is here was a sin offering the red heifer. It's not mentioned in Leviticus when the sin offerings are mentioned. It's here in this chapter, set right in the midst of this wilderness book, and it's the provision of God for restoring to communion those that had gotten out of fellowship by contact with death in one form or another in this world. Death, a picture of sin for the wages of sin, is death. So the outworking of sin. Results in death and contact. By an Israelite as they walk through the wilderness with death in one form or another. Is a picture of what happens to the Christian in this day when we dabble with the world, a scene of death, and we become defiled and we lose fellowship. And God has made beautiful provision for restoring us into fellowship with himself, and it's all here. So here in this central chapter of Numbers we have God's provision in the wilderness when an Israelite became defiled and had to be put outside the camp for restoring that soul and putting him back in his place in the camp, in the assembly, and that God has made full provision. What answers to it in the New Testament is the feet washing of the Lord Jesus. How he would remove the defilements of this scene that we might have part with him? As the man in the glory carrying on his advocacy with the Father to bring us back into fellowship. And to me that's such a precious thought that the Lord of glory himself desires your fellowship and mine, and he's made full provision that we might be kept in fellowship and if we allow that which. Breaks the communion. There is full provision made. To restore us now, with all that is introductory, let's read numbers 19. And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eliezer the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eliezer the priest shall take of her blood with his finger, and sprinkle of her blood directly. Before the Tabernacle of the congregation 7 times, and one shall burn the heifer in his sight, her skin and her flesh and her blood, with her Dong shall he burn. And the priest shall take cedar wood, and hyssop and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh and water, and afterward he shall come into the camp, and the priests shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man who is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation. It is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes and be unclean until the even, and it shall be.

Unto the children of Israel, and unto the stranger that sojourneth among them for a statute forever. He that toucheth the dead body of any man shall be unclean. 7 days. He shall purify himself with it on the third day, and on the 7th day he should be clean. But if he purify not himself the third day, then the 7th day he shall not be clean. Whosoever catcheth the dead body of any man that is dead, and purifieth not himself. Defileth the Tabernacle of the Lord, and that soul shall be cut off from Israel. Because the water of separation was not sprinkled upon him. He shall be unclean. His uncleanness is yet upon him. This is the law. When a man dieth in a tent, all that come into the tent and all that is in the tent shall be unclean. 7 days. And every open vessel which hath no covering bound upon it is unclean. And whosoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean 7 days. And for an unclean person they shall take of the ashes of the bird heifer of purification. For sin. And running water shall be put thereto in a vessel, And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the. That were there and upon him that touched a bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day, and on the 7th day, and on the 7th day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be cleaned even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord. The water of separation hath not been sprinkled upon him. He is unclean, and it shall be a perpetual statute unto them that he that sprinkleth the water of separation shall wash his clothes. And he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean, and the soul that toucheth it shall be unclean, until even. I believe we could write over this chapter. That association with evil defiles. Just the just the contact with death was defiling and rendered 1 unclean. Even those that had to do with the cleansing of the defiled one were unclean until the even. Turn back with me to the 5th chapter of Numbers for a verse or two. Verse 2. Command the children of Israel that they put out of the camp. Every. Now that's Leviticus 13 and 14. The chapters on leprosy. And everyone that hath an issue. That's Leviticus 15. And whosoever is defiled by the dead, that's numbers 19. So the man who is defiled by the dead finds himself outside the camp with the leper and with the man with the running issue. You might say, well, I think it's far more serious. Leprosy is far more serious than just. The man that's defiled by contact with death. And I fully agree with that. Because the man with leprosy that represents a deep seated constitutional bent in the person. Yeah, he is leprous before God. And then the one with the running issue, something from within the uncleanness of the flesh coming out. But they're all free classes outside the camp. The one. That was defiled by the dead in Leviticus in Numbers 19. Was outside the camp for seven days. Says in verse 3 here of Numbers 5, both male and female shall ye put out without the cap? Shall ye put them? That they defile, not their camps in the midst. Whereof I dwell. Now going back to numbers 19.

He has the wonderful provision of God for defilement contracted in the wilderness. It may be totally unawares. A man may be walking in the wilderness, and he may stumble over a. Dead carcass or a dead body? And. I shouldn't say carcass, I should say body because it's the, it's the death of the, it's the contact with a man, dead man. That is defiling here. And he may not even be aware that he's defiled. He may not even be aware he may have walked over a grave. He may not even be aware of it, but all of these things have a meaning. And with the Lord's help, we look at them. So let's go through the chapter verse 2, Numbers 19. This is the ordinance of the law which the Lord hath commanded, saying. Speak under the children of Israel that they bring the red heifer. Now that was a female. Without spot, wherein is no blemish, and

upon which never came yoke. Why a female? Well, I would suggest that because. It brings before us the affections of Christ. The Haddish people who are redeemed in fellowship with himself. So it's a provision of God. To restore us when that communion has been interrupted by. Are are getting out of communion with himself by contact with death, by allowing the flesh, by entertaining the world. In one of its many forms, as we are so apartment to do, we're going through a defiling scene, just like Israel walking through a wilderness where death was lying around them. They could easily have. Gotten in touch with it in one form or another, and they were thus defiled. We're going through a world which is a scene of death. There's no water here. The Lord has made us, some of us, very keenly to feel the true wilderness character of things down here of late. This is a dry and thirsty land where no water is. There's nothing to feed the Newman here. And it's all a scene of defilement and the measure in which we entertain these things in our lives. Is the measure in which we render ourselves really unfit for fellowship? But he's made beautiful provision for us. He desires your fellowship and mine. And this is such a precious thought to my own soul. That He, the Lord of glory, He didn't just come down here to save us from an eternal hell, but He came down here that once He saved us, we might walk hand in hand. With himself in sweet communion. And the scene through which we're passing. He so little realize it. I speak to my own conscience and heart. We so little realize how we are affected by the very atmosphere of things that exist around us down here. Everything that we have to do with as we walk through this scene puts the world into our hearts and robs it of that part that He wants us to have with Himself as the man in the glory. This red heifer had to be without spot because it pictures Christ. There is no blemish, and upon which never came yoke. He never had the yoke of sin. He was that holy One of God, that one without blemish and without spot. He's the one that answered to what we have here. With all the affections of his heart. To restore us if something's come in. If clouds, as we were just singing, have dimmed our sight. And I'm so glad that the brother that wrote that him and we, I think you know who it was. The one who wrote it. No infants changing pleasure is like my wandering mind. Oh, I'm so glad for that hymn. Because that's the way I find my heart. And I need to be restored. And you do, I'm sure.

