1 Peter - Commentaries by Charles (Chuck) Hendricks

Shadow Hills Conference: 1984, The Baptism Of The Holy Spirit

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I'd like to start by reading a verse in First Peter 1. Just read a verse. Verse 12. Unto whom it was revealed, that not unto themselves, but unto us they did minister 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. Now it's just that expression in the verse that I is. The reason I read the verse is because of that one expression in the verse the Holy Ghost sent down from heaven. This is really. One of the central features of Christianity is the Holy Ghost has been sent down from heaven to dwell here on earth in a redeemed people. And to bring them into blessings that were never never known before. Turn back with me to John's Gospel Chapter 7. Verse 37. In the last day. Great day of the feast. Jesus stood and cried, saying. If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive. For the Spirit for the Holy Ghost was not yet given, because that Jesus. Was not yet glorified. The first part of this chapter. I want to read a few verses in the first part of Chapter 7. After these things, Jesus walked in Galilee. For he would not walk in jury, because the Jews sought to kill him. Now the Jews Feast of Tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come, but your time is always ready. The world cannot hate you, but me it hate it. Because I testify of it that the works thereof are evil. Go ye up unto this feast. I go not up yet unto this feast. For my time is not yet full come. The Feast of Tabernacles. 7th Feast. In Leviticus 23, where you have the feasts of Jehovah outlined to us. The children of Israel were to dwell in booths, and they were to look back upon the way the Lord LED them through the waste howling wilderness and brought them to Himself. And it was that feast which commemorated the bringing them into the land and into their blessings. And they dwelt in booths to remember that they had dwelt in tents as they went through the wilderness. But now they were in the place of blessing. They were in the land. And the Feast of Tabernacles really speaks of the millennial reign of Christ, when He will reign. And bring in the blessing of that coming day. Says now the Jews Feast of Tabernacles was at hand. And his brethren. Now those were his brethren after the flesh, his brothers after the flesh. They said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. There's no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world now that's going to come to pass. In a coming day. But the time for the establishment of the Kingdom, the time for the Feast of Tabernacles, hadn't come. It says in the next verse, Neither did his brethren believe in him. His brethren being of course his brethren after the flesh, but they represent the Jews. And as long as Israel abides in unbelief, it's not the time for the Feast of Tabernacles to be established. That was the one feast that had an eighth day connected with it. The 8th day can be viewed in two ways. It can be looked upon as the beginning. Of the new eternal state of things which will follow the Millennium.

And indeed, there will be an eternal day of God that follows the day of the Lord. When the Lord will reign for 1000 years, and there will be a day when righteousness will dwell. And so there was an eighth day, a new beginning, the eternal state. But it also represents. A new order that would be brought in by the Lord Jesus himself. And that's why looking back to verse 37 that we began with this evening. In the last day, that great day of the feast. Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. The Jewish system. Continuing on with the old order of things, the Feast of Tabernacles. And they celebrated it over and over again. But the day hadn't come for the Lord to make that real and to fulfill it, because his brethren did not believe in Him. In fact, in this gospel, the very Gospel begins with He came unto his own, and his own received him not. He was in the world, and the world was made by him. The world knew him not. He came to his own, and his own didn't receive him, neither did his brethren believe in him. And as long as Israel abides in unbelief, the Kingdom can't be established. He said, You shall not see me henceforth until you say, Blessed is he that cometh in the name of the Lord. And that change will take place as it's wrought in their hearts, after the church is gone by the Spirit of God. And they look on him whom they have pierced, and they'll mourn for him, as one mourneth for his only son. And they'll cry. Come. But that hasn't come yet. And so in that last day, that eighth day of the feast, the great day, the Lord Jesus. Cries If any man thirst, let him come to me and drink. He becomes the center now of a new order of things altogether, the head of a new creation. He looks on to the day when the spirit would come and form that new thing, the one body, the 1 Newman. Composed of Jew and Gentile. And inaugurated by his presence in the glory, a man on high. He says in verse. 38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this fakie of the Spirit, which they that believe on him should receive for the Holy Ghost, was not yet given. Notice the word given is in italics. The Holy Ghost was not yet. Doesn't mean he didn't yet exist. Of course he's God. He always operated and functioned down here, but he wasn't here as the constitutor of and the characterizing power and the formative power of Christianity. He wasn't yet here as a divine person on Earth. And that's what. Forms the basis of Christianity. A man in the glory. Divine person down here. To unite all those believers into one body and unite them to that glorified man in heaven. The Apostle Paul, he preached 2 aspects of the gospel. In Acts 20, he preached the gospel of the grace of God. And that's the tremendous truth that God was manifest in the flesh. That God, the Creator and sustainer and upholder of the universe, came down into this world and became a man. But he also preached the gospel of the glory. And that's the tremendous truth that the one who became a man carried humanity into the very presence of God, and that man is now glorified at God's right hand. And when he ascended. And entered the glory. He received the Spirit a second time. To send him down into this world. Turn with me to Acts Chapter 2. The apostle Peter is explaining. What took place on the day of Pentecost? Here you have another feast of the Jews. And it sets forth. The coming of the Holy Spirit. Verse 33 of Acts 2. We all know the chapter very well, I believe, and so it's not necessary to read much more. He's explaining. I'll read verse 32 as well. This Jesus hath God raised up.

Whereof we all are witnesses. He went into death and now God has raised him from the dead. But more than that, he's exalted him. He's glorified him. Therefore, being by the right hand of God exalted. And having received of the Father the promise. Of the Holy Ghost. He hath

shed forth this which ye now see and hear. The Lord Jesus received the Spirit the first time as a man at the River Jordan when he was baptized of John the Baptist. When John saw him coming, he said, I have need to be baptized of thee, and comest thou to me, The Lord said, suffered to be so now, for thus it becometh us to fulfill all righteousness, Then he suffered him. And when the Lord Jesus was coming out of the waters. John's baptism was a baptism of repentance. It was administered to those of the nation of Israel who owned their true condition before God. And the only way that the Kingdom could be brought in, that God could bring in the blessings of the Kingdom, that Christ could return and establish the Kingdom on earth, is that the people of God would be a repentant people. That they would own their true condition before God, while those few that came to John's baptism were that. They were in the fit moral condition. So that the Lord could bring in blessing, but the rest of the nation remained in unbelief and hardness of heart. They were sinners. And when John saw the Lord come to his baptism, he objected. I have need to be baptized of thee and cometh out of me. The Lord said, suffered to be so now. He was identifying himself with those godly few amongst the Jews that owned their true condition, and took their place in repentance as sinners by submitting to John's baptism. But the Father marked him out. Don't confuse that blessed One with all the rest. He's no Sinner. He needs no repentance. And so when he came out of the waters of baptism, the Spirit of God descended as a dove upon him, and the Father's voice was heard from heaven. This is my beloved Son, in whom I am well pleased. He's not like the rest, though in infinite grace He has identified himself with that repentant remnant of the. Of Israel, these are the ones. For whom I am going to die. And bring them into blessing. But the blessing of the Kingdom, as we saw at the beginning of John Seven, had to be held in abeyance because his brethren didn't believe in him. The Jews remained in unbelief. The offer was given in Acts 3 that if they would repent, the Lord would return and establish the Kingdom right then and there, but they didn't repent. Instead, they remained in unbelief. And in Acts 7 they stone Stephen, a man full of the Holy Ghost, as he brought home to them their sin. And they sent a messenger after the Lord saying we will not have this man to reign over us. And so they closed the door upon themselves. And that which God had begun on the day of Pentecost now develops in all its fullness and in Acts 9. The vessel of God's choice was saved. Saul of Tarsus was converted to Christ. And he now becomes the most dynamic power that the world has ever seen for the spread of the truth of Christianity. The one who hated Jesus in the name of Jesus. With a passion. Now was turned to love him. And to serve him, and to suffer for his sake. More than any other ever has. Coming of the Holy Spirit. Marks the advent. Of one of the most tremendous events that has ever taken place in the annals of time. We often speak of the coming of the Lord into this world as a man. When he was born of the Virgin. When God was manifest in the flesh. When the Word became flesh and dwelt among us. Tremendous, stupendous truth. And now there's a man in the glory. And from that position in glory he receives the Spirit a second time as a man. He received him as a man on earth when he came out of the baptismal waters at John's baptism, and he was marked out as being the delight of the Father.

