1 Peter - Commentaries by Paul L Johnson

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I want to read first of all in the First Epistle to Peter. Chapter One. First Peter one. And we'll read verses 9 through 12, receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you? Searching what or what manner of time the Spirit of Christ which was in them did signify. When it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. Which things the angels desire to look into. And we read a passage in the Epistle to the Ephesians. Chapter 3 and the 1St 10 verses of this third chapter of the Epistle to the Ephesians. For this 'cause I, Paul the prisoner of Jesus Christ, for you Gentiles. If you have heard of the dispensation of the grace of God, which has given me to you word. By revelation He made known unto me the mystery as I wrote afore in few words, whereby when you read, you may understand my knowledge in the mystery of Christ. Which in other ages was not made known under the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the Gospel. Wherever I was made a minister according to the gift of the grace of God-given unto me by the effectual working of his power. Unto me, who am less than the least of All Saints, is this grace given. That I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery which from the beginning of the world has been hidden. God, who created all things by Jesus Christ, to the intent that now, under the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God. And one other passage in First Corinthians chapter 10. Rather First Corinthians Chapter 11. We'll read the 1St 10 verses of this chapter. Be followers of Maine, even as I also am of Christ. Now I praise you, brethren, that you Remember Me in all things, and keep the ordinances as I delivered them to you. But I would have you know that the head of every man is Christ, and the head of the woman is the man. And the head of Christ is God, every man praying or prophesying having his head covered. Dishonored his head. But every woman that prayeth prophesied with her head uncovered, dishonored her head. That is even all one as if she were shaved. For if the woman be not covered, let her also be shorn. But if it be a shame for a woman to be shown or shaved, let her be covered. For a man indeed ought not to cover his head, for as much as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on her head. Because of the angels. Perhaps you noticed her in the reading of these passages. We have the angels brought before us in in each one of them. And no doubt the angels referred to here are those angels who are not fallen angels. So we know in Scripture we have we have those who are who are fallen angels. Though we read of the devil and his angels. No doubt that is. A. That fall occurred before man was created, when Satan. When iniquity was found in him. And we know that he was the anointed cherub, and every precious stone was his covering. And yet iniquity was found in him, and there was a rebellion against God. And doubtless there were angels who joined with him in that rebellion. And they're angels that are spoken of who kept not their first estate. And their angels are spoken of who are kept in chains of darkness, reserved in judgment. But I'm not going to talk about angels that are associated with wickedness, are associated with Satan. But we find in Scripture that there are angels.

Who are characterized by doing the will of God. I believe that's Psalm 103. That's what characterized the. The unfallen angels that they do the will of God. But another thing we find in connection with the thought of angels is that I believe the angels represent heavens interest of what is transpiring or taking place on earth. The angels are observing and it's not only that they're observing, but I believe they represent the fact that there is an interest in heaven. As to what is going on on Earth. And. Not just necessarily the events that are taking place among the nations and the world at large, but when I speak of Heaven's interest, I believe they represent what belongs to heaven, that is, what is of special interest to heaven. And I thought that this might be a little. Hint, as it were, to us to give us to realize what it is. That God takes great interest in what is found here in this world. You know, as you look around in the world, there's many things going on and there are many organizations and their, their nations and their religions and there's, there's all sorts of activities and going on in this world. And different persons have different interests. And I suppose everyone in the world has some things of interest to him. Outside of even his family, they find there are certain things that they take up as an interest and and they pursue them. Well, God has interests in this world. He has things that are special interest to him. And I believe the angels represent that interest. And where we find the angels being occupied with something here on earth, people or events or whatever it is, it would represent that that has a special interest before God. There's a special interest in these things. I thought this evening we might touch upon these three portions that we have read where we have the. Interest of angels spoken of as bringing before us not only the fact that angels are actually observing. But that it represents what is of great interest to heaven. And I believe this ought to be encouraging. Well, we know that there are things that God has or that is to him of great interest that people of this world could care less about, have no real interest. In fact, we we find in Scripture that what is of great interest to heaven and what the angels are looking into, are observing and have an interest in, are not the things that are of interest to man. When I think of the interest of the angels, it goes even back to creation. Of the as we read in the book of Job, that when this world was created that the the sons of God shouted for joy. But I think especially the great interest that the angels exhibited. When the Lord Jesus was born into this world, you remember there the heavenly hosts were seen there. And praising God and saying glory to God in the highest and on earth, peace, goodwill toward man, or good pleasure in man. And what a rejoicing it was for the angels, as they they saw here on earth that which was of of great interest to them. Because we read in the first epistle to Timothy in chapter 3. Great is a mystery of godliness. God was manifest in the flesh. Justified in the spirit scene of angels. He was seen of angels, I have no doubt, but what the angels? Of course they knew that that one who was born in Bethlehem's Manger was none other than God himself. God manifested the flesh, and perhaps it might even be said that the angels had never really seen God. Now they see him, but they see him in manhood. They see him born into this world as a man, and we we know that all during the. Pathway In the life of the Lord Jesus, the angels were constantly observing.

