Genesis - Commentaries by Charles (Chuck) Hendricks

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Read a verse to start with from First Timothy 3. First Timothy 3. Verse 16. And without controversy. Drake is the mystery of godliness. God was manifest in the. Justified in the spirit Queen of angels preached unto the Gentiles, believed on in the world. Received up. Into glory. I'd like to talk about the first. Part of this verse God was manifest. In the flesh. I would turn to second John for some verses. They had this before us last night, second and third, John. So I'll just reread some of the verses we had before us. Second John. 9 Whosoever. Transgresseth and abideth not in the doctrine of Christ. Hath not God? He that abideth in the doctrine of Christ, he hath both the Father and the Son. So what we're going to talk about this afternoon is a truth so important that not to abide in it is not to have God, and to abide in it is to have both the Father and the Son. In other words, we're going to talk about. Fundamental truth. That which, if one does not hold, is not the Lord's. He is not saved. And if one does hold it, he has both the father. And the sun. The doctrine of Christ, the teachings were Doctrine simply means teaching the teaching concerning Him. Who is he? I wonder if everyone in the room knows who he is. And some of the precious truths that we'll be looking at. First, we'll turn to Genesis chapter 3. The Lord here is speaking to the serpent who has seduced the eve into a fall. And he says in verse 14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman. She was the one that he had seduced into sin. And she had listened to him, and had eaten of the forbidden fruit, and then Adam after her. I will put enmity between thee and the woman, and between thy seed. That's the serpent's seed and her seed. If that is the seed of the woman, it shall bruise thy head, and thou shalt bruise his heel. So here we have the first recorded prediction of a coming Redeemer. He's here called the seed of the woman who would crush the serpent's head. That one who had brought sin in and. Had brought in all the troubles and the sorrows, and the evils that attend upon it. The sicknesses and the infirmities, the wars, the riotings, the fightings, the hatred, the evil that's in this world, is all introduced by that fall when they disobeyed God. Adam and Eve. And so the very one that introduced it, the serpent, the devil and Satan, he's called. Says the seed of the woman. He introduced sin through the weaker vessel, the woman, and the seed of the woman would crush the serpent's head. First prediction of a coming Redeemer. Now we'll turn to Isaiah Chapter 7. Isaiah Chapter 7. Verse 10. Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God. Ask it either in the depth or in the height above. But A has said, I will not ask, neither will I tempt the Lord.

And he said, Hear ye now, O House of David, Is it a small thing for you to weary men, but really weary my God also. Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son. And shall call his name Emmanuel. Emmanuel. God with us. Great is the mystery of godliness. God was manifest in the flesh, the seed of the woman, the virgin would conceive and bear a son. Now some of the modern translations render that a young woman shall conceive and bear a son. We're going to trace this subject through the Scriptures and we'll see that that rendering is impossible to to give in the light of the testimony of the Holy Spirit when he talks about the person of Christ, the person of Christ. It's not just a young woman that wouldn't have been assigned to anyone. Young women bear sons every day. But here was the miraculous sign of a virgin bearing, conceiving and bearing the sun. And his name would be an annual God with us, God and man and one person. That's the doctrine. Christ, God and man and one person. If he was not the virgin born son of God, we don't have a savior. There is no savior if he wasn't born as the seed of the woman. So here we have the first prediction, the second prediction of his coming. Now let's turn to the New Testament and we'll read a number of verses in Matthew first of all. And we will see, as we trace these passages, how the Spirit of God guards the person of Christ. And the first statement made in Genesis 3. The seed of the woman shall bruise and crush the serpent's head. He guards that truth. All through. The scriptures. Though it's not a question of just the meaning of that one Hebrew word in Isaiah 7, whether it means virgin or young woman. But it's a question of the teaching of the Holy Spirit about Christ all through Scripture. Matthew 1. Now I'm going to read this genealogy. I'll read it rapidly. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Pharaohs and Zerah of Themar And Pharaohs begat Esram, And Esram begat Aaron, And Aaron begat an Inadab and a Minidab begat Nayasin and begat Salman, And Salman begat Boaz of Rakab, and Boaz begat obit of Ruth and obit begat Jesse, and Jesse begat David the King. David the king begat Solomon of her that had been the wife of Uriah. And Solomon begat Reborn, and reborn begat Abaya, and Abaya begat Esau, and ASA begat Josephat, and Josaphat begat Joram, and Joram begat Isaias, and Ozias begat Jillitham. And Jotham begat Achas, and Achaz begat Ezekias, and Ezekias begat Manassas. And Manassas begat Ammon, and Ammon begat Josias. And Josias begat Jeconias and his brethren about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconias begats Elathio and Salathiel begat Zerobo, Bell and Zerobabel begat Abayad, and Abaya begat Iliacum, and Eliakam begat Azor, and Azor begat Sadik, and Sadik begat Akum, and Akum begat Eliad. And Eliot began. Ilyaser Eliezer begat Matt Fan, and that Fan begat Jacob. And Jacob begat Joseph. And it doesn't say, it can't say it wasn't so that Jacob, we got that Joseph begat Jesus. No, here we have the change. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Mary is called over and over again in the Scriptures, Jesus, mother. Joseph never by the Holy Spirit. It's called Jesus, Father. The people round about referred to him as such, and even Mary did once, but the Lord, very gently, and you'll see that passage shortly, corrected her.

And we'll see how that this truth is very jealously guarded by the Spirit of God. Jacob begat Joseph, the husband of Mary, of whom was born Jesus. He was called Christ. You see, if Joseph had anything to do with that birth, we don't have a Savior. Because he would then have been the seed of man. Everyone in this room is the seed of man. But here was a true human who derived his humanity, not from his father, because he had no earthly father, but from his mother. The Roman Catholic Church called Mary the Mother of God. Well, as to the deity, he has no mother. Only a father. As to his humanity, he has no father, only a mother. Let that sink in to each one here. As to his deity, he has a father. As to his humanity, he has a mother. We're going to trace out this precious doctrine of the virgin birth of the Son of the living God. So all the generations from Abraham to David were 14 generations, and from David until the carrying away into Babylon are 14 generations, and

from the carrying away into Babylon unto Christ our 14 generations. Now the birth of Jesus Christ was on this wild when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. In the case of all of the births that we read of in the in the genealogy that we read. The father begats. The father begat. The father begat. In the case of this verse, there was no father to be guessed. It was different. He was a female, just as human as any of us been apart. God, by the power of the Holy Spirit, preserve. That humanity of Jesus. So that there was no scene. No sense. Well, we'll, we'll come to that shortly. She was found with child of the Holy Ghost. Verse 19. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privilege. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost now. My Bible in the margin is a little note there by the word conceived. And it corrects it correctly, and it says the word is in the Greek begotten. That which is begotten in her is of the Holy Ghost. What Matthew is talking about, as he does in the genealogy, is Abraham begat Isaac and Isaac begat Jacob and so on down the line. And so here we have the getter in connection with the birth of Christ is the Holy Spirit. Not a man, but the Spirit of God. That which is begotten in her is of the Holy Ghost. We will see when we turn to the Gospel according to Luke. That Mary conceived the Word conceived there is proper, but here in Matthew's Gospel it's begotten. The Holy Ghost begat Mary and peace. That which is begotten in hers of the Holy Ghost, and she shall bring forth a Son, and thou shalt call his name Jesus. He shall save his people from their sins. Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Now here he quotes Isaiah 714, and there's no question in the Greek As for the meaning of the word, Behold, a virgin shall be with child, and shall bring forth his Son, and they shall call his name Emmanuel, which being interpreted. As God with us. And in that verse we have the doctrine of Christ. We have his true and proper humanity, the Virgin bearing the sun. And. The. The Son being God with us. A virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel. God, which manifest in the Christ. This is this is one of the if not one is not the most important. It's hard to say which is truth of all scripture.

Because everything hangs upon the truth of this person. The doctrine of the Immaculate Conception of Mary is impossible because Mary had an earthly father. And the sin of the race was transmitted to Mary, and she says herself, I rejoice in God my Savior. She needed a Savior just as much as you and I, but Jesus had no worthy Father. In place of that was the beginning of the Holy Spirit. Mary conceived. The Holy Ghost is that. Emmanuel, God with us, Tremendous. Tremendous faith. I don't want to Passover these verses too rapidly so that the import of them is sink into our souls. God became a man. He added his own creation, The creator of the universe, the Upholder, the Sustainer of all things, enters his own creation. Even as to his humanity, it's not right to speak of it as being created. The Spirit of God never talks of His humanity has been created. Never. A body hast thou prepared me to do 10. He entered through the avenue of birth born of a woman. Born under the law. But he came through the normal process of birth. And I believe that his scripture teaches his birth was normal in every respect except the conception. The begetting. Wasn't a man that begat this child, it was the whole event. But the seed of the woman, the seed of the woman, we're all the seed of man. And here we have the seat of the woman entering his own creation, coming in through the through the weaker vessel. Isn't it striking that when he entered the scene, he entered, he entered through the weaker vessel, the woman? The one who had been deceived by Satan and who had given of the forbidden fruit to harassment and sin came in. And Atom is held, of course, responsible because he was the head. He's responsible. Scripture doesn't say by one woman sin added into the world, but by one man. Or it was Adam's responsibility to keep his wife in the proper place. As the hint he was the hip. Things got out of order and they've been out of order ever since because sin, which was introduced in that way. So it's true, the weaker vessel that God is going to destroy, the one that introduced all this havoc that we feel the effects of everywhere. It's through that very vessel that God is going to enter. He did enter. His own creation through the woman. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted as God with us. Verse 24. Then Joseph, being raised from sleep, did as the Angel of the Lord had bitten him, and took unto him his wife, and knew her not. So she had brought forth her first born son and he called his name Jesus. Now there's two there's two very important guards here in verse 18. Now the birth of Jesus Christ was on this wise when as his mother Mary was espoused to Joseph before they came together. She was found the child of the Holy Ghost. That's the first statement before they came together. The second is in the last verse. And he knew her not till she had brought forth her first born son, and he called his name Jesus. So before they came together she was found with child of the Holy Ghost. And during the whole nine month period while the child was forming in her womb and then born, there was no relations between Joseph and Mary. Whatsoever. The Spirit of God guards. This person, Joseph, had nothing to do with that birth. And if he had, they wouldn't have a statement. But he had nothing. It was Mary the Mother, and the Holy Ghost began.

Chapter 2 Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, And Bethlehem of Judea. For thus it is written by the prophet. And thou, Bethlehem in the land of Judah, art not the least among the Princess of Judah, for out of thee shall come a governor that shall rule my people Israel. Here's the side of his person, if I can put it that way. That brings out his deity again, the governor. The one who will rule Jehovah. Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared, and he sent them to Bethlehem and said, go and search diligently for the young child. Now notice that expression, the young child. We're going to come across it numbers of times in this chapter as we read through it. And here the young child is spoken of as. Distinct from and apart from and at a distance from Herod. And the force of it, as we read it, will be the same. Go and search diligently for the young child, and when you have found him, bring me word again that I may come and worship him. Well, he didn't want to worship them. He wanted to destroy him because there was a rival king. He hated him. When they had heard the king, they departed, and lo, the star which they saw in the East went before them till it came, and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And when they were coming to the house, notice now they saw the young child with Mary his mother. The young child and marry his mother are always associated together, for she was his mother. A question about that. And the Spirit of God calls her that over and over again, and they are put together. They saw the young child with Mary his mother, and fell down and worshiped him. And when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh. The gold symbolizing his deity, the frankincense, his perfect humanity, and the myrrh is atoning suffering in order to bring us into black. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way, and then they were departed. Behold, the Angel of the Lord appeared to Joseph in a dream, saying another carefully, the language of the Holy Ghost. Arise and take the young child and his mother. It is not Arise and take your son and your wife. That's not the line which of the Holy Ghost? Arise and take the young child and his mother. Joseph is here viewed as removed from, apart from at some distance from the young child and his mother. The Lord Jesus and Mary, the Spirit of God, emphasizing this truth. Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word for Herod will I will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt, and was there

until the death of Herod, that it might be fulfilled. Which was spoken of the Lord by the prophet, saying, Out of Egypt, have I called my son? Who is speaking? Quoting the Lord speaking out of Egypt, have I called my son? He was the son of God, He was the son of the Father, but he wasn't the son of Joseph. Only legally. But not actually. Out of Egypt have I called my son. Verse 16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under, according to the time which he had diligently inquired of the wise man. Then let's fulfill that which was spoken by Jeremy the prophet, saying In Rhema was there a voice heard lamentation and weeping. And great morning Rachel weeping for her children and would not be comforted because they are not.