His beloved son, in whom he found all his delight. And now he enters the glory as a man. He wears our nature on the throne as we sometimes sing. And he receives the Spirit, not now for himself. But to send him forth, and to indwell everyone of those who have come under his. The value of his redemptive work, which He accomplished on the cross. It's in John's Gospel where the Lord Jesus cries. In the 19th chapter it is finished. He pronounces upon his own perfect, finished, completed work. It is finished, he said. He alone could know. If it was finished. He alone could know if all that was in God against sin had been exhausted. He alone. Could know what God required. In making atonement. And he said it is finished. And then God said. I accept it. And he glorified him to his own right hand in heaven. And once he enters the glory, he receives the Spirit now to send him forth upon his disciples, upon those believers, upon you and me. And to unite us to himself. A man in the glory. We are united by the Spirit of God. To a glorified man. To one who was hated here. Despised. Rejected. Cast out. Malign. Ridiculed. Suffered a judgment that none of us could ever have suffered. I've often thought if we could enter in just a little bit. Into the atoning sufferings of Christ. We would have to believe in his deity. For no creature. However exalted. Could have sustained the fury of that storm, which broke in all its unmitigated fullness. Upon his blessed person, when he was made sin. And when he cried out, my God. My God, why hast thou forsaken me? If we understand a little bit of what transpired during those three hours of darkness. When all the sins of the redeemed were placed upon him. And all the judgment which our sins deserved were concentrated upon Himself. In those three hours, one has said, how could it be possible that anyone could have sustained the judgment, could have exhausted the judgment which we deserved in an eternity in hell for our sins? Only God could. Only one who was God and man. In one inscrutable person. Could have satisfied the claims of divine holiness. And he pronounces it is finished. God now exalts him to his right hand. And we who are the benefactors, we have been brought into such tremendous blessing through the agonizing sufferings of His soul on the cross. Thou receive the Spirit of God from that glorified man. And that spirit indwells. And now we're not our own any longer. We don't belong to ourselves. We belong to him. He has bought us. He's claimed us like a rancher when he takes his cattle and he puts his mark, he seals his cattle with his mark. God has sealed us with the spirit of adoption. He's marked this out. These are my sons. These are mine. For time and for all eternity. You're not your own, and I'm not my own. I belong to him. And the Spirit of God has taken up his residency in our bodies. Individually. And collectively and I. In singing this hymn tonight. What move thee to impart? Thy spirit from above. Therewith to fill our heart with heavenly peace and love to us love. Unbounded love to us. Move thee to give thy Spirit thus.

No, he wouldn't be satisfied. If we weren't brought. Into the most intimate place of blessing and nearness. But the spirit here on earth unites us to a man in heaven. And we don't belong here. We're just passing through. We're just pilgrims. On the way home. Strangers away from home. And we're going. Through a scene which hates him. And were given to feel. The Lord has given us to feel. He's given me to feel and each of us to feel. The awful hatred. Of the world against Christ. And against those who are his. Those who are so his that they're one with him. In the glory. And so when the Lord enters his man, Peter says, therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he had shed forth this which he now see and hear. Later down in the chapter, he's explaining to these Jews what has taken place. He says in verse 34 of David is not ascended into the heavens. But he saith himself, The Lord said unto my Lord, Sit thou on my right hand. Until I make thy foes thy footstool. Therefore, let all the House of Israel know assuredly. That God hath made that same Jesus whom ye have crucified. Both Lord in Christ. Now if you were a Jew, if you were a member of that race which had crucified your Messiah, and you heard that God had taken that one that you nailed to the cross, that you spit upon and mocked and hated and maligned, and had exalted Him, raised him from the dead, and exalted Him to the highest place in heaven, had sent down the Holy Spirit to indwell his disciples. And there was the testimony, the evidence of the presence of the. God operating in those redeemed Saints of God, now united together into one body. The truth of it hadn't come out yet. But the truth of it was there nonetheless. It was true. The Spirit had formed something new. The coming of the Holy Spirit to baptize those 120 believers into one body. Was something that would never again be repeated. Coming of the Lord Jesus Christ into this world and to become a man born of the Virgin could never be repeated. That happened once, that coming into this world of the Spirit of God, a divine person coming here to form something that had never existed before the Church. And unite those individual believers to one another into Christ in heaven. That could never be repeated. There are those today that talk about the baptism of the Holy Spirit. And as you listen to what they say. They don't have the vaguest idea what it means according to scripture. The baptism of the Spirit took place on the day of Pentecost and formed once and for all. The assembly. At this point in time, it

consisted only of Jews. Later on the Samaritans were brought in. Later on the Gentiles are brought in, but it was formed on the day of Pentecost, never reformed. The baptism hasn't taken place over and over and over and over again. Took place once. And that can never be repeated. The Spirit of God has been sent down from heaven. Peter tells us that in his first epistle. And everyone of us who believe Arian dwelt. Of the Holy Spirit. We have blessings today that are far greater than disciples who accompanied with the Blessed Lord while He was here on earth. Their blessings were earthly and Jewish, and they were looking for an earthly Kingdom. But ours are heavenly. And Christian. And not of this world. We belong to another scene where he is entered. And the Spirit of God has been sent down to unite us to that man. How little? The church.