We read of the angels ministering to Him. We read of angels strengthening him. And we read at the end of his pathway in the Gospel of Luke that he was taken up to heaven. No doubt it was the angels who took him up into heaven, because the Angel started from the very beginning of his pathway and celebrating the fact that that God had expressed His good pleasure in man because his beloved Son was born into this world, the only begotten Son of God. Here he is seen in this world now, and God is expressing His good pleasure in man. That he would become a man in this scene. And they followed him in all of his pathway as he passed through this scene. And they, they observed, they observed the Lord Jesus in his obedience and in his submission, and in his going about doing the will of God as God would have him to go about doing good, healing those that were oppressed of the devil. No doubt they looked upon that pathway with great delight. I think of that expression scene of angels. How they observed him because. God had expressed heaven's delight, his own delight. This is my beloved Son, in whom I am well pleased. And the angels would observe everything in connection with the pathway of the Lord Jesus. As showing the great interest that heaven had. But you know when the Lord Jesus was born into this world. There wasn't a great stir as far as the world was concerned. In fact that event was, well, it was no event as far as the world is concerned. It was very uneventful as far as this world was concerned. And we read that there was no place for him at the end. So we see that that which is of interest to heaven is, has no place as far as the interest of this world is concerned. And I was struck one time. When I was in university. And studying the classics Greek and Latin and reading the. The Greek authors at that time, I'm in classical Greek authors and I read some of the authors that wrote that were even contemporary with the with the life of the Lord Jesus and they never make any mention, no mention whatsoever. They they speak of events that were going on. They speak of other men who were. Who were great men in that day as far as the world was concerned, and they make no mention. Of Jesus, no mention at all. And it struck me at the time. That, that, that which was the, you might say, the greatest interest to heaven, that which the angels were observing and had great interest in. The historians, they had no interest at all. It did not create any interest in their minds at all, but in the interest of heaven as they look down and observe the Lord Jesus passing through this scene. And he was here for God. That's the wonderful thing. And I thought the angels for the first time. They saw a man in this world holy for God and maintained everything that was of God. You know, I, I think when we observe the life of the Lord Jesus, sometimes we we perhaps overlook some things that are important. In Christendom, the average person in Christendom, if you were to ask them to. To give a delineation of the life of the Lord, they would speak about His. Raising the dead, They would speak about his healing the sick. They would speak about his compassion upon the widows. And that's all true, and that's all well and good, but they completely overlooked the fact that he was a man here who maintained every institution of God. It struck me one time in reading in the Gospels about the Lord Jesus and all of the things that he did, that if a man came to a city, any city, city where this city right here, and he was able to heal all the sick people in this city. And open the eyes of the blind and the ears of the deaf, and give the dumb to speak. And he went about doing good to everyone. I believe he would be a very popular man. I really believe he would be a very popular man. I don't think people would speak I'll of him. Everyone would say he's a wonderful man That's wonderful. He wouldn't have an enemy in the city and someone might think well that's what the Lord Jesus did and why was it that he was so hated? Well, I will tell you why he not only did that, but he maintained everything that was of God. In other words, if if God instituted.