But when Herod was dead, behold, an Angel of the Lord appeared in the dream to Joseph in Egypt, saying, Arise, and take the young child and his mother. Again, we have that same expression. And go into the land of Israel, for they are dead which sought the young child's life. And he arose and took the young child and his mother. And came into the land of Israel the way it's put. Joseph doesn't seem like he's the father, does it? He took the young child and the young child's mother. And so the Spirit of God emphasizing that truth, he arose and took the young child and his mother, and came into the land of Israel. And then he heard that Archelaus did reign in Judea, and the room of his father Herod. He was afraid to go further, notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee, and He came and dwelt in the city called Nazareth, that it might be fulfilled which was spoken by the Prophet. He should be called a Nazarene, despised, rejected. He did passed out. Now let's turn to the Gospel of Luke, please. Luke chapter 3. We'll begin at verse. 19. Luke 319 But Herod the Tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added this. Yet above all, that he shut up John in prison. Now when all the people were baptized, it came to pass that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him. And a voice came from heaven, which said, Thou art my beloved son, and thee I am wealthy. And here it's God the Father speaking from heaven, calling Jesus his Son properly. So he was exactly that. Notice the very next verse. Luke gives a moral connection in thoughts, not chronological. But not sequence as the time, but moral connection. The Father says, this is my beloved son. Thou art my beloved son, in whom I am well pleased. The next verse and Jesus himself began to be about 30 years of age being Here's the guard being as was supposed. The son of Joseph. Which was the son of Eli? Which was the son of Matthew and son? Notice Luke doesn't talk about forgetting, he says. Which was the son of? Which was the son of? Which was the son of? And when he says he was the son of Joseph, he said I have lost support. Are you listening? Now let's turn back to Chapter 1. Verse 24. After those days his wife Elizabeth conceived and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee named Nazareth to a virgin espoused to a man whose name was Joseph. Of the House of David, and the Virgin's name was Mary. And the Angel came in unto her, and said, Hail thou that art highly favored. The Lord is with thee, Blessed art thou among women. I believe it's in Daniel 11. We are positively chapter. I think it's Daniel 11 which speaks of the Antichrist, and it says he shall. Not regard the desire of women. What was the desire of women? What was the desire of a godly Jewish woman? It was to bear the Messiah. To bear the Christ. That was the desire. Of a godly Jewish woman, and here is this. This vessel chosen Mary. Wonderful. Humble. Lowly Maiden of Israel. That was to become the woman. To bear the speed of a woman. To be that virgin. That would conceive and bear a son. Hail thou that art highly favored. The Lord is with thee. Blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not Mary, but now it's found favor with God, And behold, thou shalt conceive in thy womb, and there the word conceive is proper. Luke talks about Mary conceiving, Matthew about the Holy Ghost begetting. Behold, thou shalt conceive in thy womb, and bring forth the Son shall call his name Jesus, that word Jesus. Oh, it's the most wonderful word. God has decreed that at the name of Jesus every knee will bow of heavenly and earthly and infernal beings. And every tongue confess that Jesus Christ is Lord to the glory of God the Father. Jesus means Jehovah the Savior. And that brings in the two truths of his. He became a servant. He became a true man. It never says even as to humanity that was created, it was prepared. It was begotten and conceived. And so a true man. But. Or how different? From from us. Verse 32. He shall be great. Shall be called the son of the highest. The son of the highest. Highest, of course, is there. Fashion for God and sex. And the Lord God shall give unto him the throne of his Father David. And he shall reign over the House of Jacob Forever. Here's one who is eternal. Eternal, but a man. But God will all bless his birth. And of his Kingdom there shall be no end. Then, said Mary notice. Unto the Angel How shall this be, seeing I know not a man. She had had no relations with man. Notice the answer Tremendous verse 35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee. Therefore that also that holy thing. Which shall be born of thee would be called the Son of God. But Adam was created. He was innocent. Without sin. And he did sing. Innocence is. Sinless, but capable of singing. After he sinned. If humanity changed as to its condition is a sinfulness. And you and I all partake of that sinful humanity. The sound of says in sin as my mother conceived me, born in sin, in shape and innocuous. We're all sinners. By nature we sin because we're sinners, when we're not sinners because we sin, but we sin because we sinned sinners by nature. But there's a third kind of humanity. That holy thing which shall be born of thee shall be called upon holy humanity, sinless, but more than that, incapable of sinning. What holiness is Holiness is the light in what is good and abhorrent of evil. And the humanity of the Lord Jesus. Is that holy incapable of a fall? The very suggestion to him of doing anything other than his Father's will was apparent to him. But we've had humanity and innocence. Sometimes we look at a newborn child and we look at that sweet little thing and say, oh, that innocent little child. But that's not true. Innocence is gone. He should say that simple little child, that's true. Child hasn't seen yet, but it has a nature. And as soon as it can, it will stiffen it back in rebellion against this mother. Where did that come from? Came from? Proving that we all partake of sinful humanity. But sinful humanity cannot enter heaven. And so the Lord Jesus came, holy humanity, that holy thing, Brother asked me recently. Why doesn't it say that holy one? Why does it say that holy thing?

Well, my thought on it is that. Talking about his holy nature. His holy nature. He's holy as to the essence of his humanity. Very nature is holy, and you know that is so because John tells us in the first epistle that he that is born of God cannot sin, for his seed remaineth in him and he cannot sin because he is born of God. In the new nature that we have in the new creation is born of God. It is incapable of sin because it's just like Christ. That would be one of the most wonderful parts of heaven is the flesh will be gone, the old man, the old nature will be gone forever, and will be there in the Newman, the new nature, that holy nature of Christ himself. The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee, and the power of the Highest preserved the holy nature of the Lord Jesus. So that when he was brought forth. He was wholly humanity, just as much a man as any of us. It's the condition of humanity will change by the fall. Innocent. Sinful. And now in the new creation in science, hope. That which shall be born of thee, that holy thing which shall be born of thee, shall be called the Son of God. The Son of God from all eternity. Enters his own creation, and he carries his sonship into time. He didn't become a son in time. That's a terrible doctrine. He was the Son from all eternity. When we talk about him as the Son of God, they're talking about the name of the person

that was always that Son with the Father from all eternity. But when he entered his own creations, a man, that holy thing that was born of Mary, was called the Son of God. He didn't cease to be that. Philippians 2 Says that he emptied himself, but he didn't empty himself of his sonship. He didn't empty himself with His Holiness. He didn't empty himself of his grace and all his moral attributes. He emptied himself with his outward majesty and of the form of God, and assumed the form of a certain. Here we have. This Blessed One entering his own creation in this special way, that preserving power of the Holy Ghost that came upon Mary, preserving. The humanity of Christ from any taint of sin. So that his humanity is called, That holy thing which shall be born of thee shall be called the Son of God. Verse 36 Now and behold, thy cousin Elizabeth, she has also conceived the Son in her old age, And this is the 6th month, which with her who was called Baron. For with God nothing should be impossible. And Mary said, Behold, beautiful, beautiful. Her response? Not a word. While I'm not worthy of this Lord, No, she says, Behold, the handmaid of the Lord, be it unto me, according to thy word. And the Angel departed from her. She just submitted perfectly, beautifully, humbly to the message that she had heard. And Mary arose in those days and went into the Hill Country with haste into a city of Judah, and entered into the House of Zacharias, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And when she is this to me, that the Mother of my Lord should come to me for, lo, as soon as the voice of thy salutation sounded in. Ears the babe leaped in my womb for joy, and blessed is she that believes. For there shall be a performance of those things which were told her from the Lord. And Mary said, Now we must read this. What Mary says, it's so beautiful. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. Whether she understood the full import of these words that she uttered? God, my Savior, she was bearing that very one to be her son.

And he was God, her Savior. Spirit hath rejoiced in God, my Savior. She needed a Savior. She was not sinless, but He was her Son. And he hath, for he hath regarded the lowest state of his handmaiden. For behold, from henceforth all generations shall call me blessed, And indeed she is. For he that is mighty hath done to me great things, and holy is his name. And His mercy is on them that fear him from generation to generation. He hath showed strength with his arm. He hath scattered the proud and the imagination of their hearts. Yet put down the mighty from their seats, and exalted them of low degree. Yet filled a hungry with good things, and the rich He had sent away empty away. You have hope in His servant Israel, and remembrance of His mercy, as He spake to our fathers, to Abraham, and to His seat forever. And Mary abode with her about 3 months and returned to her own house. I would like to read the rest of that chapter, but the interests of time I'm going to pass into the 2nd chapter now. Verse one. Came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. And this taxing was first made when Serenius was governor of Syria. And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea, under the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife. Being great with child. And so it was that while they were there, the days were accomplished that she should be delivered. She brought forth her first born son and wrapped him in swaddling clothes and laid him in a Manger because there was no room for them in the end. Oh, to think of the Creator. The person that here came. And the lowly circumstances in which he came born in a stable, late in a Manger. No room for him in the end. No room. They're in the same country, shepherds, abiding in the field, keeping watch over their flocks by night. And lo, the Angel of the Lord came upon them in the glory of the Lord, shone round about them, and they were so afraid. And the Angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this should be a sign unto you. You should find a babe wrapped in swaddling clothes. Lying in a Manger. Every sign that's connected with the Lord's coming into this world, the sign of humiliation. Sign of lowliness. The place that he took when he became a man. And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying glory to God in the highest. And on earth, peace, goodwill toward men. It came to pass, as the angels were gone away from them into heaven. The shepherd said one to another, Let us now go even unto death for him, and see this thing which has come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph and the babe lying in a Manger. And when they had seen it, they made known abroad the same which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds, that Mary kept all these things and pondered them in her heart. We read expressions like this about Mary, not about Joseph. Well, it does say once at the end of the second chapter they both pondered them. No, it says they didn't understand. But here Mary pondered them in her heart. There were two people that knew that the birth of Christ was altogether different. From any other birth. And that was Mary, Especially Mary. And Joseph? They both knew. Joseph knew he had nothing to do with that birth, and Mary knew it full well. But she conceived. Under the beginning power of the Holy Ghost. Mary kept all these things and pondered them in her heart. And the shepherds returned, verse 20, glorifying and praising God for all the things that they had heard and seen as it was told them.

And when 8 days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the Angel before he was conceived in the womb. And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord. As it is written in the law of the Lord, every nail that openeth the womb should be called holy to the Lord. There was never a male that opened the womb that was as holy as this one. That holy thing which was born. Was called the Son of God. And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves and two young pigeons. This was a provision made in the law of Moses for the poor of the flock, for those who were in poverty. The Lord entered into His own creation in the most. The most poor conditions that there were. And so they they offered just what they could afford. A pair of turtle doves are two young pigeons. Behold, there was a man in Jerusalem whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents. Notice they're called the parents. I don't have any trouble with that. That's what they were legally. When the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now let us thou thy servant, depart in peace according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. Now notice verse 33. And Joseph? And his mother marveled at those things which were spoken of him. Joseph has always spoken out separately. Joseph and his mother. I have some more comments to make on verse 33, but I'll pass that for right now. And Simeon blessed them, and said unto Mary his mother. Notice how often that expression occurs. Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yeah, a sword shall Pierce through thine own soul also, that the thoughts of many hearts may be revealed. Then we have Anna. And I'm going to Passover those verses for for the time's sake. And go to verse 40. And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Now, whenever it speaks of the Lord Jesus growing, increasing in wisdom, and so on, it's referring to its humanity. In his deity he could not increase in wisdom, for his understanding is infinite. 147 Psalms. He could never know anything more than he does know, for he knows everything, and he can never know anything less than he knows, because he's

the same. He doesn't change as to his deity, but as to his humanity. He grew. And he waxed strong in spirit, filled with wisdom. The grace of God was upon him. I remember I was talking with a young Christian boy. I trust he was truly the Lords. We've been raised in a Hindu family. And the one verse that really puzzled him was in Mark's gospel, where he's presented as the perfect servant. And it says the. The only one that knows the hour is the Father. Neither the angels nor the Son says, nor the Son, but the Father only knows the hour. Of his coming. And he couldn't understand. How can he be God and know everything? And yet not know the hour. And I said, because he's a man. And especially because in the Gospel according to Mark, he's presented as a servant, and a servant doesn't know what his master is doing. So in keeping with that character, he doesn't know. But as God, of course, he knows. Now in the modern translations which use different a different Greek text, they also have that verse in Matthew's Gospel. It doesn't belong in Matthew's Gospel, but he neither the Son knows belongs in Mark's Gospel where he's the servant. There are many things. He was weary.

He slept. He was tired. He was hungry. He ate. He drank. The Lord never gets weary, I mean God. But as man, he'd become a man. And here we have the greatest mystery that none of us in this room or anyone else, can really happen. God and man. The one person, the banquet. Memphis Great is the mystery of God bless. God was manifested in the Flash. The Word became flesh and brought the money. We beheld His glory. John says we beheld his glory. The glory is of an only begotten of the Father, full of grace and truth. They pierced that human veil which veiled that glory, and he saw. The personal glory of the Son of God, the only begotten Son of the Father. In the in that flesh. Paul gives us a tremendous verse. Washington 28. For in Him while with all the fullness of the Godhead. Now if the first stop there, we would we would have to just ponder and ponder and ponder. But it says bodily. That is in the man Christ Jesus. In Him bodily the one who took a body, the one who entered into his own creation, became a man, a perfect servant, all the fullness of the Godhead. Can you grasp that? I care. Can we fathom that? No. The hymn writer put it his darkness to my intellect, the sunshine to my heart. I can believe and enjoy what I cannot fathom. Cannot understand. And I'm so thankful I can't fathom him because if I could, he wouldn't be God and I wouldn't be a creature. No, he is all that we are seeing now let's just read on. Verse 41 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 turned behind in Jerusalem. And notice again, and Joseph and his mother knew not of it, Joseph being kept separate. And married his mother. That they, supposing him to have been in the company, went a day's journey, and they sought him among their kin spoken acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him, and he 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. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed. I noticed this, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. I don't know. What? Whether Mary? Believe that he understood who he was, and of course. If he was who he was, he definitely understood it or how he got here that his birth was not a normal birth. But she says as was very appropriate. You might say, how else could she say it? My father and I have sought the sorrowing. Notice how he gently corrects her in the next verse. And he said unto them, How is it that ye sought me, wished you not, that I must be about my father's business? And that wasn't Joseph he was talking about. He was talking about God his father. Wish thee not, but I must be about my Father's business. So all through we see how the Spirit of God guards. The truth. As to. Joseph having anything to do with that birth. Verse 50 says, And they understood not the saying which he spake unto them. You might wonder, why didn't they understand with all the light that they had? Well, look at you, look at me. How feebly we enter in, how slowly we grasp these divine truths from the Word. Sometimes it takes this year before we we see some of these precious things and it says they didn't understand. Then he said, a boy of 12 wished you not that I must be about my father's business. The last word where it is finished.