And God has made provision for it. Verse 3 And you shall give her unto Eliezer the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eliezer the priest shall take of her blood with his finger, and sprinkle of her blood directly before the Tabernacle of the congregation. Seven times. It's very important that the place here where the blood was sprinkled. Is the place of communion, because that's the whole subject in Numbers 19. Turn back with me to Exodus 29. Exodus 29. Verse 42. This shall be a continual burnt offering throughout your generations at the door of the Tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee. And there I will meet with the children of Israel, and the Tabernacle shall be sanctified by my glory. There I will meet with the children of Israel. Well, that's the very place where the blood here from the red heifer was sprinkled 7 times. Again, verse 4 of chapter 19, sprinkle of her blood directly before the Tabernacle of the congregation 7 times. It's the place of communion. And the seven full sprinkling shows that we have a perfect title to stand to, to have fellowship with himself. The ground of communion is the precious blood of Christ. A perfect title to be there in the place where the Lord says that He will meet with his people. And one shall burn the heifer in his sight, Her skin and her flesh and her blood with her dung shall he burn. And as I look upon the burning of that heifer, I see that sin offering with all my sins laid upon it. And I see it now being consumed by the flames of God's holy judgment against sin. And as I see that heifer consumed, I see all my sins consumed in the death of Christ, and they're gone. Wonderful truth, that in the death of Christ, that which would keep me from communion with God for all eternity has been consumed and reduced to ashes. But there's something else that was consumed in the burning of the heifer, verse 6. And the priest shall take cedar wood, and hyssop and scarlet, and cast it into the midst of the burning of the heifer. What is the cedar wood and the hyssop and the scarlet speak of? Turn with me to 1St Kings 4 and I believe we have a passage there that will help us. First Kings chapter 4. Verse 29. And God gave Solomon wisdom and understanding, exceeding much in largeness of heart, even as the sand that is on the seashore. And Solomons wisdom excelled the wisdom of all the children of the E country. And all the wisdom of Egypt, For he was wiser than all men, than Ethan the Ezra Height, and Heman, and Calcol, and Darda the sons of Mahal. And his fame was in all nations round about. And he spake 3000 Proverbs. And his songs were 1005. Now notice this next verse. And he spake of trees, from the cedar tree that is in Lebanon, even unto the Hyssop. That springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes, and so on. The Wisdom of Solomon, and when it describes the range of all that he spoke. In nature, it says, he spake of trees, from the stately cedar, the most majestic of trees in God's creation, to the lowly hyssop that springs out of the wall. All the wisdom of this world. All the wisdom of man, represented here by the. His sip the cedar wood and the hyssop, and then the scarlet, representing all the glory of this world, all the majesty of this world. As I see that red heifer consumed by the flames, I see all my sins which have been charged upon it. For it was a sin offering reduced to ashes in the death of Christ. But I see more. I see all the glory of this world, and all the wisdom of this world brought to naughty in the death of Christ.

And so Paul says to the Corinthian Saints, For after that, in the wisdom of God, it pleased God by the foolishness of the preaching to save them that believe. The wisdom of this world is foolishness with God. When the world by wisdom knew not God. It pleased God by the foolishness of the preaching to save them that believe. All the wisdom of this world, which centers in the first man. And which exalts and magnifies the first man. Man's philosophy and wisdom centers around that man. And the infinite distance and difference between all the philosophy of men. And Christianity is the philosophy of men revolves around and centers in the first man. Christianity sets that man aside and exalts and magnifies Christ. The second man and the last Adam. So as we look at the burning of the heifer, we see our sins consumed, we see the world judged. And Paul could say to the Galatians, God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world, and by which the world is crucified unto me, and I unto the world, I see the judgment pronounced upon all that is of this world. What folly then, What folly for us to go to the world for wisdom? What folly, then, for us to draw upon the world's resources for the wisdom that is to govern us in our pathway through this world. It's a path which the. The vulture's eye hasn't seen. It's a path which. Unseen by the natural eye, even the keenest eye. It's only the path of faith. That can proceed. It's only the eye of faith that can perceive that path. Well, I believe that in the cedar wood, the hyssop and the scarlet, we see all the wisdom and all the glory and all the majesty of this world reduced to ashes in the death of Christ. We lose our sins, but we're delivered from the very scene through which we're passing. It's a judged scene now. And that's wonderful to see that. Now I think of that poem. And yet outside the camp. It was there my Savior died. It was the world that cast him forth and saw him crucified. Can I take part with those that nailed him to the tree? And where his name is never praised, Is there the place for me? Nay, world, I turn away, though thou seem fair and good. That friendly outstretched hand of thine is stained with Jesus blood. If in thy least device I stoop to take apart all unawares, thy influence steals God's presence from my heart. Beautiful words of truth. And that's what we have here. That in whatever measure we stoop to take apart in that which is under the judgment of God. And I see that in the death of Christ. I render myself unfit. For that sweet fellowship. That he saved me for. Verse 7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And the man that is clean shall gather up the ashes of the heifer, now the ashes of the heifer. Contained the residue of that red heifer reduced to ashes. The cedar wood, the hyssop, and

the scarlet reduced to ashes, so the ashes speak of. What he suffered. To put my sins away, what he suffered to deliver me from this present evil world in all its glory and wisdom and majesty. That's what the ashes speak of.

Says in verse 9 again, a man that is clean shall gather up the ashes of the heifer, lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation. It is a purification for sin. In order to understand when he speaks of the water of separation there, let's read verse 17. It says, For an unclean person they shall take of the ashes of the burnt heifer, of purification for sin and running water. Shall be put there to in the vessel, so the ashes are kept up in a clean place outside the camp, but then when they are to be applied running waters mixed with the ashes and sprinkled upon the one who was unclean. Sprinkled on the third day and on the 7th day. Verse 11. He that touches the dead body of any man shall be unclean. 7 days. Contact with death for an Israelite. Rendered him ceremonially unclean and he had to be put outside the camp. 7 days. He's outside the camp with the leper and with the one with the running issue. And then it says He shall purify himself with it, that is, with the water of purification and with the ashes of purification on the third day, and on the 7th day he should be clean. But if you purify not himself the third day, then the 7th day he shall not be clean. That's peculiarly solemn to my soul. That God having made full provision for the cleansing of one that contracted defilement in the wilderness, if he neglects. To use the water purification, if he neglects to avail himself of the cleansing that God is provided for him, that he might be brought back into the camp. What does it say? Says he shall not be clean. And it says verse 20. Even stronger. The man that shall be unclean. And shall not purify himself. That soul shall be cut off. From among the congregation. Because he has defiled the sanctuary of the Lord, the water of separation has not been sprinkled upon him. He is unclean. In the most asylum team when we think of how that the Lord Jesus is on high. As a great high priest. To maintain it. In relationship with God and as our advocate to restore us should communion have been interrupted. Restore us to fellowship with the Father. Not to avail ourselves of the provision that he's made. Places are in the most solemn position indeed. As unclean and defiling the Tabernacle of the Lord. Oh, how this brings before us the importance of keeping short accounts. And we read that verse in the 1St chapter, the ninth verse of First John. If we confess our sin, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. That's the way back. That's the way to cleanse him. But then there is these cheap sprinklings. Those 17. Verse 18. Excuse me. That a clean person should take hits up and dip it in the water, and sprinkle it upon the trench, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day. And on the 7th day. And on the 7th day he should purify himself and wash his clothes and bathe himself in water. And shall be clean it. Even so there are these two sprinklings. You might say it's very easy to get out of communion. That we have on these two sprinklings, the third day sprinkling and the 7th day sprinkling.