If God had set up the temple. And he had given the character of the temple. There was a House of prayer and a holy place. Others might come in and out of that temple and they saw the money changers. They saw those that were buying and selling there, you know, but it didn't bother them. But when the Lord Jesus came in there, he says this can't be. This is not right. This is the House of God. And what did he do? Why, he overturned the the tables of the money changers and he drove the animals out. And he he said that that they had made this the House of God, a den of thieves. In other words, he not only did these wonderful works to men in helping them, but he maintained everything that was of God. And you take, for instance, marriage. There were those that came to him and spoke to him about marriage. And he set out marriage as it was in the beginning. Oh, they brought up about Moses and so forth, but he took them right back to marriage in the beginning. And we find all the way through, even as to those who sat in Moses seat, you remember the Pharisees and he told his disciples that as sitting in Moses seat in the place of authority, he said submit to them whatever they bid you do do but don't do after their works morally, but where they had official authority. He never encouraged anyone to be an insurrectionist. He never encouraged anyone to. To to go against the government or to go against the authorities. He never encouraged anyone to. To be an activist and things like that. No, he encouraged, he told them to render under Caesar the things that are Caesar's. And this is really what incurred the wrath of men. What incurred the wrath of man was not the healings, the compassion, but it was because he was a man who maintained what was of God. Every institution of God he preserved and he walked according to God. And that's why it says. 69 The reproaches of them, that reproach thee are fallen on me. That's why he was, That's why he was hated rather than revered in love. Because of the enmity of the human heart toward God, that rebellion against God was vented toward him. Because here was a man, you might use the expression, who dared represent God in this world. He dared to stand up for everything that was of God. And he did. He maintained it well, I believe. The angels. Scene of angels they saw a man here that was not only filled with compassion and love and loneliness and meekness and humility, but a faithful devoted man to God and a man who maintained everything that was of God. What a unique man the Lord Jesus is. Well, the angels observe that but now the angels are the Lord Jesus has gone up to heaven and as I mentioned the the way it's presented. Gospel. It says he was taken up to heaven. The angels. Took him up into heaven this one who the earth is rejected. He was received up in glory. That's what we have in first Timothy 316 after we passed after the Spirit of God brings before his pathway here it says he was received up in glory. So he's up there now. What is it that is of interest on heaven the interest of heaven on earth turn back to. First, Peter. The first portion that we read what we have here, Peter says in verse nine that we have received the salvation of our souls. And that salvation the prophets inquired and searched, who prophesied of the grace that should come unto us? Searching what or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow, unto whom it was revealed, that not unto themselves, but unto us, they'd administer the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. Now it's these things that it says the angels desire. To look into these things are not for angels, no. This is the grace of God that comes unto us to you and me. This is the the grace of God, what the grace of God has brought to you and me. And it's the things that have been reported unto us. Now the Holy Spirit has come down from heaven to make these wonderful heavenly things known to you and me. Now when it says.

By them that have preached the gospel. We don't want to restrict that to the to just the truth of Christ dying for our sins, but I believe the gospel in its fullness, the gospel in the in the full breadth of it, brings before us all of the benefits. Everything that accrues to you and me in the way of blessing as a result of that work on the cross, it all flows from the from the work of the cross. But my what a what a ever widening and deepening blessing. You might say sort of like, you know, the water that came out of the house and temple in the in Ezekiel there when the water came out and how that it increased in the in depth as you went and finally you got into waters to swim in. I believe that's really the thought of what flows out from the cross, from the work of the Lord Jesus Christ. We might say that when we first, when we first enter into the