Father, into thy hands I commit my spirit. Finished his father's business. But they ended. They didn't understand yet. Mary pondered these things in her heart. 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, has to be referring to as humanity. And in favor with God and man. He doesn't increase as to his deity. But as to this humanity, he did. Now I just must say this in the modern translations which use a different Greek text. 43 reads at the end, instead of Joseph and his mother, it reads his parents knew not of it. Well, that expression occurs in verse 41 even in our King James and. I don't have any trouble with that, but verse 33 is the big problem. Verse 33 reads. In the modern translations and his father and his mother marveled at those things which were spoken of him. Now, this is not a translation problem. This is a Greek text problem having to do with the different manuscripts. That's the one verse, in my opinion, where Mr. Darby chose the wrong reading because his translation reads his father and his mother. And I believe what we have in our King James is correct. Joseph and his mother, because that preserves the distance between Joseph and Lord Mother Mary, as all the other scriptures that we've been looking at testify. If you happen to have Mr. Darby's Moorish edition. Where he gives the manuscripts that support the different readings, you'll note that he has a note there and he gives Joseph and his mother as an alternate reading and gives the manuscripts which support that. But in my opinion. He chose the wrong reading in that case. Well. The truth as to his person one more verse and then we close I read we read this verse in the. The morning meeting, the 69th Psalm. I noticed it when I read it this morning. The 69th Psalm preserves this same glorious truth. Verse 7 Because for thy sake I have borne reproach, if the Messiah speaking. Shane have covered my face. I've become a stranger unto my grin and an alien unto my mother's children. Not my father's children. Couldn't say that my mother's children. So all scripture testifies to this story too. Let me ask. Let me ask the children that are here. You know him? Do you know who Jesus is? You really know him? Very God, very man, true man. Just as human as any of us without sin, no? That this human, more human, in fact true humanity, is only seen in Jesus. Sinful humanity Is there something false about? Something wrong about it. Dreadfully wrong. That's what we all partake of from our fallen parents, Adam and Eve. Sin for humanity is not the norm. It's the abnormal, and that's what we're all part of. But in the new creation, we partake of Holy Command. That was the life of Christ. God and man. In one person. You know that man? You know that glorious one? He's your creator, He's your God, He's your Lord. But he became one of us. He came to where we were. Born through that virgin, the seed of the woman. That he might die for our sins, put up the way for us to be brought into blessing. There was no other way. No other way. Crazy.

Conference: 1995, Christ in Humanity

Address—C. Hendricks

Thursday night we spoke on the person of Christ. In certain aspects, and this afternoon I'd like to continue that. Especially I would like to look at his humanity. Let's turn to Genesis chapter 3. Genesis chapter 3. We know the account. I'll start with verse 9. And the Lord God called unto

Adam, and said unto him. Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou is naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, the woman whom thou gave us to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said the serpent beguiled me, and I did eat. The Lord God said unto the serpent. Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman. And between thy seed. And her seed. It that is the woman's seed shall bruise thy head. And thou shalt bruise his heel. Here we have the 1St. Prediction in scripture as immediately upon sin coming in through the woman. He was the one. She was the one that the serpent attacked. And she listened to him and believed his lie. And took of the fruit, and gave to her husband, and he took. Of the fruit and sin entered into the world, though the woman was the leader in it, the scripture lays the blame on the man. It puts the responsibility there by one man. Sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. It was Adam's responsibility to take the lead and to engage in any conversation, and he allowed his wife to do it. But the reason I've read this portion is what the Lord says to the serpent, verse 14. Because thou hast done this. Thou art cursed above all cattle and above every beast of the field. Upon thy belly shalt thou go, and thus shalt thou eat all the days of thy life. I don't believe the serpent crawled on his belly before this, and now he does. And I will put enmity between thee and the woman, the very one that you deceived and used to to be the one that introduced sin. I will put enmity between thee and the woman. And between thy seed, that's the serpent seed. And her seed. Which is Christ? It the woman's seed shall bruise thy head, or crush thy head, and thou shalt bruise or crush his heel. But that took place on the cross. When the Lord Jesus came, his heel was crushed, bruised or crushed by the serpent. He was put to death, an apparent victory, but actually the victory, the victor was the one who died because it was through death that he destroyed him that had the power of death and delivered them, who through fear of death were all their lifetime subject to *******. By that apparent defeat. The enemy that had introduced Sin was defeated. It's interesting that Satan used the woman to introduce sin and the first, the first prediction from the Lord himself to the serpent is I'm going to use the woman to bring in the Redeemer. I'm going to use the woman to bring in the one that will crush your head and destroy your power. The very one that you introduce sin through is the very one that I will use to bring about redemption. And the putting away of sin. First prediction in the Bible. That the coming Redeemer would be, whatever that means, the seed of the woman. I turn to Isaiah.

We will find out very quickly what it means. Now everyone of us in this room is the seed of man. Everyone of us is the seed of man. Who could this be? That is called the seed of the woman? Something unique and different. Isaiah 7. More verse 10. Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God. Ask it either in the depth or in the height above. But A has said, I will not ask, neither will I tempt the Lord. And he said, Here ye now, O House of David, is it a small thing for you to weary men? But will you weary my God also? Therefore the Lord himself shall give you a sign. Behold, a virgin. Shall conceive. And bear a son, and shall call his name Emmanuel. God with us. That's what that means. And here we have the doctrine of Christ. We were looking at that the other night in a little different way. Here we have the doctrine of Christ. The virgin conceives and bears a son. That's his humanity. But his name is Emmanuel, God with us. It was God that came here. And entered his own creation by this unique means. Through the womb of the virgin. Thou shalt call his name Emmanuel. If you read this verse in some of the modern translations, it doesn't say a virgin, it says a young woman. Now there's nothing extraordinary about a young woman conceiving, that happens all the time. But a virgin conceiving? That's never happened before. And here we have the prophetic pronouncement that that would be the way that God would enter this scene. Through a virgin conceiving and having a son, and his name would be called Emmanuel. Now let's turn to Matthew's Gospel, Matthews Gospel chapter 1. I'm going to read this genealogy and you'll notice one word that I read over and over and over again. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac. And Isaac begat Jacob, And Jacob begat Judas and his brethren, And Judas begat Pharaohs, And Zerah of Famar, And Pharaohs begat Esram, And Esram begat Aram, And Aram begat Aminadab, And Aminadab begat Niasin, and begat Salman. And Salman begat Boaz of Recap. And Boaz begat obit of Ruth, and obit begat Jesse. And Jesse begat David the king. And David the king, begat Solomon of her. That had been the wife of Urias. And Solomon begat Roboham, and Reboam begat Abaya, and Abaya begat ASA, and ASA begat Josephat, and Josephat begat Joram, and Joram begat Osaias, and Osius begat Jotham, and Joatham begat Akaz, and Akaz begat Hezekiahs. And Ezekiel begat Manassas, and Manassas begat Ammon, and Ammon begat Josiah. And Josiah begat Jaconius and his brethren about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconias begat Salathiol, and Salathiel begat Zerubbabel. And Zerubbabel began Abayad, and Abayad began Eliakum, and Eliachim began Azor. And Azar begat Zedek, and Sadak begat Achim, and Achim begat Elias, and Eliad begat Eliezer, And Eliezer begat Matthan, And Matthan begat Jacob, and Jacob begat Joseph. The husband of Mary. Whom was born Jesus? Who is called Christ? It did not say. It could not say Joseph begat Jesus could not say that. Because then he wouldn't be the seed of the woman. But Joseph is brought in. Jacob begat Joseph, the husband of Mary. Of whom was born Jesus, who was called Christ. So all the generations from Abraham to David are 14 generations, and from David until the carrying away into Babylon are 14 generations. And from the carrying away into Babylon unto Christ, or 14 generations now. The birth of Jesus Christ was on this.

When as his mother, Mary was espoused to Joseph. Now notice the precision of scripture and the guard the scripture always brings before us before they came together. She was found with Child of the Holy Ghost. Child of the Holy Ghost, not child of Joseph. It was before they came together. She was found with Child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David. Fear not to take unto thee Mary thy wife, for that which is conceived in hers of the Holy Ghost. I have a note on that word conceived in my Bible, and the margin correctly reads that which is begotten in her. Is of the Holy Ghost. In the normal. Production of a child. The man the woman conceives. Matthew's Gospel in the genealogy. And that's the reason I read it all. That word begat appears over and over and over again. But it does not say that Joseph begat Jesus. It says Joseph, the husband of Mary, of whom was born Jesus. And we will find as we look at scripture that he is called. Her son never. Joseph's son. Because he was only that legally. But he was Mary's. That's how he became the Son of Man. That's how he derived his humanity. It was through his mother. Through Mary. The seed of the woman. Everyone of us in this room is the seed of man, the Lord Jesus, a true man. His humanity was every bit as true as Mary's sin apart, with that one exception. There was number sin transmitted to that baby, and we'll see how that was accomplished as Scripture sets it before us. This ought to read That which is begotten in her is of the Holy Ghost. The one who was the Begetter was the Holy Spirit. Not Joseph. Not a man. He was not the seed of man, he was the seed of the woman. The Virgin conceived. And bear a son, and this is quoted, And she shall bring forth a son, and thou shall call his name Jesus. That word? Jesus. Carries with it. The doctrine of Christ. Jehovah, the Savior. Jehovah is God, and the Savior is the one who became a man in order that he might save us. He couldn't have saved us had he not come to where we were, had he not become one of us. Sin apart. So in that very word, Jesus, we have the doctrine of Christ, if we understand the fullness of the word. For he shall save his people from their sins. The only way he could do that was to become a man. And to die for our sins on the cross. It

was his death that we remembered this morning. Wonderful, precious foundation of all blessing. Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet saying, behold, a virgin shall be with child. Now that's a quote from Isaiah 7 where some translations render it a young woman. And I've looked the Hebrew word up and it's it's not the normal word for virgin. It's a different word. There's a question. Is that the right translation? Absolutely it is. It was a sign, you know, as Isaiah 7, the sign that the Lord gave that a virgin would conceive and bear a son. And here you have it quoted in the New Testament from the Greek language, and the word doesn't bear. The word that's used here doesn't bear a double meaning. It means virgin. And that's what it means in Isaiah 7 as well. Behold, a virgin or the virgin. The article is there. I believe in Isaiah. The article is there. The virgin, there was one specific one that would bear the Messiah. She had to be on hand just at that precise time when he would come.

Who came according to the time clock of God. In due time, God sent forth His Son, born of a woman, born under law. And so on. Now all this was done, that it might be fulfilled, which was spoken by the Lord of the Lord, by the prophet saying, Behold, the virgins shall be with child. And shall bring forth a son, and they shall call his name Emmanuel. Which being interpreted is God. With us. That's the doctrine of Christ, God with us, God to become a man entering this scene as man, as a baby, through. The womb of the Virgin Mary. Begat by the Holy Ghost. Matthew presents the Holy Spirit as the beginner. Luke especially presents Mary as the conceiver. As the conceiver. Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife. And notice, here's the guard again. And he knew her not. Until she had brought forth. Her first born son. And he called his name Jesus. Now in verse. Verse 18 it says when as his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost. But she had a normal pregnancy. The miracle was in the beginning. The miracle was the one who begat that child, and it was the Holy Spirit. Not Joseph. But. Time of. Bearing the child until the child was born was normal. And the birth was normal. The miracle was not in the birth. The miracle was in the beginning. Instead of a man begetting, it was the Holy Spirit. But it says in verse 25 S that there can be no question that Joseph had nothing whatsoever to do with that birth. He knew her not till she had brought forth her first born son. So when she bare her son. She was a virgin. Untouched by man. A virgin. And she bear the Christ Jesus, Jehovah, the Savior. He called his name Jesus. Chapter 2 Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold. There came wise men from the East to Jerusalem. Saying, Where is he that is born king of the Jews? For we have seen his star in the East and are come to worship him. When Herod the King had heard these things, he was troubled. And all Jerusalem with him. Isn't that striking? The state of the whole city was such that to hear that the Christ had come. Was troubling to them. We can understand how it would be troubling to Herod. Because that would be a challenge to his. His authority? But all of Jerusalem was troubled with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him in Bethlehem of Judea. For thus it is written by the prophet in thou Bethlehem in the land of Judah, are not the least among the Princess of Judah. For out of thee shall come a governor. Now that's his deity, the governor, the ruler of the universe. That shall rule my people, Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, go and search diligently for the young child. Now notice that expression. He's always spoken of and singled out as the young child, the young child. This is the way the Spirit of God presents him to us in this account. And they Herod says that go and search diligently for the young child, And when you have found him, bring me word again that I may come and worship Him also. He had no intent of doing that. He wanted to kill him. He wanted to get rid of his rival. When they had heard the king, they departed, and lo, the star which they saw in the East went before them till it came, and stood over where the young child was.

And when they saw the star, they rejoiced with exceeding great joy. There we have the young child once again. And when they were come into the house, they saw the young child with Mary his mother. They are always put together, the young child, Mary, his mother. She was his mother. She was the mother of his humanity. But you never have. Joseph called his father. They saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, notice the language again. The Angel of the Lord appeared to Joseph in a dream, saying, Arise. And take the young child and his mother. And flee into Egypt. He doesn't say take your wife and son. Don't say that. Take the young child and his mother and flee into Egypt. Joseph is looked upon as apart from this young child and his mother. They're the ones that are together. They're the ones whom the Spirit of God identifies and connects together. He was her son. Not Joseph's son. So Joseph is the legal father, and he just takes them where the Angel directs. Arise and take the young child in his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. And when he arose, he took the young child and his mother by night and departed into Egypt. And was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord by the Prophet saying. Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet saying in Rhema was there a voice heard lamentation and weeping and great morning Rachel weeping for her children. And would not be comforted because they are not. But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise. And here we have it again. And take the young child and his mother. And go into the land of Israel, for they are dead which sought the young child's life. And he arose and took the young child and his mother. And came into the land of Israel. And when he heard that Archelaus did reign in Judea, and the room of his father Herod, he was afraid to go thither. Notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth. That it might be fulfilled which was spoken by the prophets, He shall be called. A Nazarene. He should be called the Nazarene. It was. It was a term of. Contempt and derision. Can any good thing come out of Nazareth? Was a city of bad reputation. Our Lord Jesus. Went there. Dwelt in the city called Nazareth. In those days came John the Baptist preaching in the wilderness of Judea. And he tells them, Repent ye for the Kingdom of heaven. Is at hand. Verse 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying I have a need to be baptized of thee and comest out to me. And Jesus answering, said unto him, Suffered to be so now, for thus had becometh us to fulfill all righteousness. And he suffered him. And Jesus, when he was baptized, went up straightway out of the water. And lo, the heavens were opened unto him. And he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven saying this. Is my beloved son. In whom I am well pleased. Now here the sun. Mary's son, yes. But now his father calls him. This is my beloved son. The Catholics speak of Mary as the Mother of God. As to his deity, he had no mother.