The way back. The third day sprinkling brings before us self judgment. Remember I read that passage in Luke 22. So the Lord turned, and he looked at Peter. And Peter saw that look. The Lord had said, Peter, you are going to deny me Christ before the Costco. And Peter denied that, he said. I won't deny you. Very good. He said he changed. He went forward in the self-confidence of the flanks and found out how weak it was. And the Lord turned, and he looked at Peter, and I believe that answers to the third day sprinkling. He brought that look. Of the blessed Lord Jesus brought home the Peters conscience. The sin which he had committed that he said he would never commit. And I've talked to young men. They fallen into spin at one time to another. And they said to me, I, I, I never thought I would do such a thing. I always said I would never do such a thing. Well, they did it. He said he would never do such a thing, but he did it. Does that mean he's hopeless? No, the Lord looked at Peter and he remembered the word of the Lord. There was the Spirit of God pictured the running water applying the sufferings of Christ and all that He underwent to put away the very sin which I may have allowed in my life. That breaks the communion, doesn't break the relationship, never can, but it breaks the fellowship, and He wants that so much. The Lord looked at Peter and that looked restored. That looked brought him into self judgment and says He says when he fought Iran he went out and he wept literally. When one is under discipline. When one is away from the Lord, there has to be the third day sprinkling. There has to be that self judgment. Connection with Davidson. We have two songs. The 32nd Psalm and the 51St Psalm. I believe the 32nd Psalm answers to the third day sprinkling. And the 51St. To the 7th day thinking. But you know. I haven't talked about the 7th day sinking. It says in both. 12 He said, Purify himself with it on the third day, and on the 7th day he shall be clean, but if he purify not himself the third day, then the 7th day he shall not be king. The 7th day was when he was restored. Into communion and brought back into his place in the camp. And. Brought back into community again. But that cannot be until there's your third day sprinkling first. In other words, until there is that thorough self judgment. Still, in the presence of grace that has put the sin away. That is, I come to the conscious sense in my soul that I sinned against the grace. It has put that sin away. I have allowed the very string that caused my blessed Savior such agony and sufferings on the cross. Self judgement. We do no one a service. He has gotten away from the Lord. By trying to bring them back. Until thereones banned the third day strengthen. Until they send the third judgment of the flesh. Until they've done a thorough self judgment. Until that person has had that eye contact with the blessed Lord like Simon did, and he went out and as he stopped, go on, he wept digitally. And this spirit of God got Henry conscience. They also need. Of the sin that he had committed. But then it wouldnonet be good for us to remain. In that case, Ioneve talked to stores that they havenit taken their place at the Lords Table. And they they are, they satisfy their heads. And they say I'm not worthy, I'm such a Sinner and they're so occupied with how bad they are, which is a healthy thing to apply. But to remain there is most damaging and not the thought and mind of God.

Now there has to be another application of that water purification by the Spirit of God. And the second time we have great. In the presence of sin. Places that we are saying in the as as the reason man says he appeared to Simon. And that look before the Lord went to the sky. Redmond brought the spin that Peter had committed Henry's conscience and he thought they on, and he wept bitterly. That's the third day sprinkling, he judged himself. But the Lord didn't leave him now. As soon as he was from the dead, he appeared to sign him. And all. You've built long enough now upon your skin, and you've judged it now. Not at 10. I put it away. For all that I suffered for you on the cross, now I wanted to enjoy my love. And that's the 7th day thinking. That's great. In the presence of sin it's good to judge ourselves. And without that there can be no restoration of soul. But to remain there and not to come out of that into the sunshine of his life. Into the conscious sense of the grace that is not at all, and put it away is to fall short in the show and never restored until that takes place. Not that we have in these two beautiful. Simply on the 3rd and the 7th day. But to try to bring one down as though they've gone through the 3rd day sprinkling and they're at the 7th day point before they've really judged themselves. Is a dreadful mistake and the soul may never get restored. Until he goes back and clearly judges himself. Hey. Now let's talk in the remaining 2 minutes about what it is that defiles us. In this world. Is 15 verse 11 he that touches the dead body of any man? Shall be young teen 7 days. Then verse 14. Here we have the details. This is the. When a man dies in his tent. All that come into the tent. And all that is in the tent shall be unclean. 7 days. In every open vessel which has no covering bound upon it is unclean. And whosoever touches one that is slain with the sword in the open field. Or a dead body. Or the bone of a man. They are great for the unclean. Seven days. You'll notice in verse 16 it's the open field. The four things you mentioned. One that's playing with the steroids, one that's just dead out there. The born of a man and then going over a grave. Four different forms of death. But it's out in the open field that

speaks to the world. But in verse 14 and 15, it's the 10th. And what was the 10th? Well, that's where the Israelites dwelt. That was their home. They were going through a wilderness. They were dwelling in 10. And what does he say? This is the law when a man dies in his tent, not his dust in his tent. All that came into the tent. In all that is in the tent for the young king, 7 days. Not next day to have contact here, it's just in the. The world in one of its many forms, because that's what Jeff is the world is a scene of death has been brought into the tent. And everyone within the tent is on plane. Actually put outside the tent. Just as much as the one that actually cuts the dead body. Out there in the world as he went through the weather. Just in the tent and then it says in verse 15 and every open vessel which has no covering bound upon it is untamed. Why is that mentioned? Why was that singled out? It already said in verse 14 that all that is in the camp is unclean. 7 days. That includes the open justice. I believe the open vessel is mentioned because it is particularly susceptible to define it. It's an open vessel. Everything that brings define it into the tent that's exactly defiled the opens up. And what's the open justice?