Believers all over the face of the world. Who are members of that one body? Realize what took place. Here in Acts 2. When the Spirit came down as a divine person to dwell. On Earth. In the midst. Of those who are the Lords? Well. It required a glorified Christ. God hath made that same Jesus, whom you have crucified, both Lord and Christ. Verse 37. When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles. Brethren, what shall we do? Is it hopeless? We have crucified our Messiah, some new at this point, some realized. The awfulness of what they had done. What shall we do? Is there any hope? Then Peter said unto them, Repent. And be baptized, everyone of you, in the name of Jesus Christ, that hated, despised 1. For the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children. I love that expression. Remember when Pilate took the basin of water? And he washed his hands before the multitudes. And he said I am innocent of the blood of this just person, see ye to it. And they said his blood beyond us and on our children. And now Peter says, the promise is unto you and to your children. Not only those that nailed them to the cross, but they brought the curse upon their children. And the promise is now unto you and to your children. The grace of God is going to erase all that and bring them into blessing, if they'll only repent and bow to the One. That they nailed to that cross. God has raised him from the dead. He's exalted him. He's received the Spirit as an exalted, glorified man and sent him down on earth. And this evidence that you see before you, the speaking in tongues, the wonderful works of God being proclaimed in all their languages. A testimony that the spirited cop inaugurating a new day. Today we're told in Christian circles to pray for the baptism of the Spirit. Altogether unintelligent, the baptism of the Spirit took place once. It can never be repeated. Took place on the day of Pentecost and every believer that has received the Spirit. As the seal of his redemption is brought by that Spirit into that one body which was formed on the day of Pentecost. Were all brought into it. So in that sense Paul can say to the Corinthians who were Gentiles. By 1 Spirit are ye all baptized into one body, whether we be bombed or free. And have all been made to drink of 1 spirit, so we're all brought into the blessing. Into this new thing that was formed on the day of Pentecost. Verse 40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Than they that gladly received his word were baptized, and the same day they were added unto them about 3000 souls. And they continued steadfastly in the apostles, doctrine and fellowship. And in breaking of bread and in prayers. And fear came upon every soul, and many wonders and signs were done by the apostles. And all that believed were together and had all things common. We have here the fulfillment of our Lord's Prayer in John 17. Where he prayed Father. But they also may be. As thou, Father, art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me. They were There was a unity here that was formed by the coming and presence of the Spirit of God. And it's it occurs later in the book of Acts. It was really an answer to the Lord's Prayer. And they sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with 1 accord in the temple. And breaking bread from house to house, to eat their meat with gladness and singleness of heart. Praising God and having favor with all the people and the Lord added to the church.

Daily such as should be saved. So now the Church exists. Its birthday was on the day of Pentecost. Can't have more than one birthday. None of us can. Of a particular kind. And so the birthday of the church took place on the day of Pentecost. That's such a simple truth. But it's amazing how it's been perverted and distorted. And fought against. So here's the church now. It exists and notice verse 38. He says, And you shall receive the gift of the Holy Ghost. The Spirit of God is a gift. Thanks be unto God for His unspeakable gift. We apply that to the blessed Lord Jesus. Well, we should. I believe it applies to Him. God has given his Son. He's also given his spirit. And we have a blessing today. The highest that's ever been known. We're living at the last moments of the Day of Grace. I believe the Lord is speaking to us today. In many ways. Drawing our hearts away from things here. To himself. In the glory. The Spirit of God is here to glorify Christ. And to occupy us with him. Well, I'd like to follow out just quickly. In the book of Acts notice. You shall receive the gift of the Holy Ghost. Notice he's called the gift of the Holy Ghost, and you turn over to Acts 8. I'm not. Again, I'm not going to read many verses. Here it's Philip had preached the Gospel to those at Samaria. And there was blessing. Verse 14 Now when the apostles, which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them that they might receive the Holy Ghost. Now notice this thing is not, it's not spoken of here. It's a little bit different. Doesn't say the gift of the Holy Ghost, but that they might receive the Holy Ghost. It amounts to exactly the same thing. It's the same truth, but it's put just a little differently. I draw your attention to it because we're going to see it used in Acts 10, both expressions. For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. So the Samaritans are now brought into that which began on the day of Pentecost. The Spirit of God sent down from heaven now indwells these Samaritan believers. They didn't receive the Spirit without the laying on of the hands of the apostles. And that's because God was working to avoid a division in the early church. That hadn't been this way, there would have been a church at Jerusalem, That would have been a church at Samaria. And they would have been at odds with each other. Their religious prejudices would have led them in that direction. As it is, the Samaritans couldn't say we received the Spirit altogether independent of and apart from those at Jerusalem. Oh no, they received the Spirit because those came down from Jerusalem and laid their hands upon them. Those that Jerusalem couldn't despise what God had done at Samaria and say we have no fellowship with that. Because their own apostles went there and laid their hands upon them. God thus maintained the unity of the assembly in those early days, and how important that was. So there was one assembly. And then in Acts 8IN Acts 10, excuse me, we have Cornelius, and I'll just again read the end of the chapter. Verse 40. The apostle Peter is speaking and he says him God raised up the third day. And showed him openly, not to all the people, but unto witnesses chosen before of God. Even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him the Lord Jesus Christ. Give all the prophets witness that through His name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words. The Holy Ghost fell on all them which heard the word.

And they have the circumcision which believed were astonished as many as came with Peter, because that I'm the Gentiles also was poured out the gift of the Holy Ghost. First, he says, the Holy Ghost fell upon them, and then he says was poured out the gift of the Holy Ghost. It's one and the same truth. The gift of the Holy Ghost is mentioned in Acts 2. The Holy Ghost being given is mentioned in Acts 8. Here both are mentioned. For they heard them speak with tongues and magnify God. Then answered Peter, can any man forbid water that these should not be baptized, which have received the Holy Ghost? As well as we. And he commanded them to be baptized in the name of the Lord, then

prayed. They him just tarry certain days. Now I want to read a verse or two in the first chapter. I didn't read it to begin with and I'll read it now. The Lord Jesus as the risen man amongst his disciples. 40 days and 40 nights. He was here on earth. Then he ascended to the glory and sat down at the right hand of the majesty on high, and 10 days later was the feast of Pentecost. And then he sent the Spirit of God down, as we've seen in Acts 2. Verse 4. And being assembled together with them, Acts one, verse 4. He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith, He, ye have heard of me. For John, truly baptized with water. But you shall be baptized with the Holy Ghost not many days hence. They didn't understand. Notice what they say. When they therefore were come together, they asked of him, saying, Lord, without this time restore again the Kingdom to Israel. They still had their Jewish hopes. They were still looking for the Lord to return and set up the Kingdom on earth. He says No, not for you to know the times of the seasons which the Father hath placed in his own authority. I'm not going to come back and restore the Kingdom. The time for him to go to the Feast of Tabernacles hadn't come yet, for neither did his brethren believe in him, and that's borne out over and over again in the Book of Acts. It's borne out in the stoning of Stephen, first Christian martyr, when they said we will not have this man to reign over us. And they they rejected not only Christ come in grace, but they rejected the testimony of the Spirit of God in that spirit filled man, Stephen. And so they closed the door upon themselves. But here they're looking still for the Kingdom. And the Lord tells them to remain in Jerusalem, for ye shall be baptized with the Holy Ghost, not many days hence. Now we haven't read about the baptism of the Holy Ghost in Acts 2. We haven't read of the baptism of the Holy Ghost in Acts 8, nor in Acts 10. When did it take place? Now let's read Peter's explanation when the Jews took him to task. Or what he had done in Acts 10. Chapter 11, verse one. And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they which were of the circumcision contended with him. Saying, Thou wetest into men uncircumcised, and dis deep with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa. Praying and in a trance, I saw a vision. A certain vessel, descendants that had been as great sheep let down from heaven by four corners, And it came even to me. Upon the which, when I had fastened mine eyes, I considered and saw 4 footed beasts of the earth. And wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter, slay and eat. But I said not so, Lord, for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed that call not thou common. And this was done three times, and all were drawn up again into heaven. And behold, immediately there were three men already come into the house, where I was sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house. And he showed us how he had seen an Angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved.