Only a father. As to his humanity. He had no father, only a mother. Mary was his mother, the mother of his humanity, not his deity. That's ridiculous. Absurd. As to his deity, God was his father. From all eternity the eternal Son we had that before us the other night never became Son. He was always the Son. He became a man, yes. And he got a human mother in so doing, yes. But that's the way Scripture presents it. Now let's turn to Luke's gospel. We'll read a passage from. The 3rd chapter to start with and then we'll back up a little. Verse 19. But Herod

the Tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added this. Yet above all, that he shut up John in prison. Now when all the people were baptized, it came to pass that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him. And a voice came from heaven, which said, Thou art my beloved son. In thee I am well pleased. Now Luke presents moral order in his gospel and here we have God the Father proclaiming thou art my beloved son, in whom I am well pleased. And then it immediately goes on to say in Jesus himself began to be about 30 years of age being and here's the guard being as was supposed. The son of Joseph he was not really that being, as was supposed, the son of Joseph, which was the son of Heli, which was the son of Matt, that which was the son of Levi, and so on. Now Luke gives us the genealogy of Mary, and Matthew gives us the genealogy of Joseph. Well, you might you might wonder about that if Luke gives us the genealogy of Mary. How do you get it from that? It says Jesus himself began to be about 30 years of age, being, as was supposed, the son of Joseph. Which was the son of Heli. Actually. Eli was. Mary's father. Not Josephs. So Joseph was the son-in-law of Heli, and it's often presented just this way, whether it's the sun or the son-in-law. And so here we have the genealogy of Mary. And it begins with. When they it begins with Joseph and it goes back, goes back all the way. To Adam. I'll read the last verse, which was the son of Enos, which was the son of Seth? Which was the son of Adam, which was the son of God? So the Lord's humanity in Luke, and that's what we have in Luke, the Lord's humanity. Especially is traced back to Adam. Who is called the Son of God? Now, in what sense was Adam the Son of God? Well, he was the Son of God by distinct and direct creation. God took of the dust of the ground and he formed a man, and then he breathed into his nostrils the breath of life, and man became a living soul. So Adam came directly as a created being from the hand of God. So he by creation was the Son of God. There are some blasphemers that talk about the Lord Jesus as being created. Never the scripture ever speak in those terms about Him. His humanity is never even spoken of as being created. His body was prepared, him, Hebrews 10 tells us. Never says it was created. He is the creator. He is the creator. But he did come into the creature's place. He became a man. But never uses the word creature and applies it to him in any way, even as to his humanity. But. The genealogy here is traced right back to Adam. Who is called the Son of God? The angels are called sons of God by distinct creation, each one an individual creation from God. Angels don't have families. They don't bigot like the human race do.

So God created the first pair. Adam and Eve. And then from then on, it's a begetting and a conceiving process all the way down to the end. It's a family. The human family. That's not true of angels. So angels are called. Those sons of God by creation as well. We're sons of God by redemption. We've been brought into a place of sonship by the One who is the eternal Son. Become a man. And he's brought us into a place that is nearer than that of creation. We were looking last night at Brother Dan's house and Revelation a little bit in four and mostly in five. And in four he's worshipped as the Creator in chapter 5 as the Redeemer. As the Redeemer by redemption, you and I are sons of God. That's very, very precious. But he only has one son. That is the only begotten Son. The one who is of the same essence and substance as himself Co equal with himself, the Father, the Son, and the Holy Spirit. 3 persons. One God. But the marvel is that one of those persons became a man. Sometimes we make the mistake and it's just human infirmity. We address God the Father and thank Him for dying on the cross. He did not die on the cross. The son died on the cross. The son became a man. The son shed his blood. So we should be more careful. When we. Address divine persons. We thank the father for sending his son. We don't thank the son for sending his son. That doesn't make sense. The Father sent the Son to be the Savior of the world. The son came as sent from the father. And then they then the Son sent the Holy Spirit, and the Father sent the Holy Spirit to indwell us. These are. This is the language of Scripture. So here we have this genealogy and Luke traced back to Mary. It's her genealogy and in Matthew. It's Joseph's. He was the legal father, not the actual father, not the biological father. The Holy Ghost functioned. As the bigoter. Now let's turn back in Luke two, the first chapter. We will pick up the story in verse. 24. And after those days his wife Elizabeth conceived and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. And in the sixth month, the Angel Gabriel was sent from God unto a city of Galilee named Nazareth. To a virgin espoused to a man whose name was Joseph. Of the House of David, the Virgin's name was Mary. And the Angel came in unto her, and said, Hail thou that art highly favored, The Lord is with thee. Blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb. Now Luke talks about Mary conceiving. There's the right word. The word means conceived in Luke. But in Matthew it means bigot. The Holy Ghost was the big. Thou shalt conceive in thy womb and bring forth the Son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest. When she brought forth that Son, that's his. That's the his humanity born of the Virgin, and he shall be called Son of the Highest, that's his deity. Those two truths make up the doctrine of Christ as we were looking the other day. And the Lord God shall give unto him the throne of his Father David. As men he will occupy that throne. And he shall reign over the House of Jacob Forever. And of his Kingdom there shall be no end. Then said Mary unto the Angel, How shall this be? Seeing I know not a man. And now we have one of the most stupendous verses in all scripture. Verse 35. We should all commit that to memory. And the Angel answered, and said unto her, the Holy Ghost.

Shall come upon thee. And the power of the highest shall over shadow thee. Therefore also that holy thing. Which shall be born of thee shall be called the Son of God. Now let's look at that very carefully. The Holy Ghost shall come upon thee. And the power of the highest shall over shadow thee. It wasn't a man. It wasn't Joseph, it was the power of the Holy Spirit. That came upon Mary, the power of the highest. And he preserved. As holy. That humanity. That he was the begetter of. That Mary conceived in her womb, yes, but none of the sin nature that she had was transmitted to that child by the power of the Highest. God, the Holy Ghost preserved holy. That birth. The Roman Catholics have invented. The Immaculate Conception idea that Mary was born without sin. Because they saw the problem. How could the Lord be without sin? Mother wasn't without sin. Well. They just made another problem how it was Mary without sin. She had an earthly father and an earthly mother both. Whereas the Lord Jesus only had an earthly mother. So they've just made a much larger problem for themselves to explain her being born without sin, of course, which she was not. He says My spirit rejoices in God, my Savior. He was without sin. She wouldn't have needed a savior. She was a Sinner, just like we are. But the Holy Ghost came upon her and preserved that child that was begotten by him and conceived in her womb, preserved it wholly prevented any transmission of sin, the sin nature to him. And so it says therefore that holy thing. Why doesn't it say that, holy one? Well, many times in scripture the demons cry out, Thou art the Holy One of God. But here it says the holy thing because I believe it's referring to the human nature. Of the. The Son that was to be born, it was holy, It was holy. There's a pamphlet that's written, it's a very good pamphlet, and it says could God Incarnate sin? Just to ask the question is to answer it. Of course not. But there is more to it than that. That was God manifest in the flesh. And when we think of that truth, of course, that that person couldn't sin. Because it was God manifest in the flesh. But there's more to that. Here we have the human nature of Christ itself was holy. When Adam was created in the garden, he was created in innocency. Without sin, but capable of sinning. And then he fell, and then he's transmitted A sinful nature to all of his descendants. And so we're all born in sin and shape and in iniquity. Born in sin? Well, the Lord was neither born in sin nor was he born innocent. He was born holy, with a holy nature. That's the only difference. Between his humanity and ours, the state of it was different. It was holy. And we're going to partake of that when we get home to glory. The sin nature will be forever left behind and will be there in the new

nature which is holy. We're told in first John three that he that is born of God. Cannot sin. That's the new nature. If the new nature in us cannot sin, of course he couldn't. Because that's. What he had. That was himself. The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee. Therefore also that holy thing. Which shall be born of thee. Shall be called the Son of God. Not shall become the Son of God. He never became the Son. He was always the Son, but he carried his sonship into time, it says. In Philippians 2 it says he emptied himself. Being in the form of God, he emptied himself. We're not told what he emptied himself of. I believe he emptied himself of the outward form of Deity and took upon him the form of a servant. He emptied himself of all that.

That form of God that he had before he became a man, that's all that that's the only form he was in was the form of God. He emptied himself of that. He didn't empty himself of deity. He was still God. He could never cease to be God, but the form of it. The glory of it. And he took upon him the form of the servant. And he carried his sonship into time. He didn't lay that aside. He didn't empty himself of his sonship. He didn't empty himself of His Holiness. He didn't empty himself of his compassion and love and goodness and all those moral features. They, they came with him. And that perfect human life that he lived sinless. Shows us what God's like. We know what God is like. Because we know him, we can read in the four Gospels. We can read that perfect, sinless holy life. That was lived by that Blessed One for the glory of the Father. The Holy Ghost shall come upon thee in the power of the Highest shall over shadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. That little baby laid in a Manger, born in a stable laid in a Manger. That little baby, the Son of God. No man would ever have thought of anything like this. That God would enter this scene in that form. That's the way he came. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age. And this is the 6th month with her who was called Barren. For with God, nothing should be impossible. And Mary said, Behold, a handmaid of the Lord, be it unto me, according to thy word. And the Angel departed from her. Beautiful to see how she submits. She has been told that she is going to bear the Messiah. And she said, so be it. She accepted that. She doesn't put up a lot of excuses and say I'm not worthy. She just accepts it. She submits to the divine plan. She was to be that virgin. She was to be that one that would bear the seed of the woman. Who would crush the Serpent's head? Destroy his power? Beautiful to read. We can read a little of it. This account. When it came to pass, verse 41, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb, that was John the Baptist. And Elizabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed. That was true of Mary, she believed, for there shall be a performance of those things which were told her from the Lord. And Mary said, my soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior, God my Savior. She was a Sinner just like we are, but she was so favored to be the bearer of the Christ. For He hath regarded the lowest state of His handmaiden. For behold, from henceforth all generations you call Me blessed. For He that is mighty hath done to me great things, and wholly is His name, and His mercy is on them that fear Him from generation to generation. He had showed strength with His arm. He had scattered the proud and the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He had filled a hungry with good things, and the rich he had sent empty away. He had hope and His servant Israel in remembrance of His mercy, as he spake to our fathers, to Abraham, and to His seed forever. And Mary abode with her about 3 months and returned to her own house. And then Elizabeth's full time came. And she bore. John the Baptist. The forerunner of Christ. Now let's turn to the second chapter. We don't have time to go through all of these verses.

The second chapter. Verse 8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night, and lo, the Angel of the Lord came upon them. In the glory of the Lord shone round about them, and they were so afraid. And the Angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. Rhonda you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes, lying in a Manger. The sign of. Humility, the sign of Lowliness, the sign of. Not what you'd expect from a great king. But just the opposite. That was the sign that they were told. You shall find the babe wrapped in swaddling clothes, lying in a Manger. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest and on earth, peace, goodwill toward men. And he came to pass as the angels were gone away from them into heaven. The shepherd said, one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary. And Joseph and the babe lying in a Manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen as it was told unto them. And when 8 days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the Angel before he was conceived in the womb. And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem. To present him to the Lord, as it is written in the law of the Lord. Every male that openeth the womb shall be called holy to the Lord. And to offer a sacrifice according to that which is said in the law of the Lord. A pair of turtledoves are two young pigeons. That shows how poor they were. They were to offer a lamb, but if they didn't have enough for that, they were allowed this provision in the law. 2 turtle doves. Are two young pigeons. Behold, there was a man in Jerusalem whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see his the death, see death, before he had seen the Lords Christ. And he came by the Spirit into the temple. And when the parents brought in the child Jesus to do for him, after the custom of the law, then took him up in his arms, and blessed God, and said, Lord, now let us thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation. Which thou has prepared before the face of all people, thy salvation in the form of this little child. A light to lighten the Gentiles and the glory of thy people, Israel. And notice this and Joseph. And his mother marveled. At those things which were spoken of him. Joseph and his mother. And Simeon blessed them, and said unto Mary his mother. Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. She's called his mother, and she was indeed. Joseph is set off by himself. And then Anna is mentioned. Verse 38. She, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city, Nazareth, and the child grew and waxed strong in spirit. Filled with wisdom. He had a human spirit. He was just as human as you and I are. Spirit, soul and body, he says. My soul. Is exceeding sorrowful even unto death. Peter says he bare our sins in his own body on the tree. And here it was his spirit that waxed strong. Filled with wisdom. And the grace of God was upon him. Paul tells us that man, man is a spirit, a soul, and a body.

And those that those that would deny. His true humanity. In fact, it came from a company of brethren, believe it or not. That one man taught, and he was disciplined for it. He taught that his deity was the spirit of his humanity. That he didn't have a human spirit. This verse says he waxed strong in spirit. He grew in wisdom. He rejoiced in spirit. We're told that a little later in Luke's gospel. No, His deity was not the spirit of

his humanity. His humanity was as complete as yours and mine. A spirit, a soul, and a body. Sinless, holy. But all the compartments of man's being. Were his. Now verse 41. 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 here we have it again. 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 sought 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. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed, and his mother said unto him, She was a little bit irritated. You can tell it in her in what she says. Son, why hast thou thus dealt with us? Behold thy father. And I have sought thee sorrowing. Now, I don't know how else you could have said it. I don't think she would have said Joseph and I, but she says thy father and I, and he administers a very mild rebuke to her. And he said unto them, How is it that she sought me? Wish thee not that I must be about my father's business. Thou wasn't Joseph. That was God. And here, the first time he uses that expression, my father is when he was a boy of 12. And then it says they understood not. The saying which he spake unto them. You'd think that. Mary would have understood. She knew that the Lord Jesus had no human father. She knew it. Joseph knew it too. But they didn't understand the glory of this person. And how slow we are to grasp who he is. When he says, wish ye not that I must be about my father's business. 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 man, that's his humanity. He grew, he increased. He learned more. And yet as God, he. Doesn't increase, doesn't learn more. He knows everything. Again, that's the mystery of his person. Mystery of his person. Well. How beautiful. To see how his humanity is guarded. Joseph had nothing to do with it, and it is holy, not innocent, as Adams was. Capable of sinning, but holy. What is holiness? Holiness is delight in what is good and abhorrence of evil. Holiness cannot sin. It abhors sin, it abhors evil. And that was our Lord Jesus. The very suggestion to him that he sinned or do his own will and our act independently of the Father was painful. Was abhorrent to him. Get thee behind me, Satan, it is written again. Thou shalt not tempt the Lord thy God, if thou be the Son of God. Cast thyself down, and it is written as you will. Give his angels charge over thee to keep thee. But he left out in all thy ways, and it wasn't one of the Lord's ways to act independently of the Father. And so he says, it is written again, Thou shalt not tempt the Lord thy God.