I believe it takes children. They're taking everything. They were injustice. No covering bound upon. Whatever mother and father allow. They went to the camp. It affects them all over the defilement of the world. It defiantly them. Heavy, open death. We have no covering bound upon it. Debbie and King. Changes me to Leviticus 19 for a vote. This 19. You can keep my statutes. I should not let my cattle gender with a divorce kind. Thou should not show thy fields with lingered seed. Neither sell a diamond mingled of leaning and willing come upon the. God hate mixtures. We had in one vote. Solemn principles of truth. Thou shalt not show thy spirit with mingled peace. Christian Parents. Fathers and mothers. You have a field. The precious one. He is remarking to one just recently. When we leave this world, we don't take anything with us. But our children? As he was allergic with it. The resident of the Dark Hill. Thou shalt not throw thy field with mingled peace. Give them Christ. And then give him the word. Give them the entertainment. Give them the attractions of the world. Hit beyond the Lord Jesus Christ. And there's no provision for the flesh to fulfill the left thereof. It is death in the. Everything in the test is defiled and is closely. He opened up. It has no covering. By and deployment. Thou shalt not throw thy fields with mingled teeth. Those of us that have done this. And I'm guilty. Have had to pay a price. May God give us grace. And help it. To have that restrainment and that wisdom. And that moral code? To say no. I will not. Will win the world. Went to my camp. And if we've done it? May God give us grace. Put it away, I remember. At $2.00 where I worked for almost 30 years. When they had on the bulletin board, they had a newspaper clipping. I think it was the 50th anniversary of the advent of radio. And the newspaper headline, I remember it to this day very vividly said. Now you can bring the world. Into your home. We've gone far beyond that. Today. There are defilements today. That sadly to say. Had entered the tent. And this chapter 19 of Numbers. Says that all that is in the thing. Shall be unclean 7 days. Some of these things just Robin of spiritual discernment. The intoxicant of this world I've preached for years. In Chicago on Skid Row, and I've dealt with those that are reeling under the effect of alcohol. I can almost say that I would rather speak to one in that kind of a stupor. Than one who has been immersed in the.

Entertainment. Of modern means of communication. That has rendered. Completely taken away their appetite. Completely taken away their appetite. For the things. We cannot. Play fast and loose with divine principles. With impunity. Thou shalt not. So thye thief. With mingled feet. Ministerings of the flash 1 moment. And then expecting our children after they've been. Engage with something which is nothing but all for the place, and then sit down. We're gonna have the Bible study now, and we're gonna read the scripture. 16 numbers, 19 time is almost run out. And whosoever touches one that is flame with the sword, that's violent. Playing with the swords. In the open field or a dead body. That corruption. And this world is filled with violence and corruption. One might be walking. An Israelite might be walking in the wilderness and stumbled across a dead body and his faith has been killed by another. Violently put to death. Might stumble across another body that just died out there and it's turning into corruption. These are the 2 great principles that characterize the world. Characterize the world before Noah's Flood. Violence and corruption. Or a bone of a man. What would that speak of? But turn with me to Job 20. And I'm going to submit this to you. The thought I've had on it. The bone of the man. Now all the flesh has been eaten off by the birds and the animals out there in the field. But there's just the bone of a man, you might say. Well, that certainly isn't defiling. Chapter 20, verse 11 of Job. Talking about the wicked, and it says his bones are full of the sin of his youth. Which will lie down with him in the dark. And in the margin of the new translation, this reads. His bones are full of his secret things. Which shall lie down with him in the dust. Well, I suggest that the bone of a man might be our secret sin. You don't see my bones, they're all covered with fingers and flesh. And muscle fiber and all the bones are concealed. And we generally don't don't think that our inward thought that with your secret, which only I know and you don't know what I'm thinking and I don't know what you're thinking, that these things don't defile us. But the word of God says that a man thinketh in his heart. So is he. So I would suggest that the bone of the man may be those things which. Only God feeds our fellows don't see them. They don't know what we're thinking. If you know our thought life. Our thought life can render us unfit for fellowship with the Lord. God knows what our thought might be. In 2 Corinthians 10, the apostle Paul says bringing captive every thought. To the obedience of Christ. Let's watch our thoughts. But the guy be said once. I can't stop the birds from flying over my head, but I can keep them from building a nest in my hair. What did he mean? He can't. He can't stop the thoughts that that come from time to time. But as long as I don't entertain those thoughts, and as long as my will doesn't actively delight in those sinful thoughts but recognize them for what they are and dismiss them as being the flesh and go on in the power of the Spirit, then I'm not defiled. But as soon as I entertain those thoughts and allow those birds to build a nest in my hair, then the will is engaged and I have sinned and I am. And I need to have the water purification applied. And then the last thing he mentions the grave. A grave. Turn with me to Luke 11 for the grave.

Luke 11. Verse 44. Woe unto you scribes and Pharisees, hypocrites, for ye are as grave which appear not. And the men that walk over them are not aware of them. You could be walking and Israelite could be walking out in that wilderness and go right over a grave and not even realize that he was had passed over the grave. But the scripture says. In numbers 1916 that to. Do that rendered 1 unclean. Seven days. Just as much as touching a dead body. Just to walk over the grave. And what is it? It's religious hypocrisy. The Lord speaks so severely to these religious hypocrites. The Pharisees. And with interest, defilement is one of the worst times because we are unaware. Of being defiled. By religious system. We must be ever so careful as we walk through this world that we avoid the grave, which are full of dead man's bones and of all uncleanness, and of those religious systems which would rob us of Christ and set up the first man. They are defiling. Just because something has a religious flavor, young people do not think it is safe. One of the worst requirements is religious defilement. So you have violent corruption, secret sins, religious defilement, death in the tent our homes. Or to be a sanctuary, or to be a place where our children can retrieve from the influence of the world. Ought to be a place where they can breathe pure. Clear, clean air. May God give us grace. To avail ourselves. Give us that moral power. To reject and to refuse. To put out the evil, I was looking recently at the. And I we don't have time to look at it. That you can look at it the last chapters of Ezra, whether returned remnant that's brought home. To the Kanchi. Of Ezra that the children of Israel had. Than unfaithful in marrying screams wise. And they had to do something that was the most painful thing. I can't conceive of anything more painful. Some of them even had children by their foreign wives and they agreed to put away. The foreign why they had violated the law. And they even put away. The children that direct objects of their heart because it was forbidden of God. If we've done that. If

we entered into things which are not of God. Deuteronomy 7 says. And I'm going to read it just in closing, because it's an important principle. Verse 25. The graven images of their God shall ye burn with fire. Thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein, for it is an abomination to the Lord thy God. Neither shall thou bring an abomination into thine house. Let thou be a cursed thing like it, but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing. Well. If we've done that. In any measure, May God giveth grace. Just like the Israelites in Ezra's day, even though it is most painful to us. And requires the severe form of self judgment. And dealing with what has been allowed that is not of God. God give us grace to be. Done with it. And to go on with him. To avail ourselves of that water of purification. To see the world in all its attractions and all its entertainment and all its. Things which appeal and entertain the appeal to and entertain the flesh. To see that as a judge thing, see the death.

A queen of defilement. And God has called us to walk through it, separate from it. And if we touch it, if we get defiled by it. Had to go through this world and not get defiled by. Then there's provision made in the water purification. We want our scholarship. But how solemn not to avail ourselves. Of that water purification. When he. For us.