And as I began to speak. Notice it says in verse 44 of chapter 10, while Peter yet spake these words, what words were? Were they that he spoke? To him give all the prophets witness that through His name, whosoever believeth in Him shall receive remission of sins, and as soon as the forgiveness of sins. Is proclaimed. By faith in Christ to these Gentiles, God cut him short. Peter had a lot more to say, he says. I just began to speak and God interrupted me. And you have poured out the Holy Spirit. As I began to speak, the Holy Ghost fell on them, as on us at the beginning. On us Jews it fell on them, the Spirit fell on them the Gentiles notice now. Now He brings it all together. Then remembered I. The word of the Lord. How that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. For as much then as God gave them the like gift. As he did unto us, gave them the Gentiles the light gift, as he did unto us the Jews. Who believed on the Lord Jesus Christ? What was I that I could withstand God? When they heard these things, they held their peace and glorified God, saying then if God also to the Gentiles granted repentance unto life. And I believe that you if you look at this as we've looked at it very briefly tonight in Acts 2810 to the Jews 8 the Samaritans 10 the Gentiles and how Peter uses the expression the baptism of the Spirit is what characterized. All of those being brought into this new thing that was formed on the day of Pentecost. And I believe that explains and I quoted it, but I'm going to refer you to it now, First Corinthians 12 and we'll read the verse because it's it's so vital and important in connection with what we're considering. Verse 12. For as the body is. And hath many members. And all the members of that one body, being many, are one body. So also is the church. I didn't quite read that right, did I? And yet that's exactly what he's talking about. He's talking about the one body. He's not talking about the head. He's talking about the members on Earth. Read it again as the body is 1. And half many members. And all the members of that one body, being many, are one body. So also is. Christ or the Christ? Well, that reminds us. Of Genesis 5. And I'm going to read that. In Genesis 5. The 1St 2 verses. This is the book of the generations of Adam in the day that God created man. In the likeness of God made he him male and female created he them. And blessed them and call their name Adam in the day when they were created. And so here he calls the assembly the Church, which is his body, the Christ. Not the church. That every member united together. One with him. Eve could say. When God had taken after he caused a deep sleep to fall upon Adam, and he had taken of his rib and builded a woman and brought her to the man, he could say, now this is my, This is bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of the man. That's the very truth in Ephesians 5 that the apostle Paul applies to the church, for we are of his flesh. And of his bones. Wonderful truth. We are so one with him that we have his name. Lord Jesus. Are we? One with thee. Or height or depth of love. And crucified and dead with thee now one in heaven above. Such was thy grace, that for our sakes thou didst from heaven come down. With us of flesh and blood partake. To make our cause thy know. And there's a day coming, beloved.

What all created intelligences are going to see? That we with him. A what? It's a reality. This was formed. Almost 2000 years ago. It's continued. The church, which is his body. The fullness of him that filleth All in all. Ephesians 1. Christ fills All in all, and yet He is not complete without His church. Adam was not complete. He had all the animals brought to him and he named the mall. But he didn't find a helper. Won his like one his counterpart, one that satisfied his heart. And so God brought to him Heath. And without the church. Christ. Is incomplete. I say that reverently, but she is called the fullness of him. That filleth All in all. Ephesians 1. So also is the Christ. How was this unity formed so that we the members can be given His name? The next verse tells us for by 1 spirit. Read Were we all baptized? Because it's not a process going on at the present budget. It refers to a past action, the coming of the Spirit. As we've seen in Acts 2, for by 1 Spirit were we all baptized into one body. Whether we be Jews or Gentiles. Yes, the Gentiles were brought into it too, though at a later time. But when they receive the Spirit, they were brought into that baptized body and so can be spoken of as being baptized by the Spirit. Not that it's a fresh thing. That takes place every time we are a soul is saved, but that soul is brought into that. Formed baptized body that took place once for all at the coming of the Holy Spirit, For by 1 Spirit were we all baptized into one body. Whether we be Jews or Gentiles, and have been all made to drink. Into one spirit. Well, I have two thoughts as I think of this tremendous truth. The one is it fills your heart with. With wonder. That we are so brought into such blessing. And the other it makes the tears flow as we look around and see the ruin. See the failure. Of those who are one body. To give expression. To this truth. If we would go to Pagan Africa into the tribes. We wouldn't be surprised that they were bowing down to false gods because they have many gods. We wouldn't be surprised to find that they were at war with one another. Because they don't worship the same gods, they don't pledge allegiance to the same gods. They have their own. One tribe has one God, another another. Different spirits animate

them. There are different Lords and different gods. That's not true of Christianity. There is one body. And one spirit. Even as ye are called in one hope of your calling. One Lord, 1 faith. One baptism, the coming of the Holy Spirit has formed us into one body. 1 Newman. So making peace. The enmity that existed between you and Gentile has been obliterated by the cross. He has removed the enmity and he has made peace. And brought us together. And when we read verses like that in Ephesians 2. And we think of what's happened. How the enemy has come in. We don't have to go outside our own circle. We don't have to look elsewhere. I don't have to go outside of my own heart. Every large day morning we come together and remember the Lord in his death, and on the table we see the bread that loaf. Speaks of the body in which He suffered for our sins, but it also speaks of the Mystical Body composed of all true believers in the Lord Jesus Christ. One body. And when we break bread, we give expression to that truth that there is one body.