He never once he entered the path of subjection. Dependence of subject man. He never got out of it. He was always the subject 1. Always the subject 1. There is much more. But we don't have any more time. May the Lord bless. These few comments about our precious Lord Jesus. Let's close by singing. 2/19. Lord, what is man? He who died. And all thy nature glorified. Thy righteousness and grace displayed when he for sin atonement made, 219. Lord, what is man Is he who died, and all thy name. The Red Seas judgment flood is passed in him who bought us with his blood. The Lord is risen. We stand beyond the doom of all our sins through Jesus, empty. Let's turn to the book of Acts. Chapter 1. The former treatise Have I made O Theophilus. Of all that Jesus began both to do and teach. Until the day in which he was taken up. After that he threw, the Holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he showed himself alive. After his passion, after his sufferings. By many infallible proofs. Being seen of them 40 days. And Speaking of the things pertaining to the Kingdom of God. And being assembled together with them, 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 ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power. After that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things while they beheld, he was taken up. And a cloud received him out of their sight. And while they look steadfastly toward heaven, as he went up, behold, 2 men stood by them. In white apparel. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room. Where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Altheus and Simon Zelotis, and Judas the brother of James. These all continued with 1 accord in prayer and supplication with the women and Mary the mother of Jesus. And with his brethren. It's interesting that Luke, who wrote. The Gospel of Luke and who wrote the book of Acts retains the same. Expressions. Mary, the mother of Jesus, and with his brethren. But when he was, if you turn back to John 7 for a few minutes. When he was here on earth. His brethren didn't believe in him. John 7. After these things Jesus walked in Galilee, for he would not walk in Jewry because the Jews sought to kill him.

Now the Jews Feast of Tabernacles was at hand. His brethren. That means his brothers after the flesh, his half brothers through his mother. Therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. Now keep your place here and I just want to back you up to Matthew 13 and read a verse or two at the end of Matthew 13 about who these brothers are. In Matthew 13. Verse 54. When he was come into his own country, he taught them in their synagogue in so much that they were astonished, and said, Whence hath this man this wisdom? And these mighty works, is not this the carpenter's son? Was he? Well, that's what he was as far as the world was concerned. But we've just been noticing that he wasn't the son of Joseph. He was the son of Mary, but that was his reputation. Is not this the carpenter's son? Is not his mother called Mary and his brethren? And here they're named James and Joseph and Simon and Judas. And two of those, James and Jude, wrote epistles. The Epistle of James and the Epistle of Jude. But he had four brothers, James and Joseph, and Simon, and Judas and his sisters. Are they not all with us? Whence then hath this man all these things? So we see that after the Lord was born, we can go back to Acts One now, after the Lord was born. Mary and Joseph. Lived a normal married life and had other children. But not until the Lord was born. So now we find them. In verse 14 of Acts one, these all continued with 1 accord in prayer. These all being the apostles who are mentioned in verse 13. And there were two of them that were named James. James. Son of Zebedee, James and John, sons of Zebedee, and then James the son of Alpheus. But there was also a James who was the Lord's half brother, and he was the one that was destined for a very important and prominent place in the early church. He was not an apostle, but he was a chief man among the brethren, and we'll see him mentioned a number of times in the book of Acts, but it says in verse 14. It says these all continue, that is the apostles with 1 accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. Now in John 7. I didn't read that in John 7. Let's go back to John 7. Skipped over it, thought I had read it. I started to read it. Verse 3 of John 7 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For 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. For neither did his brethren believe in him. And Jesus said unto them, My time is not yet come, but your time is away ready. The world cannot hate you but me. It hateth, because I testify of it, that the works thereof are evil. Go ye up under this feast. I go not yet up under this feast, for my time is not yet full. Come. When

He had said these things, these words unto them He abode still in Galilee. But when His brethren were gone, up then went He up also unto the feast, not openly, but as it were in secret, and so on. Well, his brethren didn't believe in him when he was here, below in the flesh. There he was, the oldest, of course, in the family. But now they've come to faith. What is it that has changed them? His resurrection. His resurrection. Says in Acts One they were there. And then it says in those days. Peter stood up in the midst and said. The number of the names together are about 120. Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake. Before concerning Judas, which was guide to them that took Jesus. For he was numbered with us and had part had obtained part in this ministry. Now this man, Judas. Purchased a field with the reward of iniquity.

And falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, and so much as that field is called in their proper tongue a Seldomah, that is to say. The field of blood. Judas had seen the Lord repeatedly deliver himself. Judas Iscariot. He had seen him do that. And so he contracted with the. Leaders of Israel that he would betray him with a kiss. If for 30 pieces of silver. And there he did it, and he thought the Lord would deliver himself, as he had often seen him do, but he didn't this time. He allowed them to take him. But in the process and in a way, he allowed them to take him. He showed them that they couldn't touch him unless he permitted it. When he was in the garden, they came with lanterns and torches and weapons. And he said, Whom seek ye? They said Jesus of Nazareth. And he said I am he, or literally I am. Those majestic words. I am. And they all fell backward and went to the ground. I told you that I am he if. You seek me, let these go their way and take me. And he allowed them to take him. He had said earlier in the Gospel of John, he said, no man taketh my life from me. I have power to lay it down and I have power to take it again. This commandment have I received of my father. That's so, that's so beautiful. Just as an aside comment. He speaks as though he has the power in himself, and he did, being who he was, but he didn't do it independently of obedience to the Father. He says this commandment have I received of my father. So he laid his life down in an act of obedience and devotedness to the will of the Father. That's why he could say, therefore, doth my father love me because I lay down my life, that I might take it again. The father found a fresh motive of love in his heart for his beloved son, who laid his life down willingly, well knowing what it would cost him. In order to have you and me in His presence for all eternity. Well. Saw him. Taken. And his own existence became intolerable to him. He could no longer live with himself, having betrayed his master. And he went out and hanged himself. And that's what Peters referring to. This man purchased a field with the reward of iniquity and falling headlong, and he burst asunder in the midst, and all his bowels gushed out. The Lord said of that man, He said good word for that man that betrays me if he had never been born. And I want to say to each one in the room this year, this afternoon, if you die without faith in Christ. It were better for you that you've never been born. Because you're going to spend eternity. In Hell. In the lake which burneth with fire and brimstone, which is the second death? In the blackness of darkness forever. If you die without Christ. That need not be for anyone here. This is a gospel meeting. It was so with Judas. He had all the privileges and the favors of one of the 12. He saw all the miracles the Lord did. He even did them himself. He was empowered to cast out demons, and he did it. There was number difference between him and the others. They didn't even know who it was, they said when he said one of you shall betray me, he said Is it I? They said, is it I? John never said it is a die. John says who is it? He knew it wasn't he. He's the one that lay on Jesus bosom. He was intimate enough with the Lord to know that he was not the betrayer. Some of the others didn't have that same confidence. And they say this is it I. But John says, who is it? Who is it?

He it is that dippeth his hand with me in the dish. And it says in John 13, having done that, he went immediately out. And it was night. Not only a physical night, but night in that man's soul. Satan entered into him. He was not real. He's the one that had the bag, he was the treasurer, he's the one that kept the money. He was the one that was specially privileged. And yet. He went to his own place. What an awful place. To be so near the Lord. What an awful thing to be raised in a Christian assembly and in a Christian family and to have all the privileges that you have and being under the sound of the word of God and hearing it over and over and over again, and hearing your parents pray for you and read the Word to you and your brethren doing the same. And to end up lost. Awful. Terrible. Is it possible that that can happen to you? A latch between you and the Lord. Your parents cannot save you. You can't walk in on their faith or on the faith of your brethren. You have to have it yourself. You have to reach out the hand of faith and lay hold upon what God has provided in Christ. You have to do that yourself. It's a personal, individual transaction between your soul and God. No one else can do it for you. You have to get a loan between you and God. And you have to make that transaction. I'll never forget on the night of June 17th, 1947, as a young man, I knelt beside my bed. I reached up the hand of faith. I said Lord Jesus. Accept thee. As my Lord and Savior. I've never doubted it since. Never doubted it. I've failed him many times, yes, but I've never doubted that I was his. He saved me that night. Passed from death to life. The power of Satan to God. Has that happened in your soul? It doesn't happen automatically. It doesn't happen because your parents are saved. It doesn't happen because you come to meeting every day, every week. It it has to be a personal transaction between you and God. Judas never had that. He had all the outward privileges and favors. Of the rest even more so. He had the bag and bear what was put therein. But there was number reality in his soul. The reality? Well, his brethren, the Lord's brethren, didn't believe in him when he was here below. And they saw what happened to him, the cross. The indescribable horror of the cross. The worst kind of death that man has devised to put another human being to death. Impale him on a cross of ignominy and shame. He cried with a loud voice. It says in the Gospel of Matthew. At the very end, and that's totally. Contrary to what happens to someone that's crucified, because at the end they can't speak above a whisper, they can't draw enough air into their lungs to speak above a whisper. They die of suffocation. Especially when their legs are broken, they don't have the legs to support them anymore, and they die of suffocation. The Lord cried with a loud voice. Finished. He said. Finished. Then he dismissed his spirit to the Father. He died as a conqueror. As a victor. What a death. What a death. And then he rose. He rose from the dead. We read in the 1St chapter he was 40 days on earth, a risen man. 40 days. After he rose, he didn't ascend right away. 40 days on Earth. And by many infallible proofs he appeared to Peter. To the. To above 500 brethren at once, of whom the greater part remained. Paul said unto this present time at summer fallen asleep. And then he appeared to James. That was, that was.

Lord's brother. He appeared to James he was going to use him. And then he appeared to. To me, Paul says, the one born out of due time. One born out of due time. He was saved before the nation. The greatest persecutor of the Church. And Paul was different from the others. They saw him a risen man on earth, but the Lord appeared to Paul from the glory. The glory. On the road to Damascus. With letters from the chief priests to bind all that called on the name of Jesus. He had a hatred. His pharisaical spirit was out to snuff out the hated, despised name of Jesus. He was holding the clothes of those that stoned Stephen. He heard Stephen. I see Jesus. Standing on the right hand of God. The Son of Man standing in the right hand of God. And he heard Stephen cry. Lord, lay not this sin to their charge. And then he fell asleep. Saul was there. And on the road to Damascus. This light from heaven appears, and this voice Saul saw. Why persecutest thou me? It is hard for thee to kick against the ******. Who art thou, Lord? He knew it was the Lord, but he didn't know his name. And then he learns I am Jesus. Whom thou persecutest? I am Jesus. The very one that Stephen saw, the very one that Saul of Tarsus heard. Pray, Lord, lay not this into their charge. He saw the first Christian martyr, and now he sees the one that Stephen went to be with. The Lord in glory and that closed. He became blind for

three days and it closed. Saul of Tarsus desires after anything here. And the man was changed. He was turned inside out, if you will. It was the most remarkable conversion. Would to God that all the conversions would be like that, that we'd all be. Change like saw was. To be totally on fire for the Lord. When I see the indifference, the casual lackadaisical attitude of Christians nowadays, not on fire for the Lord, not taking the the things of the Lord seriously, not putting the things of the Lord first and foremost and prominent in our lives, all these other things are going to pass away and they have no lasting meaning and significance. We're going to spend eternity with Christ. Eternity with him. That's what matters. Only one life. It will soon be passed. Only what's done for Christ will last. When was the last time you spoke to someone about their soul? I don't want an answer you answer that between you and the Lord. When was the last time you handed someone a gospel tract? Or passed one out. Why are we here? Just to live comfortably. No, we're here to be his witnesses. That's what he says in this first chapter year. My witnesses. His left is here to be a testimony. To talk to people. To tell them. About the Lord Jesus. You know, you young ones, you have those that you can talk to that we older ones can't talk to. Those of your age group. And we older ones have those we can talk to that the younger ones can't talk to. Each one of us moves in a certain. Group. And we can speak to them. Well. We have the apostles in this book of Acts. Witnessing. To the resurrection, over and over again. In Acts chapter 2, which was the day of Pentecost, let's look at it. Peter is explaining what took place. The Holy Spirit had come. They had spoken in tongues.