Hemet Conference: 2001, The Father Sent the Son

Address—C. Hendricks

I'm just going to read these verses to introduce. Subject before me. 1 John 4. Verse 9. In this was manifested the love of God toward us. Because that God sent his only begotten Son into the world, that we might live through Him. Hearing is love. Not that we love God, but that He loved us and sent His Son to be the propitiation for our sins. And then move down to verse 14. And we have seen and do testify that the Father sent the Son to be the Savior of the world. This first 2 verses I read, verses 9 and 10 says that God sent him. And verse 14 says the Father sent the Son to be the savior of the world. And this is what I have before me. I want to go through John's gospel. And touch on the verses that speak of this blessed truth. Some of them I'll just read and pass on, others I'll make comments on, but we start in the 3rd chapter of John. John's Gospel, chapter 3. And verse 17, and you'll notice as we go along that there are truths connected with this blessed truth that the Father sent him or that God sent him. And each time it's mentioned, you'll have some added truth, or normally that's the case, some added truth connected with it. Verse 17 John 3 For God sent not his Son into the world to condemn the world. But that the world through him, might be saved. We learned 2 truths in that verse and that is He didn't send him to judge, He didn't send him to condemn. But to say wonderful truth, and then in the 34th verse. For he whom God hath sent, speaketh the words of God. Not only. Did he send him not to condemn, but to save? But to speak the very words of God, this very gospel begins with in the beginning was the word and the word was with God and the word was God. And the 14th verse of chapter 1 Says the word became flesh and dwelt among us. The very word, the very one who spoke the very words of God Hebrews one starts that way God, who at sundry times and in diverse manner spake in time passed under the. By the Prophets hath in these last days spoken unto us. By. Is son. Wonderful that. What characterizes these passages is that he didn't speak through some prophet like he did in the Old Testament. But by his Son, in the person of his beloved Son. And then the latter part of verse 34, whom God hath sent, speaketh. He whom God has sent speaketh the words of God. For God giveth not the Spirit by measure unto him. In the Old Testament, the Spirit came upon a prophet to utter. A prophecy to utter something from himself and then he. He went away. But he was given by measure, in a sense. But here it says of the blessed Lord God, giveth not the Spirit by measure unto Him. The one that he sent had the fullness of the power of the Holy Spirit in His whole pathway. Now we're going to go through. This gospel, so we'll step from verse to verse. Chapter 4 and verse 34. Jesus saith unto them, My meat is to do the will of him that sent me. And to finish his work we learned 2 added truths. There He came to do the will of the Father who sent him, and to finish his work. And it's in this gospel, in his prayer to the Father in John 17, he said, Father, I have finished the work that Thou gave us me to do. And now Father, glorify Thou me with thine own self, with the glory which I had with Thee before the world was.

He finished the work and on the cross he cried. It is. Finished. So he came. What to do? The will of him that sent him, and to finish his work. We'll find as we go through John's gospel that the theme of the Father sending him, God sending him is all through, and it's really what characterizes this Gospel of John. Chapter 5. Verse. I'll start at verse. 20 For the Father loveth the son, and showeth him all things that himself doeth, and he will show him greater works than these, that she may marvel. Whereas the Father raiseth up the dead, and quickeneth them, Even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son. Now here's the verse. There's 2 verses in a row that all men should honor the Son, even as they honor the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Greatest insult that one could give to the father is not to honor the son, not to receive his words, not to believe on him because the father sent him. And that's an insult to the father to reject his son. As we read these passages of Scripture, we know these truths very well. Nothing new this evening. But precious to trace this theme. Through this gospel. And then he goes on to say. That all should honor the Son, even as they honor the Father. He that honoreth not the Son on earth, not the Father which hath sent Him, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent Me, hath everlasting life. So we're to honor the Son as we honor the Father. And to believe I'm the one whom the Father sent is to have eternal life. I think we all know that whether it says everlasting life or eternal life, it's the same thing. It's the same word in the original. And it's not that there are two different thoughts. Ye that heareth My word, and believeth on him that sent Me, more literally believeth him that sent Me hath everlasting or eternal life, and shall not come into his condemnation or judgment, but His past from death unto life. Wonderful truths. Then at the a little farther down in John's Gospel, chapter 5. He says, and I'll pick it up from verse 33. Ye sent unto John, and he bear witness unto the truth. Well let me back up, let me back up, I missed one. Let me back up to verse 30. The Lord says I can of mine own self do nothing as I hear I judge and my judgment is just because I seek not mine own will. But the will of the Father which hath sent me. Wonderful. Here was one that never did his own will. He always did the will of his father who sent him. His very words were the expression of the father, His very works were the expression of the father, and he always did his will. All right, verse 33 He sent unto John, and he bear witness unto the truth, but I receive not testimony from man. But these things? I say that you might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have greater witness than that of John for the works which the Father hath given me to finish. The same works that I do bear witness of me, that the father. Hath sent me. Very works of the Father witness to that blessed truth. And that's the theme of the Gospel of John. We'll trace it all the way through.

But He had a stronger witness even than the works of the Father. And he says, And the Father himself which hath sent Me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape. And you have not his word abiding in you for whom he hath sent. Him

you believe not, Him you believe not. A very solemn thing, very serious thing. To reject the Son is to reject the Father. To honor the Son is to honor the Father. To hear the words that the Son spoke, you're hearing the words of the Father. I've been asked so many times, will we ever see the Father? Well, in the 12TH chapter we'll come to that verse. He says He that seeth me seeth Him that sent me. Yes, we'll see the father and the person of his beloved son. God manifest in flesh. That blessed man will be in his presence for all eternity and as we gaze upon him. We'll see the father as we trace his steps, as we listen to his words, as we see the works that he performed. It was all the expression of the father who sent him. Chapter 6. Verse 29. Verse 28 Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said. Unto them this is the work of God, that ye believe on Him. Whom he hath sent. Leave on him. So simple. Whom he hath sent. Then verse 37 All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out, for I came down from heaven not to do mine own will be. And this is the Father's will which hath sent me, and of all which He hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son. And believeth on him they have everlasting life. And I will raise him up at the last day. Eternal life, the portion of those that believe I'm the one whom the Father sent. And to be raised in the last day. Blessed promise again, verse 44. No man can come to me except the Father which hath sent me. Draw him, and I will raise him up at the last day. We've come to him, beloved, because the Father has drawn us. And we've responded to that drawing pull. And now we know the one whom he sent, and we know the Father who sent him. Again, verse 57 As the living Father hath sent me, and I live by the Father, by reason of the Father, on account of the Father, so he that eateth me, even he shall live by me, by reason of me. Chapter 7. Verse 14. Now, about the midst of the feast, Jesus went up into the temple and taught. And the Jews marveled, saying, I don't know what this man letters, having never learned. Jesus answered them and said my doctrine is not mine, but his that sent me. Everything he taught was given to him of the Father who sent him. To reject what he said is to reject the Father. No doubt about it, my doctrine is not mine, but his that sent me. Again, in verse 18, He that speaketh of himself seeketh his own glory. But he that seeketh his glory, that sent him, the same is true, and no unrighteousness is in him. He always sought the glory of the Father, always did the will of the Father, always spoke the words of the Father, always did the works of the Father.