truth of the gospel, the great thing is our sins are forgiven. How wonderful that is. I suppose that's where every believer begins, with the joy of his sins forgiven. That he's not going to be judged. He'll never come into judgment. His sins are all forgiven. But the water gets deeper and we see that there's more to the gospel, there's more to the benefits that the gospel proclaims. There's more that comes from the the work of Christ and that how it brings us. Into the presence of God, taken into favor in the Beloved, and how it unites us to Christ himself so that we're members of His body. And how that we are so brought before the Father that. He can identify us with Himself as his brethren, so that his Father is our Father, and his God is our God, associating us with Himself. He's not ashamed to call us brethren and then to see our place already seated in the heavenlies in him, and that we're going to be united to him as his bride, and come forth and reign with him well. And not only that, but the Holy Spirit. And when I say the Holy Spirit, that's the. Designation of the person. The Spirit of God, and he's called the Holy Spirit, but we find in Scripture that he has spoken of as the Spirit of Christ too. In fact, right here in this verse 11, searching what or what manner of time the Spirit of Christ which was in them. Now we know that. These men who wrote scripture, that's what they're referring to, the men who wrote the Old Testament scriptures, they were moved by the Spirit of God. That's what we have in the second Epistle of Peter, the end of chapter one. We might just read that in second Peter at the end of chapter one. And verse 21. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But here in this chapter, the 1St chapter of Peter in verse 11, he refers to the Spirit that was moving them along as the Spirit of Christ. But I believe it's called, he's called the Spirit of Christ here because the Spirit moved those men to right of Christ. It was the Spirit giving testimony to Christ. He's called here the Spirit of Christ and we know it was the Spirit of Christ in Noah. We read again in second Peter, or rather First Peter. It is there when when Noah preached. Speaks of the. We might just refer to that in the third chapter. Of this first epistle. And verse 18 For Christ also hath once suffered for sins that just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. And the King James translators are accurate in putting a capital S there with spirit, because it's the Holy Spirit quickened by the Spirit, the Holy Spirit. Now notice by which that is this spirit. Also he went and preached under the spirits in prison. And when did he do that? Verse 20 tells us it was in the days of Noah when the long-suffering of God waited in the days of Noah.

When when Noah preached, he preached in the power of the Spirit which is spoken of here is the Spirit of Christ. That spirit that was to was to animate, you might say, and which was to be the power in which Christ went about as a man in this scene was the spirit that worked in Noah, or was in Noah when he preached to those souls in his day. And it was the spirit that was working in these men of old and writing the Scriptures. And telling about the grace of God that was that was to be brought to you and me. But there's another. Place in which the Spirit of Christ or the Spirit is spoken of as the Spirit of Christ. And that's Romans 8, when it says that if any man have not the spirit of Christ, he is none of his. The believer has indwelling him the Spirit of Christ, the same Spirit that was in Christ as man here below, the same spirit that begat the Lord as to his humanity. That holy thing that shall be born of thee. The Angel told Mary that that it that the Holy Spirit would come upon her, and that holy thing, the the humanity of the Lord Jesus was conceived of the Holy Spirit. And that spirit? By which the Lord was born, as to his humanity, and that spirit that came upon the Lord Jesus at his baptism as a dove. Is the same spirit that indwells you and me the Spirit of Christ? What a wonderful privilege. Now these are some of the things that have been reported to us. By those who preach the gospel with the Holy Ghost sent down from heaven. Why these? They would have never known these things except it was the Holy Spirit making the known. Turn back to the Gospel of John chapter 16. John 16. When the Lord is speaking to his disciples and verse 12, John 16 and verse 12. I have yet many things to say unto you, but you cannot bear them now. How be it when He, the Spirit of Truth, has come? He will guide you into all truth. For he shall not speak from himself. It should be. But whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify Me, for He shall receive of mine my themes, and shall show it unto you. All things that the Father hath are mine. Therefore said I, that He shall take of my or my things, and show them unto you. Oh, think of that. That the themes of the Lord Jesus. The things of the Father, the things that belong to them. Are to be shown and to declare now by the Holy Spirit that has come down from heaven. Well, these are wonderful things, and I believe that we have them unfolded to us in the epistles. Paul or the Lord said you cannot bear them now. They couldn't bear them now. It's only when the Spirit is come. And now they have been unfolding. We are those who are in the benefit of the full unfolding. Of the things of Christ, the things of God, the things of the Father, the full revelation, the whole council of God. These things have been brought out now. And you know, angels. Find have an interest in that because there is nothing in this world to compare with it you can read. All that man has to offer, you can take up. You can take up every or any interest that man has in this world. You can take up every hobby. Or whatever it is. And nothing compares with what God has made known to us recorded in this precious book. That which has been reported by those that preach the gospel with the Holy Ghost come down from heaven. And you know, I believe that this should stir up our hearts to a greater interest in these things, to think of the things of Christ, the things of God, all made known right here in this precious book. You know, I've often thought. That if, if one had an invitation by the president, well, I'm thinking now of the president of the United States. You could use the illustration here of your prime Prime Minister and what they call him. But anyhow, the the head of the state, if you had an invitation to come to visit with him And he said, I'm going to I'm going to tell you everything of how I feel about.