There was great power that had come upon them. And in verse 29 Peter says men and brethren. Let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us under this day. Therefore, being a prophet, in knowing that God had sworn with an oath to him of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He's seeing this before spake of the resurrection of Christ, that his soul. It was not left in hell or in Hades. Neither his flesh did seek corruption. This Jesus. Hath God raised up, whereof we all are witnesses. 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 he now see and hear. He is explaining what had happened. God had exalted his Son to his own right hand in heaven. And from there he had received the Spirit and sent him down when he was here on earth. He received the Spirit the first time at the Jordan. And the Spirit came upon him as a dove, and the Father's voice was heard from heaven. We read that this afternoon. This is my beloved Son, in whom I am well pleased. But now he receives the Spirit as the glorified man to send him down to. Indwell us and to baptize the believers into one body. So he says, 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 he now see and hear. In the 1St chapter he told them to remain at Jerusalem, for they would be baptized with the Holy Ghost not many days hence. And now it's taken place. For 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 and Christ. What a message to these Jews that were guilty. Whose the blood of their Messiah was dripping from their hands? They crucified him. God had taken him, raised him from the dead, and exalted him to his own right hand in heaven. Made him both Lord and Christ. Now when they heard this, they were pricked in their heart. And they said unto Peter, and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent. Repentance is the door of escape from the awful judgment that lay upon them because of what they had done. Repent and be baptized everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Repentance is a change of mind. Repentance. Is the word means an afterthought upon reflection. Repentance is the judgment we form. Of ourselves. When the word of God comes to us. And tells us what we are. That were lost in sinners. Where all is an unclean thing, and all our righteousnesses are as filthy rags. Repent and soul says yes, that's true. I'm guilty, I'm a Sinner, I'm vile. And lost. I'm undone. And all that God says I am. And that's what they did. They repented of what they had done. Lord Jesus. And then they were identified with him by baptism. They had his name named upon them, the name of the hated, despised Jesus. Of Nazareth. That showed the reality of their repentance. And then they had the remission of sins. And ye shall receive the Holy Ghost, the gift of the Holy Ghost. For the promise is unto you, and to your children. And to all that are afar off, even as many as the Lord our God shall call you. Remember in the in the Gospel of Matthew, Pilate took a basin and he washed his hands before the multitude and he said, I'm 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 promises unto you and to your children. There was mercy. There was mercy to them and to their children. Whom they had brought under the curse, if you will. Because of what they had done to their Messiah. And to all that are afar off. Even as many as the Lord our God shall call. Others are going to be brought into this blessing as well. And with many other words did he testify and exhort, saying save yourselves. From this untoward generation, disassociate yourselves from this wicked generation of Christ, rejecting Jews by being baptized to the name of Jesus, by repenting, by receiving Him. Than they that gladly received his word were baptized, and the same day they were added unto them about 3000 souls. That's striking that when the law was given. 3000 perished. That's the effect of the law. The law kills. It's a ministry of death. And condemnation, the first time the gospel was preached. 3000 were saved. 3000 were saved. And they continued steadfastly in the Apostles doctrine. And fellowship. And in breaking of bread and in prayers, are you saved? If you answer yes. Are you continuing steadfastly in the Apostles doctrine and fellowship? In breaking of bread and in prayers, do you break bread? Are you at the prayer meeting? Are you at the ministry meeting where the apostles doctrine is explained? Do you enjoy the fellowship of the apostles? And truly our fellowship is with the Father and with his Son, John says. And the hour is the apostles. Do you have that fellowship? Do we enjoy the fellowship of the Saints? All of these four things are when we come together. And that's what they continued steadfastly in. Once you're saved, your life ought to change. It ought to show a difference. And if you answered no to that question. You're not saved. You don't have much longer to decide. We may not get out that door this afternoon. The Lord the shout may come and we'll all be gone. Would you be left behind? We don't know what a moment will bring forth. My daughter Jan left two of her children at the Recreation Center. She drove down to the school just to pick up a book for Timmy on her way back. She was in a very serious accident. And Kayleen, who was sitting in the back seat, went home to be with the Lord instantly. Things can change just like that, just like that. Thankfully Kayleen's with the Lord and the young man that fell asleep at the wheel that hit the truck and the truck flipped the car back and hit Jan, he went home to be with the Lord too. He'd been working long, long hours and he just fell asleep at the wheel. But he was the Lord's young man of 20. Rose. She was only 18. She failed to stop at a stop sign and that was it. Just like that. She was taken home.

St. Thomas Conference: 2004, Christ and His Bride

Address—C. Hendricks

Turn with me, please, to Genesis 2. Genesis 2 and verse 18. And the Lord God said it is not good that the man should be alone. I will make him an help. Meet for him. And out of the ground the Lord God formed every beast of the field. And every fowl of the air, and brought them unto Adam, to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. But for Adam there was not found and help meet or suitable for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept. Then he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man. Made he a woman. And brought her unto the man. And Adam said this is now bone of my bones. And flesh of my flesh. She shall be called woman. Because she was taken out of man. Therefore shall a man leave his father and his mother? And shall cleave unto his wife. And they shall be 1 flesh. And they were both naked, the man and his wife, and were not ashamed. They were still in the state of innocency. When God created the woman. They were both innocent. Sin hadn't come in yet until the 3rd chapter. And this is the only type we have in Scripture of Christ and the Church, Adam and Eve before sin entered. Showing that the idea and the thought of the church was something that was not some an afterthought after man had sinned, but it was in the eternal thought of God. Christ in the church. This is the most beautiful picture. Now turn to Ephesians 5. Ephesians 5. Verse 22. Wives. Submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. He is the Savior of the body. Therefore, as the Church is subject unto Christ the soul, let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church and gave himself for it. That he might sanctify and cleanse it with the washing of water by the Word. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh. But nourisheth and cherisheth it, even as the Lord, the Church. For we are members of his body. Of his flesh. And of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they too shall be 1 flesh. This is a great mystery, but I speak concerning Christ and the Church. Nevertheless, with everyone of you in particular, so love his wife even as himself and the wife see that she reverence her husband. There are three sets of twos here. There's the wife and the husband. There's the children and next, next chapter, children and the parents. And then there's the servants and the masters. And it was pointed out in our readings that the one that's in the place of subjection is mentioned first. That's the woman here.

You can't really understand Ephesians 5 without Genesis 2. And you can't really understand Genesis 2 without Ephesians 5. Then I'll explain what I mean by that. We have some that are recently married here. And there's been so many hundreds of books written about marriage and a relationship between the man and the woman and how they can have happiness. There's nothing better written than what I've just read in Ephesians 5. For happiness. Happiness. Between the wife and the husband, and the husband and the wife. The type in Genesis 2. God brought all the animals to Adam and he named them, but he didn't find any that was suitable for him. And then God caused a deep sleep to pass on Adam. It's a picture of Christ's death. And he performed an operation. He opened up his sign and took a rib and builded a woman. So that first woman was part of Adam's body. She was a member of his body. And she also became his bride. His wife and I used to wonder in reading Ephesians 5, is he talking about the one body here or is he talking about marriage? The answer is he talking about both? And the only type we have in Scripture that presents this truth in type is Genesis 2. Eve was taken from. Rib and God builded a woman. And then she was given to him and they were united in marriage and they became 1 flesh. They were one flesh by creation and one flesh by marriage union. And the first thing he says here, verse 22, is, wives, submit yourselves unto your own husbands. As unto the Lord. For the husband is the head of the wife. Even as Christ is the head of the Church. And he is the savior of the body. The beauty of this passage is that it uses. The marriage relationship to present to us the. Relationship of Christ and his church. And the truth that. This woman is a picture of his body. And also a picture of his bride. That's what we have here. We have both truths. It's developed so beautifully, the husbands ahead of the wife, even as Christ is the head of the church. He's the Savior, the Preserver of the body. He's there to care for her, to preserve her, and to guide her. Therefore, as the Church is subject to Christ, so let the wives be to their own husbands in everything. The first thing that's presented to us is subjection. Subjection. Umm. It's the woman's place and the beauty in. If you go to Philippians 2, the Lord Jesus took the place of subjection when he became a man. He came into this scene, he was in the form of God, and he exchanged that for the form of a servant. He had never obeyed, but he learned obedience by the things which he suffered. He took the place of obedience. When he was in the form of God. He never obeyed anyone. He was God and everyone obeyed him. But when he became a man, he entered the place of subjection, and that's the place the woman has. It's not a demeaning place. He has lifted it up to a most glorious place, and he glorified God in that place of subjection. And the woman has the privilege of glorifying God in her place of subjection too, being subject to her head even as Christ was subject to His Father. The responsibility of the man. Is in verse 25. Husbands, love your wives. How even as Christ also loved the church and gave himself for it. That He might sanctify. Verse 25 is what He's done at the cross. Verse 26 is what He's presently doing, that He might sanctify it, cleansing it with the washing of water by the Word. We've been cleansed by the Word of God as it's been ministered to us at this conference. And the Lord is doing that as the head through the Spirit, of course, and His Word.

And He wants us to be such verse 27 that He might present it to himself. A church glorious. Not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Now notice, notice how this touches on Genesis too. So ought men to love their wives as their own bodies. Eve was a member of his body, builded from his rib. That's taken from that passage of scripture. And men are to love their wives as they love their own bodies, as they love themselves. He that loveth his wife loveth himself. That was literally true of Adam and Eve. Because she came out of him, she was part of him. She was one with him in creation. And then one with him in the marriage union. No man ever yet hated his own flesh, so your wife is presented here as. Being part of. You the husband. And the woman is part of the man. No man ever yet hated his own flesh, but he nourishes and cherishes it even as the Lord of Christ, the Church. As he cares for his assembly, so the husband cares for, nourishes and fits her for being. Presented to himself. And then it says, for we are members of his body, of his flesh and of his bones. I used to say to myself, is he talking about the one body? You're talking about the the relationship, the marriage relationship. He's talking about both. We are members of his body, of his flesh, and of his bones. Some translations leave that out. Mr. Darby leaves out the best now. He doesn't leave it out. He puts it in brackets of the of his flesh. We are members of his body, then brackets of his. We are members of his body, and then brackets of his flesh and of his bones. Mr. Kelly leaves out the brackets correctly. King James is right in this passage of his flesh and of his bones should be there. It's exactly what was true of Adam and Eve. She was of his flesh and of his bones. And so we are so intimately taken from him, a part of him, that as a member of his body, we are part of him. That's most precious truth. But there's more than that here for this cause. Shall a man leave, his father and mother shall be joined unto his wife, and the two shall be 1 flesh. That's one flesh in the marriage union. And then he says, this is a great mystery. We were talking much about the mystery of Christ in the church. This is a great mystery. I speak concerning Christ and the church. The great mystery is not Christ. The great mystery is not the church. The great mystery is Christ and the church united together. In one Newman. 1 Newman, the head and the members here, and the relationship of the husband and the wife, all found in that first beautiful type of Adam and Eve before sin ever entered. What does the woman? What does the man want from

his wife? He wants her to. Look up to him. As her head. He wants her to respect him. To be subject to him. He wants her to be the lead. In the relationship, that's what that's what she wants. She wants him to take that lead. She doesn't want that place. And when that's the case. It's a wonderful thing. And what does she? What does she want from him? She wants his love. She wants his love. She wants him to love her as Christ loved the church. And the only way that she can get what she wants, and the only way that he can get what he wants from her. Is for her to be subject to him. And she can get what she wants if he loves her. As Christ loved the church. This chapter tells us.

How a union a marriage union can result in perfect harmony. And whether it's not that way when the woman is the head. And she makes all the decisions. And he has put in a subject place. It's wrong. So total totally contrary to scripture. It won't be a happy situation. But she doesn't want that. She really wants his love. He wants him to feel towards her as though she was the only woman alive. When Adam saw Eve. He said This is now bone of my bones, flesh of my flesh. The most beautiful thing he looked at all the animals, none was suitable to him. Now he looks at this gorgeous beautiful creature taken right from his side and build it and brought her to the man and he says this is now bone of my bones. Flesh of my flesh. Nothing more beautiful. Than that woman Eve. As she came right out of his side. Adam must have been. The most handsome man ever, and she the most beautiful woman ever. Before sin ever entered, before the tainted blight of sin had spoiled everything down here. This was before that, it says they were unclothed and they weren't naked. They were naked and they weren't ashamed because they were in a state of innocence. Sin hadn't entered and there was beauty that. He saw in her beauty that none of the animals could even come close to. And he loved her. He loved her. And that's what she wants. And he wants her subjection, he wants her to be subject to him, to give him the place of headship, to be able to look up to him with utmost respect and and adoration. And subjection. And this one passage, not very many verses, gives us the secret of a happy marriage relationship. Where the woman is in her place of subjection and the man is in his place of love towards the woman. That's God's thought. In marriage. And when it's found and lived out, there will be happiness there. And when the children come along, they'll see Daddy. Loves mommy. Better than anyone. And she respects him. Better than anyone. Subjects to him, that's what they should see. That's what they should see. And that will be a happy relationship. Well, we have it all before us in this beautiful passage. This is a great mystery. I speak concerning Christ and the Church. Christ and the Church is that mystery. Christ in the church that marriage is a picture of. Christ in the church you have the responsibility. Dear brother, if you're married, to be the head. And, dear sister, if you're married. To be subject to Him and then what you want, dear sister, His love will come to you with no problem. No problem. That passage in Colossians. Husbands, love your wives and be not bitter against them. Doesn't. We don't get that in here. But. If she's not in the place of subjection, there could arise that bitterness on his part. But when she takes her place of subjection. It will be very easy for him to love her. How can she get what she wants from him by being subject to him? How can he get what he wants from her? By loving her? And then she will be subject to him. The 2GO together and the two mutually exclude each other when that's not the case. And remember when you read the passage what's said to the woman? Is not to be used by the man preaching to the woman, but it's a word of God to the woman. And what's said to the man is not to be used by the woman to the husband, but it's the word of God to the husband. He is to love her, She is to be subject to him, to respect him, to honor him, to obey him. And then there will be happiness. Then she will receive from him what she really wants, his love.

His love, his adoration, she's everything. She's the queen. And he loves her. And that will be happy. And what does he want? He wants his beloved to respect him, to honor him. To be subject to him beautiful. All the books on marriage can be condensed into Ephesians 5. For a happy relationship. May God help us. To fulfill it.

Kirkland Conference: 1991, Christ and the Church

Address—C. Hendricks

Please turn with me to Genesis chapter 2. Genesis chapter 2. Verse 7 And the Lord God formed man of the dust of the ground. And breathed into his nostrils the breath of life. Man became a little soul. Verse 18 And the Lord God said it is not good that the man should be alone. I will make him and help. Need for him, and out of the ground the Lord God formed every beast of the field. Every fall of the air and brought them up to Adam to see what he would call them, and whatsoever Adam called every living creature that was the name thereof. And Adam gave names to all cattle, and to the follow the air, and to every beast of the field. But for Adam there was not found in hell meet for him. Here God creates the man out of the dust of the ground, and then he creates the the animals out of the dust of the ground. Verse 19 Out of the ground the Lord God formed every east of the field, and so on. And he brought them to the man. He had said it is not good that the man should be alone, I will make him and help meet for him. And so he creates man, and he creates all the animals and brings them to the man, gives names to each one, but it says there was not found in all those. A suitable one for his heart. But for Adam that was not found in hell, need for help, then we have this beautiful, unique, distinct creation from the Lord in verse 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man. Woman, and brought her unto the man. And Adam said, This is now bone of my bones, and fleshed of my flesh. She shall be called woman, because she was taken out of man. Therefore shall man leave his father and his mother, and shall cleave unto his wife, and they shall be 1 flesh. So here we have the This is the only book that tells us this. How God created the woman. He created man of the ground and dust of the ground. He created the animals of the ground, but he didn't create the woman that way. Instead He created her out of 1 of Adam's ribs. So that she was part of him. It's probably the most beautiful type we have in scripture of Christ in the church. This is not fanciful thought. We're going to turn to a passage in the New Testament that that builds upon this portion that we just read in Genesis 2. Showing us very clearly that what was in the mind of God in creating the woman for the man and the way he did it was Christ in his church. Christ in his church. And when he saw her, he said, this is now bone of my bones and flesh of my flesh. No doubt about it, no question about it. This was the most beautiful creature that God made for Adam. Soon as he saw her, he recognized her as such. He shall be called woman because she was taken out of man. And we're going to look at a passage in the New Testament that beautifully unfolds the spiritual significance of what we've just read, Ephesians 5. And there's no way that you can understand Ephesians 5 without understanding a little bit about Genesis chapter 2. Genesis has been called the seed plot of the Bible. It is the book of beginnings. It tells us how man got here. Tells us how man was got here, tells us how the woman covered. Have you made the woman of the dust of the ground like he had made Adam? She wouldn't be connected to him. She wouldn't be part of him. He wouldn't have been able to say this is not one of my bones and fleshes by flesh. She wouldn't have been taken out of him and she wouldn't have been part of himself. As she was the way God created her and this is all. This all has a spiritual significance. Before I read this passage in Ephesians 5, I want to read verse 32. Start with and let's keep this in mind as we read these verses. This is a great mystery.