Always to be honored as the Father. Sent one. Precious, precious truth. Verse 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of myself, but he that sent me is true. Whom ye know not, but I know him. For I am from him, and he hath sent me. I am talking to a company of people here tonight that know this precious truth. That the Father sent the Son to be the savior of the world. If you don't know that truth, you're not saved. If you don't know that truth, you don't know the most vital truth that we have in the Gospel of John, that the Father sent the Son to be the Savior of the world. God sent him to give us life. God sent him to be the propitiation for our sins to meet all our needs. Chapter 7 again and verse 33 Then saith Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. He was about to return to the father. And he tells them, in a little while, I'm just going to be with you a little while longer. Then I go to him that sent me. It's because he was the sent one that he could say My father In the 14th chapter. My father is greater than I. He said, If you love me, you would rejoice because I go to my father. For my father is greater than I in the sense of his having been sent to do the will of his father, speak the words of his father, to do the very commandment of the father he was. One that was subject to the Father, but of course in his deity and his God he is Co equal. With the Father. But that verse, my Father is greater than I. I just want to dwell a little upon it. Let's just look at it. It's in John 14. We'll come back here in a moment, but in John 14, since it comes to my mind. He says in verse 28, You have heard how I said unto you, I go away and come again unto you. If you loved me, you would rejoice, because I said, I go on to the Father, for my father is greater than I. Now that Jehovah's witness used this verse to. Deny his deity. You see, they say the Father is greater than he is. Well, let's think about it a moment. In the 10th chapter, he says I and my father are one. For you to say my father is greater than I would be nonsense. I would say of course he is. He's God and you're just a creature. For any of us to say my Father is greater than I or the Father is greater than I would be a statement that is intuitively obvious. Of course he is. But here was one who was Co equal with the Father, and in a sense the sense of his humiliation, the sense of his incarnation, that he became a man, that he was sent of the Father to do the Father's will. He could say my Father is greater than I. Makes no sense for any of us to say it but for one who is equal with the Father. He's telling us of the infinite grace. You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor. That he, through his poverty, might be rich. Yes, he came to the very lowest place. You even say I am a worm and no man despised of men. That's the place he took in lowly grace. So the statement My Father is greater than I brings before us the tremendous grace of the Lord Jesus in taking that low place when he became a man, when he exchanged the form of God for the form of a servant. All right, let's go back to John Chapter 8 now. And. Verse 16 he says and yet if I judge. My judgment is true, for I am not alone, but I and the Father that sent me. Verse 18 I am one that bear witness of myself and the Father.

That sent me beareth witness of me. Verse 26 I have many things to say and to judge of you. But he that sent me is true, and I speak to the world those things which I have heard of him. Everything he said, every word he spoke, was given to him of the Father to speak. And in verse 29, beautiful verse and he that sent me. Is with me the Father hath not left me alone, for I do always. Those things that please him. None of us can say that, not even close. None of us. Here was one that was so the delight of heaven, so the delight of the Father, that He could say, I do always. Those things that please me. He that sent me is with me. The Father hath not left me alone. I do always those things that please Him, even Christ please not Himself, always pleasing the Father. Verse 42. Jesus said unto them, He's speaking to his enemies here, those that did not believe on him. If God were your Father, ye would love me. For I proceeded forth, and came from God. Neither came I of myself, but. He sent me. Chapter 9 I'm going to read from verse one because it is such a precious little portion. Bringing out this wonderful truth. And as Jesus passed by, he saw man, which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God. Should be made manifest in Him. I must work the works of him that sent me. While it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world. Now notice when he had thus spoken, he spat on the ground. The word became flesh. And made clay of the spittle. The Word became flesh picture of the incarnation. And he anointed the eyes of the blind man with the clay. And he said to him, go wash in the pool of Siloam, which is by interpretation. Sent. He went his way therefore, and washed, and came seeing. And that's how we got our eyes opened. That's how this blind man got his eyes open both physically and later in the chapter spiritually when he came to the realization that the one that opened his eyes physically. Was the sent one of the Father? And it was doing this. The spittle speaks of his word coming out of his mouth, the clay speaks of the earth. The man was made of the dust of the ground, and the Lord became a man, and he was sent here to reveal the Father to us, and that's opened our eyes as well as his. Beautiful, precious truth. Chapter 10. Chapter 10 and verse 36. Say ye of him whom the Father hath sanctified. Now there's a new thought. The Father has set him apart. And sent into the world, thou blasphemous. Because I said I am the Son of God. Sanctified and sent. Now, Chapter 11 and I'm going to pick up the story we know, the story of Lazarus. I'm going to pick it up at verse 38. Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away. The stone Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath

been dead 4 days. Jesus saith unto her, said I not unto thee, that if thou wouldst believe, thou should see the glory of God.

Jesus saith unto her. I just read that verse 41. Then they took away the stone from the place where the dead was laid, and Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always, but because of the people which stand by, I said it. That they. May believe what that thou hast sent me. If you believe that. You are among the few privileged ones on planet Earth that believe this life giving truth that the Father sent the Son to be the savior of the world. I knew that Thou hearest me always, but because of the people which stand by, I said it that they may believe that Thou didst send me. Precious truth. Chapter 12. At the end of the chapter we have some very profound and wondrous verses. Beginning at verse 44. Jesus cried and said he that believeth on me believeth not on me, but on him that sent me. And he that seeth me, seeth him. That sent me. Will we ever see the Father? We see the Father in the Son. See Him in all that He did, every step that He took when He was here, every word that He spoke, every work that He performed. It was all a revelation of and a manifestation of the Father. To see him is to see the Father. Now, the last two verses of chapter 12 are very precious and very wonderful. For I have not spoken of myself. Or from myself as a source, I think is the force of that. But the Father which sent me, he gave me a commandment, what I should say and what I should speak. So everything that he said, everything that he spoke was in obedience to the Father's commandment. He was sent here on a mission to speak the very words of the Father, to do the very works of the Father. And that was his commandment. And he did it in perfect obedience to His Father. And then he tells us what that commandment is. And I know that His commandment is life everlasting, life eternal, whatsoever I speak. Therefore, even as the Father said unto me, so I speak. John's epistle. He tells us that. Let me start it from the beginning. That which was from the beginning. Which we've heard. Seen with our eyes, which we've looked upon and our hands have handled of the word of life. For the life was manifested. We have seen. Well, I didn't quote it quite correctly, but. Very, very precious He was. He is that eternal life that was with the Father. Everything He said, everything He did, was the expression of that life, that commandment which He fulfilled in perfection, in carrying out the will of the Father, expressed what eternal life really is. And that's what's been communicated to us in the sun. We have it in the sun believing that the Father sent him. We have eternal life. I know that His commandment is life everlasting whatsoever I speak. Therefore, even as the Father said unto me, so I speak so in that blessed man as he walked through this scene. He was the very embodiment of and the very expression of eternal life. And all that he did, all that he said. Verse 16. Of Chapter 13 now. Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent. Greater than he that sent him. That implies, of course, that the one that sent him is greater. He sent him. Verse 20. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me. And he that receiveth me receiveth him that sent me. And that's the only way you can receive the Father. The only way is to receive the Son, to receive the sent one. And the greatest insult that you can give to the God the Father is to reject the Son.