Whether we're whether the Saints are gathered or scattered, they're all represented in that one loaf. There's only one expression of the one body, and that's expressed in that one loaf, and every believer on the face of the earth is represented. In that one loaf. For all have been baptized by the one Spirit into one body. And the only true ground of gathering is the one body. There's two ways we can deny it. You could have a fellowship larger than the One Body where you accept to your communion those who are not members of the One Body. So you have a communion which is broader than the one body. Those who aren't truly the Lords at all may take part in some communions that denies there is one body. Because it admits those to communion that are not members of the one body. And there is another way in which that truth can be denied, and I am afraid. I have right here that evil principle of sectarianism in my own heart. And everyone of us has it, because we all have the flesh. And sectarianism isn't is the most natural weed of the flesh that there is. The other way that truth of the one body can be denied is to make the ground of gathering narrower, the ground of fellowship narrower than the one body. I'm not talking about those who by scriptural discipline. False doctrine. Immoral walk. Evil associations must be excluded. I'm not talking about that. I'm not talking about the man of 1 Corinthians 5 that had to be put away as a wicked person. It turned out that he was truly a member of the body of Christ. He was a real believer. And he was brought back. He was restored. The apostle exhorted the Saints at Corinth to receive him and to confirm their love to him. He was real and I am so thankful that the one case of discipline. In the Epistles to the Corinthians was a case where the one that was put away was really a brother. And he was received back, but he wasn't put away as a brother. He was put away as a wicked person. I'm not talking about that line of truth. I'm talking about the fundamental basic principle upon which were gathered, and it is the truth that there is one body. And every member of that one body has a place at the Lord's Table. Every single member. No matter how they're going on, they have a place there. They may not be able to occupy that place. Because they're naughty. Because they're going on in what is displeasing to the Lord. Everyone of my children in my family has a place at my table. I might not have. I might not be able to allow each one to take that place at any given point in time because of their behavior, but that's another matter. That doesn't change their title to be there. And the title to be at the Lord's table. Is being a member. Of the one body of Christ. Because the Spirit indwells every believer. And unites us to Christ, the glorified head in heaven, and to one another. That's a tremendous truth. To act on and to avoid. The broadness that would bring those in that are not even members of the body of Christ have a communion that is broader than the one body and thus deny the truth in that way or to have a communion narrower than the one body. And you have to subscribe to this and that tenant and rule. And you have to be so educated and understanding of this and that truth before you can be received to the table. And we make conditions. That almost exclude a simple soul. Who is truly a member of the one Body? It's not intelligence. That gives me title to the table, its membership. To the of the one body. Let's not make intelligence a requirement. And slip into the evil of sectarianism. May God give us. To have the precious truth that we've been looking at tonight. I haven't brought anything new, I know that. But I hope not.

I don't want to bring anything new. Because this one has said if it's new, it's not true. But we need the precious truth of God to be brought to us over and over again. Because. That's the ground upon which we're gathered. And we give expression to that every Lord's Day morning. As we remember the Lord in his death, I'll close with a little story that Albert, brother Albert Hayo used to tell us. And he may have told it here, probably did. And if he's if he's told it here and you've heard it, just forgive me on it. That he saw a brother that was in system. I think he was a minister. And he got to talking to him Monday. And he said brother. I don't remember his name. I saw you at the Lord's table yesterday. And he said I wasn't there. I was in my church. He said. But I saw you there. I saw you there, but I wasn't there. And then you explain, you said. When I looked at that one loaf on the table, I saw you there. Because every believer is represented. All that we might have, hearts so large. That when we look at the loaf, we see every Christian. Every sealed soul. Every blood bought child of God who's real? Represented there. And that we are one. It's going to be displayed and I long for the day. When it will be displayed our unity, our oneness.

Conference: 1992, Christ's Subjection Our Example

Address—C. Hendricks

First Peter 2, verse 21 For even here unto were ye called. Because Christ also suffered for us, leaving us an example. He should follow his steps. And then first John chapter 2. John chapter 2 verse six. He that saith he abideth in him. Ought himself also so to walk even as he walked. I'd like to consider him this afternoon. As he walked down here. Blessed Lord, in this scene I read these two verses because His pathway. Is our pathway. What Christianity is, is the continuation in US of the life of Christ. He has given us His own life and nature and the spirit that energized him as a dependent, obedient man when He was here below. And we are given the privilege and the responsibility of walking as he walked, following his steps. Our rule of life is not the law, it is Christ. And what a difference that makes. Now turn back with me to Philippians chapter 2 for some verses. Very well known verses to all of us. Philippians, Chapter 2. Verse 5. Let this mind be in you. Which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God? But made himself of no reputation, took upon him the form of the servant. And was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. And because of that. What he has done is perfect obedience. God is highly exalted Him, and so on. It's not my intention of going into this these verses in great detail, but he he begins this with let this mind. This attitude. Being you, which was also in Christ Jesus. And what was his mind? Well, it's often been said we have in Philippians the lowly mind. He was willing, being God. Speaks of him being in the form of God. No creature can subsist in God's form. He had to be God in order to be in God's form, so that's a statement which very clearly indicates his deity. Subsisting in the form of God. Now this next expression is a paraphrase. And it's a difficult thing to render really. It says thought it not robbery to be equal with God. Somewhat ambiguous in our King James, as though it might mean he thought it not wrong to be on equality with God. That's not what it means. The whole point of this passage is starts out with the mind that was in Christ Jesus. And what was his mind? What was his thought? He presents him as being in the form of God. He emptied himself and

took on him the form of a servant. So he goes from the form of God to the form of a servant. Subsisting in the form of God, He served none. He was the Creator. All served Him. But now he takes the form of a servant. And it's proper now for him to obey. It's proper now for him to be subject and dependent and obedient, having taken the form of a servant. He thought of that robbery to be equal with God. Mr. Darby's translation renders that. He esteemed it not an object of rapid to be on equality with God. You might say, Well, that's no more for help. What it means is picture a an army coming into a city. This army is conquered. The defending army, the soldiers are plundering this this word robbery or in Darby's translation, rapping.

It's the thought is it's a word we get the word raped from. Plunder. And an object of plunder. He didn't esteem his being on equality with God as as something to be prized and held on to and tenaciously retained. But his mind was to. Give up the form of God to empty himself of the form of God, not of deity. He could never be less than God. I should say he could never cease to be God. But his mind was. To become something less than gone. A servant. His attitude was not I am God. I will never consider being anything less than God. His attitude, his mind, was to take the form of a servant. That is, He did not grasp and hold tenaciously on to that which was ever His as the eternal Son. He was in the form of God, but he said, I will come down into my own creation and take the form of a servant. And then it says he didn't. He could have done that if he have become an Angel, but he went below the angels. And it says being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. He was made in the likeness of men. This is such a tremendous thought. In consideration and here's the Creator, He who was ever and always in the form of God from all eternity, He now willingly takes the form of a servant. And it's proper for a servant to obey. It's proper for a servant to be subject, and that's the place that he took, and once he took that place, he never got out of it. He was always consistent with that place that he had taken in grace in order to reach the likes of us, came to where we were, the Creator, the Sustainer, the upholder of the universe, and he became a servant. What a servant, perfect servant. Now turn back with me to Luke chapter 2 for some verses that we know very well. Verse 41 Says Now his parents went to Jerusalem every year at the feast of the Passover. And when he was 12 years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they saw him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days. They found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. It would have been improper for a boy of 12 to be teaching, so he assumed that always he was consistent with the position that he had taken. And here he is, a boy of 12, sitting in the midst of the doctors, hearing them and asking them questions. And it says all that heard him were astonished at his understanding and answers. He knew more than all his teachers and yet he did not teach, not at this age. I never got out of the position of loneliness that he had taken. And when they saw him, they were amazed. And his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father, and I have sought thee sorrowing. And he said unto them, How is it that you sought me? Wished ye not that I must be about my Father's business? His first recorded words, And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and men, whenever we read of him increasing in wisdom. It's his manhood that's before us. As God. He never increases in wisdom. He knows everything. 147th Psalm says. His understanding is infinite. He can never know more than he knows. As God. He can never know less because he's unchangeable.