About government and about the country. Not what he says publicly, you know, for, for consumption by the public, but to, but to make known his, his real thoughts and his real feelings. Well, I'm sure that most people would say, oh, that would be a very interesting thing to be able to. I'd really be interested in hearing what he really feels, what he really thinks, what his real interests are, what his real thoughts and feelings are. Well, you know, that's what we have now. We have the. The thoughts, the mind, the heart, everything that. That the father has and the son has. They are revealed now to us. They're found in the word of God. I believe it's all told forth. You know, sometimes we we have we see here. I've seen hymns that speak about how much we're going to learn how much we're going to enter into when we get to heaven. Well, I'm not saying that we that we enter into everything here. But sometimes I I fear that there is a feeling of of. Something like this, that while we're down here, there is really nothing for us. We are going our way. We're on our way to heaven, and we're going to get to heaven one of these days. But in the meantime, we're just poor sort of paupers going through this scene. But it isn't. So these things, notice it's by the Holy Ghost sent down from heaven. These things have been brought down now. Into this world. That's what I like to think of it. These precious things have been brought down right here in this world where we live. We don't have to wait till we get to heaven to know the things of Christ, the things of God, what is in His heart, what is in His mind, what His purposes are, what His counsels are, what He thinks of us, how acceptable we are. One could go over all of these subjects. What a wonderful revelation. Now the angels, it says they desire to look into it. And I've opened that too. You know, it's, we find sometimes that that that's the case. You know, a person perhaps, and I've heard of this of individuals, an individual who perhaps is living in in a very fine house. It belongs to a noble family and he lives in a very fine house and he has a beautiful, a beautiful house and maybe beautiful paintings and beautiful furniture and everything is ornamented and. He could care less about it, no interest, someone else coming from the outside. And he comes into that house and he says, my, what a beautiful place. And he's interested in everything there. He's interested in the antique furniture, he's interested in the paintings and the and the beautiful carpentry and everything, the cabinet work. Sometimes those who have great possessions don't have any real interest in what they have. And I fear sometimes it is with

us. The angels don't possess these things. These things that have been announced by the Holy Ghost that come down from heaven do not belong to the angels. That is, it isn't their possession, but they're interested in it. They're looking into it. And I trust that we would have an interest in them too. Would have an interest in them too Now turn over to Ephesians. We have the interest of angels mentioned again the word angels are not is not found here, but I think that the. They are referred to in verse 11 rather verse 10. Is where the angels are referred to. When he speaks to the principalities and powers in heavenly places, that's angelic beings. They are spoken of. Here is the principalities and powers, angelic powers and principalities. The good angels, of course, And he says to the intent, that now that is the present time unto the principalities and powers in heavenly places might be made known through the Church. The manifold wisdom of God. They are interested here. Their interest here is in this expression, the manifold wisdom of God, the wisdom of God. They're interested in this particular expression of the wisdom of God. I see the wisdom of God has been expressed in various ways. The wisdom of God was expressed in creation.