But I speak concerning Christ and the church now. I was going to talk about the marriage relationship. In the first time, Adam and Eve, man and the woman. She was brought to him and became his wife. She was his bride, but she was more than his bride, more than his wife. She was a member of his body. She was made from him, building right out of this rib parted him, owed his bows flesh of his flesh. That couldn't be said of any of the animals, only in the only of the woman. And this is what the apostle Paul. Now from that passage unfolds the great mystery of Christ in the church. Ephesians 5, verse 22. As we read these verses, we're going to read God's thoughts about the marriage relationship. Not man stops, but God stops. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the right, even as Christ is the head of the Church. Immediately he draws the analogy. The husband, a picture of Christ. The wife, Eve, Adam, Eve, the wife, The picture of the assembly, the Church. And as the man is the head of the woman, Christ is the head of the church. As the woman is subject to the man, so the church is subject to Christ. God's gods as Christ is the head of the Church. So man is the head of the world, the husband is the head of the wife, even as Christ is head of the Church. And here is the stage of the body, to preserve her of the body, even as the Lord Jesus cares for his assembly and preserves it. Therefore, verse 24, as the church is subject unto Christ. So let the wives be to their own hospitals in everything. It's reciprocal. The husband, wife relationships, the picture of Christ in the church, and as the church is subject to Christ select the wives be subject to their husbands. In subject life is a picture of an in subject church. Picture of the false church, the church that says I say the Queen, and shall see no sorrow. A church that teaches and a church that rules independently of her head. The husband, Christ as the false church. That's the harlot church that's spoken of in Revelation 17 and 18, the Mother of Harvest, nominations of the earth. But here you have the true church, the subject church, the church that is subject to Christ. And the beautiful picture of that subjection. Is shown in the subject Wife to the husband. And then he brings out verse 25, the love of the husband for his wife. Husbands, love your wives, even as Christ also loved the church and gave himself for him. So when the husband loves his wife, it is a picture the marriage relationship of the lovely of Christ for his assessment. He gave himself for it. That's past. And then in the next verse, 26, we have his present activity at the right hand of God that he might sanctify and cleanse it with the Washington Word. That's what he's doing right now. He's sanctified the church, set it apart for himself, and he's fitting her, washing her, cleansing her by the water of the Word. So every time we're under the sound of the Word of God and every time we read it, we have the cleansing. Power of the Word of God applied by the Spirit of God so that our thoughts and our ways and our habits and our conduct might be according to God's thoughts and that our thoughts might be brought into harmony with his. And that's what he's doing for his assembly. He wants to present it to himself. That's the next verse. 27 a church glorious. 27 that he might present it to himself, a glorious church.

I haven't spot a wrinkle or any such thing, but that it should be holy and without blood. This is the end result. This is still future. Presentation day is still to come. He has presented himself to God, offered himself to God for her. He is presently sanctifying her and cleansing her with the washing of water by the Word. And one day soon, very soon, also very soon, will present her to himself. Suitable. He's working to thicker, to be suitable to himself. And so she will be. She'll be holy. Ended up leveraging and then he from this he immediately goes back to the natural relationship of husband and wife and says so ought men to love their wives as their own bodies. Why Eve was part of Adam's body and when he loved her, he loved himself and that's what he goes on to say. Either loving his wife, love of himself, and when the Lord Jesus loves the assembly, he is loving himself. In fact, she is even called in First Corinthians 12/12 The Christ. Whereas your body is 1 and half many members and all the members of that one body being many are one body. So also is the Christ. We we would think that that would read. So also is the church, because he's talking about the church. He's talking about the members here on earth, but he gives those members here on earth the name of the head of the Christ. So the assembly united to the heaven, heaven is called the Christ. And so when he loves her, he loves himself because she is a part of himself. She bears his name. You get that? Again, in Genesis 5, it says he called their name Adam, not Adam and Eve, but he called their name Adam. So she gets his name, and so the assembly gets Christ's name. 1 Newman, the mystical man proposed of the body on earth. United to the heaven, heaven, and the name of that one Newman, is the Christ. Of Christ, this is the great mystery. He said, But I speak concerning Christ with the Church, and the marriage relationship sets forth this great mystery. And the first married couple literally, not just figuratively, but literally, she was not only his bride and wife, she was a member of his body. And these are the two figures that Paul dwells upon here and unfolds so beautifully in this passage, the mystery of Christ of the church. A company that he loves or the thought of the bride and the wife is the love of the husband. And the care of the husband for his wife. Husbands, love your wives, even as Christ loved the church and gave himself bread. He might sanctify cleansing it with the washing of water by the Word, that he might present it to himself, a church glorious altogether suitable to him. No spots, no wrinkles, nothing. Just that it's holy and blameless before him. So I've been to love their wives as their own bodies, as their own bodies. Because she's really a part of him and he that loved his wife loveth him self. No man ever yet hated his own flesh. And when Adam looked at Eve, he says that's my flesh. She wasn't a distinct creation from the dust of the ground like all the other animals were, because she came up with that. And that is the type that the Apostle Paul here by the Spirit unfolds this great mystery of Christ in the Church from. No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord, the Church. He goes back and forth. He talks about the natural relationship with husband and wife, and he talks about Christ in the church. Back and forth, back and forth, because the one is the picture of the other. Now verse 30 for we are members of his body, of election of his bones. You have one of the more modern translations. That last part of the verse is missing. And all it reads is we are members of this body and it stops.

Mr. Darby puts it in brackets of his flesh and of his bones, but he puts it in. Mr. Kelly doesn't even bracket it. I have a New Testament according to the majority text in the Greek, and I searched it and I looked at it. I had convinced myself. I was persuaded that of his flesh and of his bones is definitely there. It should be there. It was written there by the apostle Paul. The reason that's questioned, the reason it's not in some of the translations today, is because some of the manuscripts doesn't have it. They don't have it, and I believe the reason they don't have it is because the truth was too high, too much for certain scribes to grasp until they left it out. I am persuaded that you ought to read exactly as it reads here in our King James translation. We are members of his body, of his flesh, and of his bones. And that's taken from Genesis 2. As he saw Eve, he said, this is now bolt of my bones. And flashing my flashing. Notice the precision of it. It's another thing that convinces me of the accuracy of it, that it is scripture. The Lord Jesus as the risen Christ. When they looked at him, they thought maybe he was a spirit. And he said, handle me and see, for a spirit hath not what flesh and bones as you see behind. So there isn't Christ as flesh and bones. We are members of his body, of his flesh and of his bones. Our connection with Him is in resurrection. There isn't that the glorified man descended man. And the spirit sent down from the ascended man. To indwell us, and to unite us to one another into that glorified man and other, so that now it can be said stupendous truth. We are members of His body, of His flesh, and of His books only, can be apprehended spiritually. For this cause. Shall man leave his father and mother, and shall be joined unto his life, and they too shall be 1 flesh. Again, that's quoted from Genesis 2. God is the one that instituted marriage. And in so instituting it, he had in mind the grave mystery of Christ of the Church. And then he concludes this. This is a great mystery, but I speak concerning Christ in the Church. Nevertheless, not everyone of you in particular so loved his wife out even as himself, because that first life goes apart. Of her husband, and when he loved her, he loved himself.

And delightful to see that she reverence her husband who are the new translation reads and see that she Peter the husband. And so when the wife fears and respects and reverences her husband and say picture of the assembly in submission to reverence her husband, which is the Christ, and in subject wife is a picture. Of in subject church and the subject life according to the. Thoughts of God is a picture of a church which is in subjection to Him. He is her head, out of whom she came, and she was made from Him. Now let's turn back to the first chapter of Ephesians, where we read again about. This mystery, it's not called there, a great mystery. It is called here in the 1St chapter, the mystery of His will. We'll pick up the reading chapter 1 of Ephesians at the end of verse 6. He hath made us accepted in the Beloved, in whom we have redemption to His blood. The forgiveness of sins according to the riches of His grace. Wherein He have abounded towards us in all wisdom and prudence. Now notice that every time we read about this mystery in Scripture, or most of the times, we read about wisdom and prudence or wisdom and intelligence. But the word wisdom is usually connected with it because the mystery of Christ and His assembly figured by the marriage relationship. Is God's eternal wisdom and thought we were seeing what raised the wondrous thought or who did it suggest that we the Church of glory brought you with the Son you blessed and then in that fourth verse it says the motives to thy own the plan the council by made for thy Son bone of his bone.

Glory right the shot, that statement of Ephesians 5. Well, verse 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace, wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will. According to His good pleasure which He had purposed in Himself, These are His eternal thoughts, His eternal purposes. The secret of His will, The thought of the mystery is His secret. Something not known until it was revealed, a secret hidden God not divulged until there was a man in the glory, and the Spirit was sent down to form the assembly by His baptism alone on the day of Pentecost. To united in one body of all believers, and to the risen glorified man in heaven. Then once the church was formed by the coming of baptism of the Spirit, then the truth of it was unfolded through the apostle Paul wasn't that fault that you any other vessel. The only writer in the New Testament that unfolds the truth of the mystery is the apostle quality does it in his epistles to the to the Gentiles. Not in his epistle to the Jews, to the Hebrews, but to the Gentiles, and we'll see why in a moment. You learn to this. And what is this mystery of his will, His good pleasure, which he had purposely himself? Verse 10, that in the dispensation of the fullness of times, the fullness of times, the dispensation, there's a we're living in the dispensation of the mystery right now. And. All of the previous dispensations and ages will flow into this one end result when Christ and His Church united to Him, will reign supreme over the sea. That's the dispensation of the fullness of times. We call it the Millennium thousand year reign of Christ. That is the dispensation of the fullness of times. He might gather together in one. Whole expression he might gather together in one is literally get into Mr. Darby's translation to head up to head up. I much prefer that literal rendering because it presents the truth very clearly. To head up all things in the rice, the article ought to be there. Both which are in heaven and which are on earth even in heaven. What does this say? We saw that the greatness strength of Ephesians 5 is for him to have a bridal, a life, and that she would be a member of His body, of His flesh, and of his bones. She would be one with him. They're asking, isn't it, that when the Lord may clung on the cross, a dead Christ, the soldier pierced his side forth with King of blood and fire? The blood, the expiator guilt, the water to cleanse. And the Church is based upon that at which flowed from the side of the dead Christ, the blood, the water, the blood, removing our guilty Rock of Ages cleft for sin race that hit us safe within where the water and the blood, but from thy ribbon side which flowed out of sin, the double cure cleansing from its guilt as its life and power. As the water, the application of his death. To our pathway we have died with him and the blood has put away all our sins before God and the church now comes from that place they fit for him. God is in the dispensation of the fullness of times. This is the mystery of his will. He's going to head up all things heavenly and earthly old Spears in the Christ be Christ. Why do I emphasize that because I believe it brings before us again Christ in this church because when he. Not going to reign alone. When Adam was placed over having universal dominion over all God's creation, he had his pride with him. Eve was with him. She shared the reign with him. Let them have dominion over these fields, and let them.