But as man, he increased in wisdom and stature. This is something that puzzles those that don't understand the mystery of his person. That He is God and man in one person. Well, we'll talk about that more at another time. Notice at verse 51 he said He went down to Nazareth, and He was subject unto them. Now He has really shown us the blessedness of being in the subject place. Everyone of us is subject to someone child to the parents, wife to her husband. We're all subject to Christ as brothers, subject to our employers, subject to the government, subject to assembly action and so on. So we're all in the place of subjection. And he has shown us, we who are to follow in his steps, to walk as he walked, how to walk in this path of subjection. Now Luke gives us his perfect manhood, but I'm not going to follow this theme out in Luke. We're going to turn to John's Gospel now, and we're going to look at a number of scriptures. And these scriptures are all the more significant because they occur in John's Gospel, which present him to us as the eternal Son. As God 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. All things were made by him. Without him was not anything made that was made. That's how this gospel begins and and here we're going to read scripture after scripture presenting him to us as being in the dependent place and we'll come across him saying he was the sent one over. And over again. Verse 34 of John chapter 4. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. So now that he's become a servant, taken that form, He's entered His own creation as a man. It was his meat, his delight. What sustained him here in this scene is to do the will of him that sent him. That was the father and to finish his work. Chapter 5 We're going to look at a number of scriptures. Chapter 5, verse 17. But Jesus answered them, My Father worketh hitherto, and I work. Never before had a man spoken so familiarly of God as my Father. And he says, My Father worketh hitherto and I work. Therefore the Jews sought them more to kill him, because he not only had broken the Sabbath. But said also that God was his Father, or as the new translation renders, that his own father making himself equal with God. Did they understand what the Lord was claiming? Yes they did. They understood His words very well. He was claiming equality with the Father. Making himself equal with God. And notice how the Lord answers. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself or from himself. That is, he did not act independently any longer of the Father, because he was now in the place of subjection. It says the Son can do nothing of himself or from himself but what he seeth. The Father do for what things so ever he doeth these also do with the Son likewise. That doesn't mean he wasn't able to do anything of himself, didn't have the power for it, but it would have been altogether out of place and inconsistent with the position that he had taken when he took the form of a servant. Now it's proper for him. To obey when he was in the form of God. He was the supreme Commander, and all obeyed him. He obeyed no one, but all obeyed him. He dwelt in the blessedness of the Trinity, the Father, the Son, the Holy Spirit. They all had the same mind, and all were one of one accord, one purpose, one mind, one thought. But now he becomes a man, and now he hears and he's instructed. Notice what it says in verse 30. He says, I can of mine own self do nothing.

Doesn't mean he didn't have the power for it, but it would have been morally wrong. For him to have acted independently, 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. We seek our own will often, don't we? And that's what sin is. Sin is acting over from ourselves as a source, doing what we want to do, doing things to please ourselves. Christ never did. He never pleased himself. He always acted in obedience to the Father. After he had fasted 40 days and 40 nights in the in the desert, the enemy tempted him by saying, If thou be the Son of God, prove it by making the stones into bread. And the Lord's response was, and the Lord and Satan even quoted Scripture to him. And the Lord's response was, man shall not live by bread alone, but by every word of God. And he didn't have a word from the Father to do that, so he wouldn't do it. I can of my own self do nothing as I hear I judge every

morning according to Isaiah 50. He went to be alone with the Father, and he heard instruction from the Father, and as he heard, he judged. And he says, My judgment is just, because I seek not my own will, but the will of the Father which hath sent me. What a delight it was to the eye of the Father to look down from heaven's glory and to see a man. Unique and distinct from all other men. A true man, just as much a man as you and I Sin apart though. The state of his humanity was different. His humanity was humanity, true and proper humanity just like ours. But the state of it was different. It was holy. Yours and mine is sinful. But he was here to do only what pleased the Father. Do the will of him that sent me, he says. Chapter 6. Verse 38. For I came down from heaven, not to do my own will, but the will of him that sent me. He loves to speak of Himself as being sent, but He also speaks of Himself in that verse as coming. I came down from heaven not to do mine will. Yes, the Father sent him, but He came. He came willingly. He came to glorify the Father and to come to where we were. To reach us, bring us into blessing. Later in chapter six, he says in 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. His whole purpose in living was the Father's glory. He did not live for himself. There was number self in Christ. There was not only no selfishness in Christ, there was number self in Him. To think the Father looking down the wonder, he opened the heavens and declared, This is my beloved Son, whom I found my delight. Perfect delight, always doing his will. Cost would at night. And the cost, by the way, for him was infinite. Because that will involve the cross is going to the cross. So it wasn't an easy path. There's never been a path more difficult than the path of the Lord Jesus. What lay before him, and he knew what it was, and he set his face as a Flint. In Chapter 7 he says in verse 16, Jesus answered them and said, my doctrine, my teaching is not mine, but his that sent me. So as we hear his teachings, as we hear His words, these are the words of the Father, we are learning all that the Father gave to him to tell us. So we know the Father. He says my doctrine is not mine, but his that sent me. Later on in Chapter 7, verse 45, Then came the officers to the chief priests and Pharisees, and they said unto them, Why had he not brought him? The officers answered, Never man spake.

Like this man? This man was speaking the very words of the Father, doing the very works of the Father, glorifying the Father, never pleasing himself, never doing his own will. That's what sin is with us. Doing your own will. He never did. In chapter 8. They asked him a very significant question in verse 25. They said unto him, Who art thou? They had asked that same question of John, and he answered it three times. He said, I am not the Christ. 5 words. They asked him, I thought this one, This one He says I'm not. 3 words. They asked him further, and he said no. No, he wasn't the Messiah. Now they asked the one who was the Messiah? Who are you? Who art thou? And Jesus saith unto them, even the same that I said unto you from the beginning. Now that translation is very close to the to the best rendering that we can give. It's a very difficult verse to translate, but I believe the best rendering is what we have, Mr. Darby's translation, and I'm going to add a little bit to it. His answer was all together. And absolutely what I say to you, that's who he was. And what he said were the father's words, and what he did were the father's works. And he was altogether absolutely that he did not say one thing and do another. He was, he spoke the very truth that he was the living embodiment of an expression of in his person as a dependent man. Verse 26 He goes on to say, 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. Here was a man on earth, speaking to the world all that he had heard of the Father. They understood not that He spoke to them of the Father. Then said Jesus unto them, When you have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of myself, or from myself as a source, as the thought of the expression, but as my Father hath taught me. I speak these things. Now verse 29 And he that sent me is with me. The Father hath not left me alone. For I do always those things that please Him, I do always those things that please Him. I can't say that, you can't say that, but he was a man in this scene that could say I do always those things that please him. Romans 15 says Christ please not himself. He was always pleasing the Father. What a delight. Mr. Ballot puts it so lovely. He says there was an object here below that would commend the place. But now it is gone. Jesus is with the Father. He's not here now. He's with the Father, but He's left you and me here. He's given us His very life and nature. He's given us the Holy Spirit to empower that life and to live as Christ lived. That's why he's left us here. That's the reason He's left us here, that we might live the very life that Christ lived in perfection. We live it so imperfectly. We get our flesh mixed up in so many ways, but here He was the perfect one. I do always. Those things that please him. The 9th chapter, verse four. I must work the works of him that sent me. While it is day, the night cometh when no man can work, I must work the works of him that sent me. So everything he said, every word he spoke was given Him of the Father. All his works were given Him of the Father. So perfectly did he discharge. That assignment. That was given to Him from the Father. Now we come to some of the most precious verses. Chapter 10. Verse 17. Therefore doth my father love me? Well, the first question that comes to us when he says this is, didn't he always love him? Of course he did. The Father loveth the Son and showed him all things that he himself doeth. He always loved him. He was in the hiding place of love. He dwelt in the bosom of the Father, dwells in the bosom of the Father, never left it.