It was by wisdom the world was created. I believe the wisdom of God is was demonstrated in salvation. We read that in First Corinthians. One you know. I can't quote it, but I'll read it. In First Corinthians chapter one, we have the wisdom of God in regard to salvation. For after that, in the wisdom of God, the world by wisdom knew God. It pleased God by the foolishness of preaching to save them that believe. And he says that after that in the wisdom of God, you see, in the wisdom of God's ways, he allowed man to. To show how bankrupt he was. And then he comes in with the gospel. So the wisdom of God had been expressed in various ways, but there is a particular way in which the wisdom of God is displayed in the church that the angels are interested in. That's why it says that it might be known by or through the church. They're they're learning something through the church. They're learning a particular wisdom of God that spoken of here is a manifold that is, it's all various. It's not restricted to one particular thing, but it's it's a fullness, it's a wisdom. That goes beyond even the creation and I believe goes beyond redemption. It goes beyond that. The manifold wisdom of God and it's being seen or it's being learned by the angels in the church. They're observing it in the church. That's God's thought. Now, what is this? Well, I believe in this wisdom if you'll turn to the first chapter of Ephesians. Verse 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. Now I'll explain what I mean in in reading this, and connecting it with that manifold wisdom. What the apostle is saying here is this. That God is made known to us. The secret of his will he makes known to us. What He had in mind from the very beginning, when He created the world and placed man here, God had a great purpose in mind. He had before him the thought of a of a scene of glory. With everything headed up in a man, everything headed up in a man, the man Christ Jesus. Both which are in heaven and earth, everything ranged under his headship. Everything governed by him, everything deriving from him. Everything receiving its impulse from him, He would be the center of everything. That's what's involved in the expression to gather together in one. You'll find that in Mr. Darby's translation. I believe he has it to head up all things in Christ. That's really the thought. Everything is headed up in Christ, both which are in heaven and which are on earth. That was the great. Principle that the great thought that God had, and we know, of course, that this is going to be demonstrated. In the coming Kingdom, as we speak of it, often as the millennial reign of the Lord Jesus Christ, everything is going to be headed up Him. God is going to have a public demonstration. In heaven and earth of the headship of Christ. In other words, that's going to be the display, I believe, of the greatest wisdom of God, the all various wisdom of God. All of the ways and thoughts of God sort of culminate in that thought of everything being headed up and centered in Him. Because you see up until the Kingdom. Many things have been accomplished. But right now, the while we know that redemption has been accomplished and souls are being blessed, yet the place that belongs to the Lord Jesus is not being fulfilled. There's there's something lacking, but I believe they're in the Kingdom. Every thought of God is going to be fulfilled. Everything in that that God has had in his thoughts down through the years, the thought of a king. The thought of headship. The thought of administration. Everything righteousness and peace and joy and all of these things derive from Christ as Head.

The reason there's going to be peace. The reason there's going to be prosperity, the reason there's going to be joy in the Kingdom is because everything is derived from Christ. He's the head. Everything derived from him. Nothing is derived from man. Fallen man, everything is headed up in Christ, Everything is derived from Him. That's the thought of head. That's the I believe the demonstration of the public demonstration of the manifold wisdom of God. The word is going to see how that everything can be a peaceful and with joy and with equity. Things don't have to be now you know today. The government and those who have responsibility in government have to admit that whatever measures are introduced in the way of of the financial world and in the way of of their program for people's benefit, everyone doesn't benefit whatever program is instituted someone. Comes out on the short end of the stick, so to speak, no matter what the whether it be capitalism or whether it be socialism or whatever it is. But God is going to demonstrate in the Kingdom how that how that everything can be equitable, everything can be righteous, everything can be peaceful and all of these things at the same time because everything is headed up in Christ. When I turn back to the third chapter, see, that's future. That's a future day when everything is headed up in Christ. Heaven and earth is future. But verse 9. Of chapter 3 says. That Paul wanted to make no make all men see what is the fellowship or the administration of the mystery. Now that word fellowship here I'll have to make a little criticism of the King James translators. That word fellowship is the same word if you look back in verse 10 again of chapter one. As the word dispensation there. When he says that in the dispensation. And over there it says fellowship really both of them is the thought of it is administration that in the administration of the fullness of times. And in Chapter 9, verse nine of chapter 3, it's the administration of the mystery. Administration. That means that something is put into effect. Like when one, when a, when a man comes into office, I know they use the expression over in the States, they speak of the present administration. They're referring to those who are in power and they have instituted a certain line of things governmentally and they're administering the affairs of state according to their political philosophy. And that's the thought of administration. And so the administration of the fullness of times is when everything is headed up. But there is a present administration in verse 9. And that is the mystery. The mystery which was kept secret, that was hidden God. And what is this mystery? This mystery is Christ in the church. This mystery is the Church joined to Christ and He. The head so that the assembly draws everything from. Its head Christ. So the angels are seeing now a little preview of the Kingdom. They're learning now what is going to take place in the Kingdom when the whole heaven and earth derive everything from Christ, when all is under his direction and everything comes from Him. This is the this is the thought of the mystery, that the assembly here in this world derives everything from Christ and is under his direction, under his headship. Well, that's an interest. That's a, that's a thing, that's a wisdom that is of interest to these angels, and they're learning that. At least this is what should be the exercise of the Saints. And I thought, you know. In this city, as well as others where they're Saints gathered to the name of the Lord Jesus Christ. We know that in general, there's no really no interest in our gatherings. They're not. They have. They could care less, I suppose. Generally speaking, people in this neighborhood, they may know that there's some people meeting over here, but there's no real interest. They could care less as to how we meet, what we're concerned with, what we're exercised about.