Not receive him. Deny him. Verse 20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me. Chapter 14 and verse 24. He that loveth me not keepeth not my sayings, and the word which he hears not mine. But the fathers which sent me. As you read the Gospel of John and behold all the epistles, and you hear what he said. That's the father gave him that to say and. He carried it out of perfection. Chapter 15. Verse 21 But all these things he's talking about. The world here and the hatred of the world, they hated Him, they will hate us. And he says all these things will they do unto you for my namesake, because they know not him that sent me. They know not him. That sent me Chapter 16. Verse 5. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away. For if I go not away, the comforter will not come unto you. But if I depart, I will send him unto you. I haven't. It's not my purpose tonight to trace the wonderful truths connected with with the Father and the Son, sending the Spirit, the Comforter. But that's brought out here as well. Now we come to the 17th chapter, the Lord's Prayer 6 times this blessed truth is mentioned. I'm going to go through the whole chapter quickly and you can you'll notice them as we come to these verses that speak of Him as being sent. These words spake Jesus and lifted up his eyes to heaven and said Father, the hour is come. Glorify thy Son, that thy Son also may glorify thee. As thou hast sent him into the as thou hast given him power over all flesh. That he should give eternal life to as many as thou hast given him. That's how he glorifies the Father today. He's giving eternal life, the very life nature of God Himself, to those to the to those that receive the one whom the Father sent. And then he defines that life. I was asked the question at Fullerton. Did the Old Testament Saints have eternal life? And I said, well the answer is yes and no. They had the basic life that is communicated when a soul is born of God. That's the same life that we get when we're born again. But they didn't know the Father. They were like children. They were like in the baby stage. They hadn't grown up and matured into adults when they would know things that they didn't know as a child, but the basic life they had was the same. Divine Life. But it's different. The Lord said I am come that they might have life and that they might have it abundantly, more abundantly. We have the abundant life, life in the fullness and power of the Holy Spirit and we know God our father. We didn't know that and they didn't have the spirit dwelling in them in the Old Testament. So yes, it's the same life, but it's it's not in the fullness and the power that we have it. Now that the Spirit of God has come. What does he say? Verse 3 of chapter 17, he says he's speaking to his Father, and he says this is life eternal. That they might know thee, Father thee, the only true God. And Jesus Christ, whom thou hast sent.

So eternal life as we have it, as it is presented to us in the Gospel of John, is to know the Father and to know the Son when he said. To know them well, of course, that knowledge was not that of the Old Testament Saints. So there's a difference in knowledge, but the basic life is the same. This is life eternal, that they might know thee, the only true God. And Jesus Christ, whom thou hast sent, you have eternal life. You know the only true God, and you know the one Lord Jesus whom he sent. Precious, wonderful knowledge, Ever make light of it? Because there aren't too many on planet Earth that have that knowledge and that faith. I have glorified Thee on the earth. I have manifested, I have finished the work which Thou gavest me to do. And now, O Father, glorify thou Me with thine own self, with the glory which I had with Thee before the world was. Here's the Son in manhood addressing the Father, and He asked to be glorified with Him in the same glory that He had with Him before the world was. Well, obviously He's the eternal Son. Become a man. Addressing his Father, asking him to reinstate him into that glory. That he had before the world was as the eternal Son. Now he's going to be placed in that glorious man. Tremendous, wondrous truth. Glorify thou Me with the glory which I had with Thee before the world was. And then he says in verse 6, I have manifested thy name. That means the name of Father. The Old Testament Saints, they knew, They knew God as Elohim, they knew God as Jehovah, they knew God as the Almighty God. They knew him as the everlasting God. They knew him as the Most High, but they didn't know him as the Father, couldn't know him as the Father until the Son came, the eternal Son, whoever was in his bosom, who knows all that in that bosom lies and came to earth to make it known that we might. Share his joys. He says I have manifested thy name. He's talking about the name of Father unto the men which thou gave us me out of the world. These men. He's talking to those that accompanied with Him when He was here on earth, not talking about you and me, yet He brings us in in verse 20, where He says neither pray I for these alone, but for them also which shall believe on me through their word. But up till that point he's talking about the disciples that accompanied with Him when he was. Here below. He says, I've

manifested Thy name unto the men which thou gavest me out of the world beautiful in John 7 times I believe in this chapter in John 17, He speaks of us as given to Him of the Father. Those thou gavest me out of the world, thine they were, and Thou gave us them me, and they have kept thy word. How could He say that? How could He say we know all the failures of the disciples we know as. The Lord was on the road to the cross. They were arguing among themselves which of them should be the greatest? All kinds of failures. How could he say that? Because I believe, look at verse 8. For I have given unto them the words which thou gave us to me. And they have received them and have known surely that I came out from thee, and they have believed that thou didst send me. That's the cardinal truth. That marked them out as special, and that's why he could say they've kept thy word, because they believe. Thou hast sent me. Precious truth. Verse 7 Now they have known. They have known. You know these things, beloved, we know these things. World round about us. Most of them know them not. Now they have known that all things whatsoever thou hast given me. Are of thee. We know that. For I have given unto them the words which thou gave us me, and they have received them. And have known surely, that I came out from thee. Father, they have believed that thou didst send me.