Always in the place of affection with the Father, but now he speaks of something new. He speaks as something that would provide a fresh motive on the part of the father to love his son. He says, Therefore doth my father love me because I lay down my life, that I might take it again. Now here he seems to be speaking, doing something other from himself as a source, but let's read on. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. That seems to be a contradiction to what we've been saying, that he never did anything from himself. Read on the end of the verse says this commandment have I received of my father. So the very act of laying his life down, he did it in obedience to the Father's commandment. Everything he did once he took the place of a servant. Once he assumed the form of a servant. Was in obedience to the one that sent him. This commandment have I received of my father. He lay his life down, he went into death, and such a death, the death of the cross, as it says in Philippians 2. Therefore does my Father love me. His obedience during his life was always in the joy of communion, but at the Cross it was in the face of divine wrath against sin. The unmitigated judgment of a holy and a righteous God poured out against him. Because He was there, the sin bearer, therefore doth my Father love me. I lay down my life. He went into that place of awful darkness. The waves and billows of divine wrath against sin rolled over him. Cried out My God, my God, why hast thou forsaken me? Then he answers his own question. Thou art holy, Oh, thou that inhabiteth the praises of Israel. And the holy God could not look upon sin, so he had to turn his face and forsake him, that perfect, dependent, obedient man. Therefore doth my Father love me. Because I lay down my life. In obedience cost what it would. Verse 25 Jesus answered them, I told you, and you believed not. The works that I do in my Father's name, they bear witness of me. Verse 32 Jesus answered them. Many good works have I showed you from my Father. For which of those works do ye stone me? Verse 37 If I do not the works of my father believe me not. Verse 38 But if I do, though you believe not me, believe the works that ye may know, and believe that the Father is in me, than I in him. In Chapter 11 we have the account of Lazarus. We know the story Lazarus. I'll pick up the story in verse 38. Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. And Jesus said, Take you away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for ye have been dead for days. Jesus saith unto her, said I not unto thee, that if thou wouldest believe. Thou should see the glory of God. 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. Notice what he says. But they may believe that. Thou hast sent me. And when he had spoken thus. He cried with a loud voice. Lazarus,

come forth. And he that was dead keen forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. And Jesus saith unto them, Loose him, let him go. He did not act simply as a divine person. He acted in obedience to the Father, looking to the Father, independence in prayer, doing all consistent with the place that he had taken. The lowly subject man. Maybe there's someone here that doesn't like being in the place of subjection. Maybe there's someone here that doesn't like to obey someone else.

Well, he he obeyed when the cost of obedience was. So horrible that cannot be described. It was going to the cross. You remember in the garden the only time he ever expressed his own will. He says, Father, if it be possible, let this cup pass from me. He looked into that cup filled with the wrath of God against sin. If it be possible, he said, if there's any other way, Father, let this cup pass from me. He expressed his will. He could not find his meat in the wrath of God. The holy horror of his perfect soul in humanity shrunk from being made sin. Knowing what it would cost, He would be forsaken of God. But then, in the perfection that was always his, he says nevertheless not my will, but thine be done. You think his path was easy? Oh no. He met with the hatred, the rejection of man. Finally ended by meeting the wrath of God. Something you and I will never fathom. Never understand, never sound the depths of He took the subject place. It was the Father's will that He go to the cross, and He did it in perfect obedience. Therefore doth my Father love me. And so here, when he raised Lazarus, he says. Father, I knew that Thou hearest me always. An account of those that stand by. I said it, that they may believe that thou hast sent me. I'm addressing those this afternoon that know the Father sent the Son to be the Savior of the world. That's the most precious knowledge that we have that He sent Him. He's the sent one. In John 17, the unity of the Church is to be so expressed, as the Lord says, that they may be one, as our Father are in me, and I and Thee, that they also may be one in us, that the world may believe that Thou has sent me. Someday the world is going to know it when it sees us with Christ in glory, glorified alongside of Him, with the same glory as His, and then they will know that the Father has sent him. Now know something else, that thou hast loved me. Thou hast loved them even as thou hast loved me, he says. Well, we failed in that. Pretty badly. He never did. He never failed. Let's go on. Chapter 12. 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. Tremendous statement uttered by a man on earth. He says, He that sees me sees him that sent me. All that we're ever going to know of God. We know in the person of the sun, become a man. We're going to be around that blessed man for all eternity. We're going to see the Father in Him even as we do now by faith. Now verse 49 and 50 very precious verses. For I have not spoken of myself, or again from myself, but the Father which sent me. He gave me a commandment what I should say and what I should speak. Here He sums up all that the Father gave Him to say and speak as the Father's commandment. He gave me a commandment what I should say and what I should speak. And then He tells us what the moral character of that commandment is, and I know that his. His life eternal life everlasting. Life eternal. And as He kept the Father's commandment, as he lived out in perfect obedience all that the Father gave him to do, that was the expression of eternal life. I know that the Father's commandment, His commandment, his life everlasting whatsoever I speak. Therefore, even as the Father said unto me, so I speak. Chapter 13 We have the foot washing and we know about that very well. We begin with verse 14. The Lord says, If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet, for I have not. I've given you an example that you should do as I have done to you. He's washing our feet every day through the Word, the washing of water by the Word, washing our feet right now through the Word, forming His thoughts in us by the word of God.

Removing that from earth, which hinders our enjoyment of heavenly things and of himself in heaven. He says, I've given you an example that you should do as I have done to you. He got down at their feet and washed them. He's doing that from the glory right now, today. Verily, verily, I say unto you, the servant is not greater than his Lord, neither is he that he that is sent greater than he that sent him. If you know these things, happy are ye if you do them. Happiness doesn't come from knowing the truth, happiness comes from obeying it. If you know these things, happy are ye if you do them. Trust and obey, for there's no other way to be happy in Jesus but to trust and obey. If you know these things, happy are ye if you do them. And the reason there's so many unhappy Christians in the world is because they're disobedient Christians. They are not putting into practice in obedience to the Word of God what God has said. The Word hasn't failed. It's perfect comes from Him. The ones that have failed is us. We have failed. To carry out. The truth of God's Word. Then we go to chapter 14 verse. Eight well known verses. Philip saith unto him, Lord, show us the Father, and it suffice it thus. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. And how sayest thou? Then show us the Father. It's so wonderful to think of a man on earth that the God man, he was very God, very man, perfect as man in expressing the Father in every way, so that he could say, he that seeth me seeth him that sent me, and hear he that seeth me seeth the Father. Believe us, thou not, that I am in the Father, and the Father in me. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me. He doeth the works there. He goes from the words to the works, all in one sentence. Perfect expression livingly of the Father. Chapter 15 some very solemn words in verse 22 he says, If I had not come and spoken unto them, they had not had sin. But now they have no cloak for my sin. He that hateth me, hateth my Father also. You see, it's impossible to say I love the Father. I believe in God and I know the Father, but I don't, I don't know Jesus. Or I don't love him. It's impossible to say that. The word of God says to hate him is to hate the Father, and to love Him is to love the Father. The two are put together in the Word of God. I want to back up for a moment to the last verse of chapter 14 which I passed over. It says in verse 31 The Lord says, but that the world may know. That I love the Father and as the Father gave me commandment. Even so, I do arise. Let's go. Hence the proof of true love is obedience. He says that the world may know that I love the Father as the Father gave me commandment. Even so I do. It will not do, young boy or young girl, for you to say to your parents I love you and then disobey them if you really love them. You will obey them. The Lord Jesus demonstrated and proved His love for the Father. In obedience. True love is obedient. True love to our brethren. His obedient, always obedient to the Word of God. Always doing the will of God, No better way can you take to express your love for your brethren. And by obeying the word of God. Impossible to improve on that. You don't have a better way. I don't have a better way than God's way. His way is always the best.