What we seek to go on with, but that isn't true of the angels. That isn't true of the angels. They are very concerned. They are very concerned because God would have them to observe this great truth of the mystery of the headship of Christ. And they would be very interested to see Saints moving under the headship of Christ, deriving everything as to their walk in their ways and their surface, their worship, everything deriving from Christ and not from man. Deriving nothing from the scene around them. They do not find anything that they take up with. They do not do not find the source of it in the world. The source of it is Christ. I believe that's what's involved in holding the head in Colossians. It means that the Saints derive everything from Christ. The way they live, the faults they have, the interest they have, the company they keep, everything is in connection with Christ and under His headship, whatever He directs them in the Word. They. Under that direction, and the result is of course there is peace, there is joy, there is that which is glory to God and the angels. I believe the principalities and powers are observing that they're observing this manifold wisdom of God in the Saints here below. It's of great interest to them and I believe as a result should be of great interest to you and me and a desire to to go on. In that pathway of being subject to him as head and deriving from him his head because it's a great interest. To heaven, even though it may not be to those roundabout in this world. When I turn over to the passage in First Corinthians 11. Like just touch on this one here briefly another. Matter that the angels are concerned about. We read in verse 10 of this chapter. This pairs out the woman to have power on her head because of the angels. I believe that indicates that the angels are observing this order. And I suppose that what really aroused the interest of the angels in regard to this. You see, the head covering is in connection with the thought of the order of God in creation here in this world, the order of God that prevails in this world. In regard to man, not just Christians, God has instituted an order in this world in regard to mankind, if I can use that expression. So much so that when the Lord Jesus became man, he was subject to that. Why do I say that? Well, we read here in verse three, the end of the verse, that the head of Christ is gone. Now you couldn't make a statement like that before the incarnation. Before the incarnation he was not. You couldn't speak of God as being his head, but when he became a man, he came into that scene where this order of God had been set up, that God is over all and man is subject to God and he was to derive from God. That's why when the Lord Jesus, as we read in John's Gospel, he said I can do nothing of myself, he derived everything from God. There's a man. He would do nothing of his own will, but he derived everything from God. He had God as his head. He had God as his head. Now we know that, of course, that when he became man, when the Word was made flesh, he was the first born. That is, he had the preeminent place, it's true, but nonetheless He took the place in manhood of having. God as as his head. It says here the head of Christ is gone. Well now in this order of things here. We read in verse three that the head of every man is Christ. Now Christ has come into that place of headship over man. We might read that verse in Colossians because I believe this is what is involved in Colossians chapter one. And verse 15. It speaks of the Lord Jesus, who is the image of the invisible God. The first born of every creature.