I pray for them, for those who know this. I pray not for the world, but for them which thou hast given me. For they are thine and I love this interchange. They are thine and all mine are thine and thine are mine and. I am glorified in them. That could only be said of a divine person speaking to the Father, the Son equal with the Father. And he says I'm glorified in them. Think of that. Glorified in us, yes. Because of the faith. That we have to know this precious truths. And now I am no more in the world. Now he uttered this prayer in John 17, while he was here on earth before the cross. But the soul, the whole substance of the prayer, applies after the cross. After the cross, he says, I have glorified thee on the earth, I have finished the work which thou gavest me to do, only hadn't gone to the cross yet. It was still ahead of him, but in his thoughts he was beyond it. And everything that he speaks of in this prayer applies beyond the cross. After the cross. And so he says, and now I am no more in the world. He was saying he was in the world when he spoke those words. But. No, he was beyond it now in all that he was saying in this wonderful prayer. Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy own name. Those who now has given me. That they may be 1. As we are. Now he was He had kept them. Now he asked the Father, the Holy Father, to keep them. While I was with him in the world, I kept them in thy name. Those that thou gavest me I have kept, and none of them is lost, but the son of Perdition. That the Scripture might be fulfilled. Now the son of Perdition was Judas, and he was not given of the Father to that, to the Son. He was only brought into the 12 Because that the Scripture might be fulfilled when the Lord appointed Judas in John 6, it says he knew that he was a devil. He knew who he was, but nothing ever took the Lord by surprise. He knows the end from the beginning. The omniscient God. And yet infinite grace. Perfect servant. Who became man? Verse 13. And now come I to thee. And these things I speak in the world that they might have my joy fulfilled in themselves. What was his joy? It was to do the will of his father. He says that in John four we saw that verse. My meat is to do the will of him that sent me finish his work. Father hath not left me alone, for I do always those things that please Him. That was his joy. Please his father. The very thought, the very suggestion that the Lord could have sinned is blasphemy. Person that makes that statement does not know who he is. He always did the will of his father. That was his joy, That was his delight. Anything. Any other suggestion that he do anything other than that? Was rejected with holy. Because. Aim to do the will of his father. And he did it perfectly. Couldn't be anything else it. Required our salvation, the glory of God first, then our salvation required an absolutely perfect obedience, and we see it in that blessed One. And now come I to thee, and these things I speak in the world, that they might have my joy. We will. We're walking as he walked. We will. The world hates us. I have given them thy word, and the world have hated them. Because they are not of the world, but even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. That's what he said in verse 11. Holy Father, keep through thine old name those whom thou hast given me. Now he mentions it again. That thou should keep them from the evil. They are not of the world, even as I am not of the world. How separate are we to be, even as I am not of the world? That's the measure of our separation.

Sanctify them through the truth. Thy word is truth. Set them apart. Precious truth that we know the Father now. We're children, we're brought into the nearest. Most blessed relationship there is. And set them apart by. Thy word is truth. As thou hast sent me into the world, Even so have I also set them. Into the world he was sent to represent the father, to declare the father, to reveal the father. To glorify the Father. And we've been sent back. He's taken us out of it, separated us from it. And then sent us back into it to represent him. That's why he's left us here. That's why he's left us here to represent him. We're here for him, not for ourselves, not to make a name for ourselves in this world. They'd hated him and cast him out, rejected him. But to live for him, for his glory. Live together in fellowship with one another. Unity, you go on together. For His glory. And for their sakes, I sanctify myself. He sets himself apart on high to be the heavenly object of his people while he's gone. For their sakes, I sanctify myself that they also might be sanctified through the truth. We all need an object as we go through this world. We need an object. What's our object? Christ in glory. Christ in glory is our object. Paul puts it this way. 2 Corinthians 318 We all, with unveiled face, beholding the glory of the Lord, are transformed. According to that glory. His image transformed, changed. Into his image, even this by the Spirit of the Lord. And so here he says, I set myself apart. To be their object. For their sakes, I sanctify myself that they also might be sanctified through the truth. Truth of Christ in glory neither pray I for these alone now He brings us in, but for them also, which shall believe on me through their word. That they all may be 1. As thou, Father, art in me, and I and thee, that they also may be one in US. That the world may believe what that thou hast sent me. Had the Christians gone on together in unity? It would have produced this. It did produce. It turned to Acts chapter 4 where this prayer was literally fulfilled. It will be fulfilled again. In the coming day. Sad to say, right now, with all the divided state of things, you don't see it. But in Acts chapter 4. I start from verse 27. We're of a truth against thy holy child Jesus, whom thou hast anointed both Herod and Pontius Pilate with the Gentiles and the people of Israel. We're gathered together. Or to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus. When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost. Here you have a company, not just individuals, but a whole company. Filled with the Holy Spirit. The flesh was not acting. They were all filled with the Holy Ghost. And they spake the word of God with boldness. And the multitude of them that believed were of 1 heart and of one soul. Neither said any of them that ought of the things that he possessed was his own, but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Now in his prayer. Verse 2¤ John 17. He said that they that they all may be one, as thou Father are to me, and I am thee, that they all may be one in US. I'm going to read that 32nd verse of Acts 4 as it is in Darby's translation.

And the heart and soul of the multitude that believed was one. The heart and soul. Multitude that believed was 1. He prayed that they all may be 1 and that was realized in those early days. It didn't last long. Man cannot contain the blessing very long, sad to say. Going back to John 17 verse 21. That they all may be 1. As thou, Father, art in me, and I and thee, that they also may be one in US. That the world may believe that

thou hast sent me. I would have been a more powerful testimony if the Church had gone on in unity and oneness, and all the evangelists ever. But it will be realized verses 22 and 23. It will be realized in a future day. And the glory which thou gavest me, I have given them. That they may be 1 even as we are one this time in verse 21, this oneness in testimony. And now it's Oneness in glory. Even as we are one, I and them and thou in me, that they may be made perfect in one. That the world may know, not just believe it now, but the world may know that thou hast sent me. And something more. And has loved them. As thou hast loved me, the world will know that the Father sent him. In that coming day, when they see us in the glory with Him, in the same glory as himself. And they'll know, too, that the Fathers love them. As he's loved me, the Lord says. Verse 24 is the higher yet verses 22 and 3 We have, you might say, the public glory that others will look upon and gaze upon. But there's a glory that we'll have. We won't have it. We will behold it that is given to the Lord. Verse 24 Father, I will. That they also whom thou hast given me, be with me where I am. That they may behold my glory, which thou hast given me. For thou lovest me before the foundation of the world. I think that will be our special privilege to be. In His presence alone with Him to behold this glory. That the Father has given him. Now you notice in verse 11. He speaks to the Holy Father to keep. His disciples and now he talks about the world and he says in verse 25, O righteous father, the world hath not known the. But I have known thee, and. These. These have known that thou hast sent me. That's the precious. Truth, the precious knowledge that we have. Contrast with all others that don't know it. And I have declared unto them. By name the name of Father. And will declare it. The apostles declare it. Blessed be the God and Father of our Lord Jesus Christ. You don't have any writings in the Old Testament like that. That's why we don't pray Heavenly Father, we pray to the God and Father. Of our Lord Jesus Christ, that's the highest you could get. I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me maybe in them. And I in them. There's one other place, and it's in Resurrection John 20. Resurrection, John 20. I'll read from verse 19. And the same day at evening being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews. Came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you. As my Father hath sent me, Even so.

Send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye. The Holy Ghost. So we are sent by the risen Christ. Represent Him. Glorify him. Magnify him even as he did his father. And we can do it in the power of the resurrection life that he breathed into his disciples. In the power of the Holy Spirit received the Holy Ghost. Receive ye Holy Spirit. The article shouldn't be there. It's characteristic, the Spirit of God characterizing the risen life that we have in Christ. And in Acts 2, the Holy Spirit was given personally as a person to indwell them. Here He characterizes the life that we have. In the risen Christ. He sends us. What a privilege. That's why we're here, where I hear on a mission. Here on a mission. Not to exalt ourselves, not to make a name for ourselves, but to exalt him. Till he comes take us home.

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