Chapter 16. Will Passover that chapter and go to chapter 17 verse 4? The Lord says I have glorified thee on the earth. I have finished the work. Which thou gave us need to do. We read his first recorded words in Luke chapter 2. Wished He not that I must be about my Father's business. And his last words were it is finished. Father, into thy hands I commit my spirit, and here He is in spirit beyond the cross. And he says to the Father, I have glorified Thee on the earth. I have finished the work which Thou gave us 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. He was with the Father before the world was from all eternity, God the Father, God the Son, God the Holy Spirit. Dwelling in that ineffable scene of love and joy. Now he asks to be reinstated as a man into that very glory. He says, Glorify thou me with thine own self, with the glory that I had with thee before the world was. And he's been placed in that glory, and that's where he is tonight. Glorified on high. God has set him that obedient one in the highest glory in heaven, a man in the glory above the angels, above all created intelligences. He's there, the right hand of God, glorified. God has set him in that highest place. Who is he going to use? Who is he going to give the assignment to, if I can put it that way? To reign over the millennial Kingdom, that man, that obedient, dependent subject. Man, he's the one that is qualified now to reign. And so let's turn to 1St Corinthians 15. 1St

Corinthians 15. Verse 23. This is the resurrection chapter, and this is the only verse that actually speaks of His coming. It says every man in his own order, Christ the first fruits afterward they that are Christ at his coming, I believe referring to the rapture. And then He goes over the tribulation period, the seven years, and he goes over the Millennium, the thousand year reign, and He goes to the very end of that. And he says in the next verse, then cometh the end. When he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all rule, and all authority and power, For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed. Is death death? And that will be at the Great White Throne. That's even after the Millennium is over. Death is destroyed, death in Hades. The disembodied state of things will be cast into the Lake of Fire. They'll never exist anymore. That's the most horrible thing about hell. I remember the story of a woman that was. That woke up. At night and she was screaming, just screaming. Uncontrollably and one rushed in and said what's wrong, what's wrong? And she said I've been to hell, I've seen it. What did you see? I went there and I stood at the gates of hell and I saw the the misery. I saw the the grimaces on the faces and the distorted looks and the agony, the pain. And the they, they all look so thirsty. And I said, give them a, give them some water. The answer came back no. Give them some. Give them some rest. Answer came back no. Then let them die. There's no death in hell. Death and Hades are cast into the Lake of Fire. The last enemy that is destroyed is Death. And what makes hell so excruciatingly awful is there's no. End to it. There's no exit from it.

It's forever. The person at the gate said go back and tell them. And she came back to tell the story. Well, I think of that story whenever I read this verse. The last enemy that shall be destroyed is death. How many people commit suicide because they cannot tolerate their existence down here? Life is so miserable for them. They think that anything will be better than that, and so they're going to end it, and they plunge themselves into a lost eternity. After death, the judgment. If they only knew that truth. They wouldn't take their lives. The only one that death is not a horror too, is the Christian. It is our servant ushering us into the very presence of the Lord. The last enemy that shall be destroyed is death, for he hath put all things under his feet. All the more striking that all those verses that we read of him in that place of of the servant as being sent here, are found in the Gospel of John, which presents his deity to us as no other gospel does. But he entered, he entered it became a servant. Verse 28. Verse 27 Again, For he hath put all things under his feet, but when he saith All things are put under him, it is manifest that he is accepted. That refers to the Father, which did put all things under Him, and when all things shall be subdued unto Him. Then shall the Son also Himself be subject unto him that put all things under him, that God may be All in all, God the Father, the Son, and the Holy Spirit All in all. And yet the Son, one of the Persons of that blessed Trinity, had taken the place of manhood. And what we learned from this passage is having completely done the will of the Father perfectly as man. He does not relinquish his manhood. He remains a man forever in the subject place. Whenever we have the Son spoken of is in the subject place, it's his humanity. Then shall the Son also himself be subject unto him that put all things under Him. Don't ever think of the subject place as an undesirable one. It's the one that Blessed One took in order to save the likes of us. He took the subject place and He'll never relinquish it. He'll be a man for all eternity. And we'll we'll see the father in him. One more verse in Luke 12. Luke, chapter 12. Verse 35 Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself. He assumes once again the attitude of a servant. He girds himself for service, and he makes them to sit down to meet, and he will come forth and serve them. When will this be? In eternity. And what will he service? What will He serve us? Well, He was a perfect servant when He was here below. He served everyone. The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many. Perfect servant. He's serving us now as our great High priest. He's serving us now as our advocate with the Father. He had a limit to make intercession for us. That's His ServiceNow, His priestly service, His advocacy. And in this coming day, He's going to serve us again. He's going to make us eternally happy. He's going to service his own delights. He will come. He would cause us to feast. On his own delights. Those are the words of another. He's going to occupy himself with making you and me eternally happy in His blessed presence. Sometimes the question is rather a foolish question. What are, what are we going to do all that time? Well, there won't be any time. Time is gone. And I can't understand that.

I can't begin to fathom it. That which is timeless. We're going to spend eternity, which can't be spent, by the way. Being served by him. And we're going to see God. In him, and as we look at that man, we're going to remember Colossians 2 verse nine. In him dwelleth all the fullness of the Godhead bodily as we gaze on that man, say, in him dwells all the fullness of God. We look at him, we're going to see God. They saw him, John says. We saw. It says no man had seen God at anytime. The only begotten Son, which is in the bosom of the Father, he hath declared him. Only faith could Pierce The Veil of the flesh of Christ and see that eternal glory. But God in His essence the creature cannot see. He dwells in light unapproachable, which no man hath seen nor can see. Impossible for any creature to see God in his essence. But we're going to see him as we gaze upon that blessed man. The man with the very marks of the cross upon him. It's going to service. For all eternity. Perfect servant, you'll never give that up. That's the highest moral glory. That you can think of. The glory of that one who was willing to become nothing. And He might bring us into the highest blessing.

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