When he became man, he took the place of preeminence. First born, of course, doesn't mean. 1St in time. It means first in preeminence. David wasn't the first born of Jesse, but in the Psalms God says that I will make him my first born higher than the kings of the earth. That's the thought of the first barn. It means as to preeminence. And even though he became man and he came into that Arbor of things where man was subject to God, he was preeminent and he, he becomes the head of every man. Not only Christians. And in the Millennium, he's going to demonstrate that headship. But he's the head of every man, and we read that the head of the woman is the man. The head of Christ is God. Now this is God's order in creation down here. This is God's order in creation. It's it's not only God's order in the assembly now it's taken up in the assembly, of course, because you see, the Saints are to take their cue from the Lord Jesus to maintain every institution of God. I believe that's important. Everything that God is instituted. It's the responsibility of the Saints to maintain. You see, marriage for instance, is not a Christian institution that was instituted of God long before Christianity was known. The family is not a Christian institution. The family was an institution of God long before Christ ever came. And this order here of the man being the head of the woman. And was not, is not a Christian institution. I mean by that it's something that God instituted long before Christ came. And it's it's the order that God has set up in this world for man marriage. The family and the headship of man so that. It's a violation of the rights of God, even for the unsaved, those that are lost, to violate this order. And certainly it would be a dishonor to the Lord for the Saints to violate it, even though it's not a Christian institution. Just as when the Lord was here, whatever God had instituted on earth, he, he preserved it. He, he, he knew that it was an institution of God and he preserved it. And so God would have us to preserve that institution. And that is why, of course, that the woman is to have the head covering the sign of authority. That's the word in verse 10 when it says power, there is literally authority, that which is the sign of being. Under the authority of man. Not just because that they're Christians. Of course the Christian does it. He wants to please the Lord. But this is really God's order in creation. And you know, the thought of the thought of being under headship does not imply inferiority. You know what I mean. The fact that the head of the woman is the man does not mean that the woman is inferior. And for a woman to take that place of acknowledging and owning that headship does not, does not mean that she's taken an inferior place. For instance, Christ, when he took the place of coming under the headship of God, that didn't mean he was inferior. It did not detract from the truth of His person. He was number less God in that place than He was before. He was God here manifest in the flesh. He was God on earth as much as He was God in heaven. He never ceased to be God. Even though he took a place of subjection. He took a place of coming under the headship of God that did not take away from the truth of His person. And so I believe that that we can see that coming under the headship of another does not involve inferiority and it's not taking a place, you might say, belittling one. Sometimes I think some have the feeling that if that if the woman recognizes the headship of man, that it belittles the woman. No, it doesn't, no more than it belittles the person of Christ to say that the head of Christ is God. No, it's really, you might say for one's glory. And that's what's involved, you see, with having the long hair. It is her glory because it's a symbol of her acceptance. It's it, it denotes her acceptance of this headship. And it's really for her glory, Just like it was for the glory of Christ to accept the headship of God, it's the glory of man to accept the headship of Christ.

And the brothers in the meeting. Whatever they take up, whether it be in the public service. In the assembly, or whether it be in matters in the brothers meeting, we want to remember that the head of every man is Christ, and no brother can take the place of being head. One cannot take the place and say, well now the Saints are under me and they have to listen to me. They have to derive from me. The head of every man is Christ. The head of every man is Christ. And so the brothers would remember that too, that the brothers, the men are under headship. They're under headship. That doesn't belittle the brothers, but it means that they that they, they are under that guidance and they derive from him his head. And so the angels are observing this. They know the order of God in creation. They know that order. And they observing it and as they look down on the Saints and the gatherings, I've often thought what a sight if they would look down on the on the bare heads of this of any who who profess to know the Lord. And it doesn't comport at all with the order that God has set up in creation. And then he looks down and hears a brother taking the usurping the place of head. He takes the place of being the head of a congregation or what a what a sight for angels to look upon because they see that that is not according to the order of God. The head of every man is Christ. The head of the head of the of the woman is the man and the head of Christ is God. And I believe the head covering is connected with that whole thought of headship. The head covering is connected with that and it should be of an interest to us, not just something that's done mechanically, you know, not something that we. Because this is the practice of a certain group of Christians, or it's the rules of the brethren.

Now we do it because it's connected with this truth that this ardor that God has instituted and which the angels find an interest in and which they're observing. Well, as I said in the beginning, these angels, I believe, represent heaven's interest. And what is found here in this scene, the precious truths that have been brought out through the preaching. The Word and that manifold wisdom of God that is seen in the assembly moving under the headship of Christ. And then to observe this ardor even in God's creation of the headship of the man and the woman, and the headship of Christ over the man. Well, I trust that we might be, might be ourselves, realize that this is the interest of heaven, and seek to go on in these things and to have an interest in them ourselves.

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