That his demands and his life. And so when Christ reigns will be with him. Says in Romans 8 that we are children, children of God. And if children heirs of God, the children we are heirs. And then he goes on to say the heirs of God, and then he goes on to say joint heirs with Christ. All that the Lord Jesus has inherited by virtue of his perfection in manhood. His place of subjection to the Father down here, He's going to not take it alone, but he's going to share it with us in Christ in the great mystery. Here's the mystery of His will, that God is going to head up all things into Christ, heavenly and earthly, and we're going to have a part of that. We're going to share it with it. And he's made known to us to his will in Revelation 21. Says I saw the new Jerusalem coming down from God out of heaven, and it's called the habitation of God, the dwelling place of God. That's the church. We all will occupy a unique place throughout all eternity with respect to the Lord Jesus. God will dwell with men. The habitation of God is with men. But what is the habitation of God? That's where he is. And that's where that's our portion. We are of all the states. And above the angels last fly in the Millennium. We will judge angels. Now, that's in the way of administration, not in the way of judicial. Punishment or anything like that, but in the way of the administration, for he has not subjected the world to come. Or if we speak to angels, but to a man, and we're united to that man. And at the end of Ephesians one, just turn over the page at the end of Ephesians one, it says in verse 22, God has put all things under his feet and gave him to be the head over all things through the church. Is represented here as being head of the church, but as being head over all things to the church. He's presented to the churches head over all things, which is his body. Here's the church, which is his body. The wholeness of him that Philip Allen all viewed in this way. The Lord Jesus as the glorified man is not complete without his brother. Without the church, without his body. And we form part of that. And when he's complete, when we are united to him on high, he will come back with us and reign, and we will share as heirs of God and joint heirs with Christ. All that he has won well down here below the flesh, united to him, one with him. We're not united to God, though he is God, but we're united to the glorified man can't be united to God. Will never cease to be creatures, will only only be creatures, but we will be united to the glorified man by the Spirit. Now in the 3rd chapter of Ephesians we have some more about this mystery. And Paul says verse 2. If you have heard of the dispensation of the grace of God for the revelation that the mystery is the greatest, most stupendous on holding in all the Scripture the grace of God. That he can take the likes of us. Poor, lost, guilty sinners of the Gentiles who deserve nothing but eternal banishment from God's presence. And unite us to that glorified man in heaven. Make us his body and his bride. That's the magnificent grace of God. So we're living in the dispensation of the grace of God, which is given to me, to you. Word. How did my revelation He made known unto me the mystery. As I wrote a foreign few words whereby when you read, you may understand my knowledge in the mystery of Christ, Mystery, the secret, God's hidden secret, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. I used to puzzle me that says it's now revealed to his holy apostles and prophets by the Spirit. In chapter 2 it says. In verse 20 in connection with the church it says. That we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

We're built upon the foundation of the apostles and prophets, and this mystery was revealed to them. It was not disclosed through them. They were not the. Chosen vessels to bring it out to others, but it was revealed to them so that when Paul brought it out. They would recognize it as being of God. Peter writes about Paul's writings and he said something's hard to be understood, very hard for a Jew to understand the mystery. God would bring Gentiles into such a place of nearness and favor, of blessedness, by receiving anything that Israel ever had, even in the heyday of Solomon. Are exceeding anything they ever had and this body and bride of Christ composed of Jew Gentile, but it's especially directed to the Gentiles who were in the Old Testament totally outside of all the promises of God and covenants and so on. He says that in verse 12 Chapter 2, he says well, let me read verse 11. Wherefore remember that he being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision. Flesh made by hands that at that time when we were just Gentiles, you were watching without Christ. Being aliens from the Commonwealth of Israel and strangers from the covenants of promise. Having no hope without God in the world. We couldn't have been farther up and cling to nothing. Israel had a claim, naturally, by virtue of being the nation of Israel. Naturally, speaking to the promises and to the covenant that God had made with them, but they forfeited all by unbelievable. When does he go out to say in verse 13, but now in Christ Jesus ye who sometimes were far above. Are made nigh by the blood of Christ. We've been brought into a place of nearness and favor and privilege and blessing never known before connected with the mystery. Again, verse 5 of chapter 3, which in other ages was not made known under the sons of man as it is now revealed under his holy apostles and prophets by the Spirit. I'm going to skip verse 6 that describes what the Mystic who the mystery. Encompasses and what they're brought into and let's just go on with this thought in verse 7. Where have I was made a ministry? It was revealed to His holy apostles and prophets in the Spirit that he says I was the one who was made to minister of it, to bring it out according to the gift of the grace of God-given unto me by the effectual working of His power unto me. Who unless than the least of All Saints is this grace given, that I should preach among the Gentiles? Notice how he's emphasizing the Gentiles here, The unsearchable riches of Christ. Wasn't given to him to preach the unsearchable riches of Christ among the Jews. But among the Gentiles, other apostles were raised up to that, but then verse 9 and to make all men see what is the and then also read the the dispensation of the mystery instead of fellowship. It's just one letter in Greek between the two words fellowship and dispensation. To make all men see what is the dispensation or the administration. Of the mystery which from the beginning of the world has been hidden God, who created all things by Jesus Christ. This is a secret, hidden God Himself. To the intent that now unto the principalities and powers and heavenly places might be made known by the Church, the man of old wisdom of God. I mentioned earlier that whatever the mystery is talked about, or most of the places, the wisdom of God is immediately mentioned. This is God's hidden wisdom, does not man's wisdom. Why this could never enter the mind of man, this thought of having a bride for Christ. And it's couched in the very first man and the first woman, Adam aid and the way they were created, the unique, distinct way that Eve was building from Adam's rib and was a part of himself is a picture of the assembly that is comes into being right from the very side of Christ. Which reduces the blood in the water to make it stiff for his presence. And it's to the intent that now, right now unto thee, what the principalities and powers in heavenly places might be known, made known by the Church an apple wisdom of God as the angels looked down. They're not part of this mystery. They're not part of the bride of Christ. They're not in the nearness of relationship that you and I are. They can't say I remember his body.

You can, I can, we can say that tremendous, tremendous truth. We're so closely linked with him, united to him by the Spirit of God. We're one with him and as the marriage union in the flesh is 1 flesh, that unit is 1 flesh. So the union between the church and Christ is 1 spirit for Scripture and six says that we are one spirit with the Lord. You that is joined to the Lord is 1 spirit. Well, this is an eternal purpose. Verse 11. According to the eternal purpose which he purpose in Christ Jesus our Lord. These are eternal thoughts, God, that He's now brought to pass. Now let's turn to Colossians one for a few more verses. This wonderful subject to start reading in the middle of now rejoice in my sufferings for you and I fill up all says I fill up that which is behind with the afflictions of Christ in my flesh for his body's sake in the church, whereas I am made a minister. Christ was not only a minister of the gospel, he was a minister of the truth of the assembly, the church. Where have I made a minister according to the dispensation of God? There you have that word dispensation again. Because God is dispensing His good today in a in a unique way. The Word has to do with the management of a household, and the one who manages the household affairs is the Spirit of God, and God is managing his household today by bringing out the truth of the mystery Christ in the church. Notice what he says about it. Verse 25 Where have I made a minister according to the dispensation of God, which is given to me for you? To fulfill the word of God, to fulfill the word of God. That's the way I can illustrate that. To complete it, the woman makes the pie, circular pie, and then she cuts out a piece, takes it away from the pie, puts it in a in the refrigerator to be brought forth in a future time, and shows the pie to those that come to the. To the supper, and they say beautiful pie, but. There's a piece missing. Well, the pie represents the Word of God, all that God has been pleased to reveal to us in the Word of God. I'll send God here, Truth of redemption. Dispensational truth, prophetic truth, truth about the family and. Justification and forgiveness. Many subjects unfolded in the Word of God, but there's something that was not ever presented in the Old Testament or even in the Gospels, and that's the truth of the mystery. So the the wife, she goes to the refrigerator, she takes the piece out, she slips it in place, and now you have a complete pot. Now the pie is complete. The pie is still full. The missing piece, that revelation of the mystery which God does not reveal before, has now been set in place. God has no more to tell than the revelation is complete. The word of God is complete. It's still full. That's what he means. It was given to Paul to do. And without Paul's ministry, you don't have the complete revelation of the mind of God, because the best truth, the highest truth, the choices that God has for us is the truth of the mystery. Christ in the church, his body and his bride, His Knight to Himself, voted his bones, flesh in his flesh, to share all the coming glory with him. On the throne. And one with you now. And. It's it's said here that this completes or feels full or fulfills the Word of God, verse 26. So there's no question what he's talking about. Even the mystery which has been hid from ages and from generations, the mystery completes God's revelation. And those who say they're looking for fresh revelations are.

Absolutely deceived because there's nothing new that's going to come out. God has revealed all that He's going to reveal, and when He, through the apostle Paul, revealed the truth of the mystery, the revelation of God is complete. Even the mystery which hath been hid from ages and from generations, but now is made manifest to His Saints, to whom God would make known. What is the riches of the glory of this mystery among the Gentiles? That verse that I didn't read in Ephesians 36 says, and I want to quote it as it is in the new translation, because it brings out the course of it, That tile should be joint heirs with the two joint. And a joint body, you and Gentile 1 Newman in one body, a joint body, and joint partakers of his promise in Christ by the gospel. You ask any Jew and say, you'll say, Show me any place in the Old Testament where a Gentile is a joint partaker of Christ's Christ that is not there? We are joint heirs that you have no advantage over a Gentile today at all. Jew and Gentile one body. All distinction, all dispensational distinction, is gone. All earthly distinction is God number one in Christ. Joy, heirs and a joint body, joint protectors of His promise in Christ by the gospel. And so verse 27 in Colossians, one to whom God would make known. What is the riches of the glory of this mystery among the Gentiles, which is Christ in you? The hope of Lord Christ is in US in life and by the Spirit, and that's the hope of glory, where one day soon may be presented thoughtless before the presence of His glory with exceeding joy, just like him. With glorified bodies in his presence, the fullness of here that Philip followed all until he has his bribe by his side. He's not

complete in that sense. We're going to be the compliment of him. We're going to remain with Him. Christ in you the hope of glory, whom we preach, warning every man, and teaching every man all wisdom that we may present every man. What perfect. In Christ Jesus. You don't understand the truth of the mystery. You're not. Perfect in Christ doesn't mean morally perfect, doesn't mean sinless, but it means one who's entered into all the mind of God. Most Christians, many Christians have the pie with the peace missing. They've never entered into the truth of the mystery. Christ in the Church united into one body, and the idea that most have who read that truth say that in their minds, most of them. Say that it can't be carried out in practice. That true? Coming back here, but in the 4th chapter of Colossians, I want to read you what Epithras prayed, because he prayed right along, right in line with what Paul prayed. Verse 12. Colossians 412 Ephraim, who is one of you, a servant of Christ, saluted you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. And if if a believer hasn't understood the truth of the mystery, he's not perfect and complete. In all the Lord God, it's the choicest revelation, it's the highest truth that God has ever revealed to man. And we're a part of this heavenly company that's united to the glory of heaven and to to this that is to miss the very cardinal truth in this dispensation of the mystery in which we're living. Verse 28 again, when we preach, warning every man and teaching every man in all wisdom, there he brings the wisdom in again, that we may present every man perfect in Christ Jesus. Wherein do I also labor? Striving according to his working, which worketh in the microwave. Paul suffered from this truth. He says in verse 24 He filled up that which is behind of the afflictions of Christ in his flesh for his for His body sake, which is the Church. The Jews heeded this truth, they didn't want him to preach the truth of the mystery that the Gentiles would be blessed in such a supreme way alongside of the Jew. No difference between Jew and Gentile. This brought untold persecution upon the Apostle Paul. Christ did not suffer for that truth because that was left for the Apostle Paul has nothing to do with his atoning sufferings, has to do with his sufferings from the hands of men.

But Christ didn't suffer from the truth of the Church, because it wasn't presented when He was here on earth. He said, When he was here, I had yet many things to say unto you, but you cannot bear them now. But when He, the Spirit of truth has come, He will thank you to all truth. So. Here we have the remaining truth being brought out through this elect vessel, the Apostle Paul. He goes on to say in verse 1 of chapter 2. For I would that she knew what great conflict I have for you and for them to Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted being knit together in love. And unto all riches of the full assurance of understanding. I'm going to read this as it is in the new translation. To the knowledge of the mystery of God, in which verse three are here, all the treasures of wisdom and knowledge, all the treasures of wisdom and knowledge are hidden in the mystery Christian Church. That he could take the lives of us gentile dogs who the Jew wouldn't even look upon. And bring such into such favor, and such nearness, such intimacy, such blessedness. All the treasures of God's wisdom and knowledge. Hidden in the mystery. One more passage I'd like to look at in the First Corinthians chapter 2. First Corinthians chapter 2, verse 1. And I, brethren, when I came to you, came not with Excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ. The emphasis in that verse ought to be I determined not to know anything among you. You Corinthians say Jesus Christ and him crucified. Why? Did you not know more than Christ and Christ crucified? Yes, he knew much more than that. He knew the truth of the mystery. But in the 3rd chapter he says in verse one, I brethren, could not speak unto you as under spiritual, but as unto carnal, even as unto babes in Christ, I thank you with meal, not with me. The milk was what he proclaimed to them. The meat was the truth of the mystery. Give it to you, were not able to bear it neither. Yet thou art ye able, for ye are yet carnal. Now let's go back to chapter 2 and he says. I was with you in weakness and in fear, and in much trembling, and my speech and my preaching was not an enticing words of man's wisdom, but in demonstration of the Spirit and of power. At your face should not stand in the wisdom of men, but in the power of God. Howbeit, we do speak wisdom among them that are perfect. We just read that verse in Colossians. You wanted to present every man perfect in Christ Jesus, those that have entered into the truth of the mystery. And he says we do speak wisdom, God's wisdom now among them that are perfect, yet not the wisdom of this world, nor of the Princess of this world that come to not when we speak the wisdom of God. In a mystery, even the hidden wisdom. Which God ordained before the world unto our glory. Now verse 8, notice the character which none of the Princess of this world knew, or had they known it, they would not have crucified the Lord of glory. Now the way I heard that verse expounded over and over again I think is a mistake. It's been expounded that had the Princess of this world only knew who Jesus really was, they wouldn't have crucified him. That's not what it says. It says that had they known the mystery? He's talking about the mystery, verse 7. We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which the antecedent of which is the mystery, God's wisdom, God's hidden wisdom, which none of the preachers of this world knew, or had they known it, they would not have crucified the Lord of glory. If the rulers of this world, energized by Satan, had only known that God was going to turn the most. Wicked act that man has ever committed in the annals of time, the crucifixion of the Son of God on the cross, and he was going to turn that most heinous and wicked act of sin into the greatest blessing, the accomplishment of His eternal purpose.

Have a bride for Christ, his Son, If he had only known that what he was doing was accomplishing. The mystery He wouldn't have crucified Christ. So man is at such enmity, he so hates God that he would have thought he was frustrated. The purpose of God. The other view assumes that if the only knew who he was, it would have crucified him, as though there's some good in that there's no good. In Revelation 19 proves it because they go out when the Lord comes back from heaven to descend from heaven to smite the kings of the earth. They go out to fight against the God. They know who they're going up against, and yet their hatred is such. That they don't want. It says in hell, man is in the state of weeping and gnashing of teeth. What's the gnashing of teeth is that featuring? No, I'm persuaded that here what he's talking about is the street. If they only known, if they had known the mystery, they wouldn't have crucified. They would have sought to be frustrated. God machine is eternal. This is so like God. He takes the worst sin, the greatest sin, the most heinous sin ever. Commitment turns it into the greatest blessing. Accomplishment of his eternal purpose of Christ. But as it is written, I have not seen nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love Him. That confirms that interpretation. Man doesn't enter into it. Man never dreamed that God was going to bring such blessing of out of the death of Christ. But to us, God has revealed it to us by the Spirit. God has revealed it unto us by His Spirit, gave the Spirit search of all things, gave the deep things of God the depths of God. The Spirit of God enables us to enter into the depths of God, the deep things of God, the truth of this Christ. If you're not with young and all, you're part of that. We've been brought into the greatest blessing that God has ever purposed for any of these creatures, far exceeding God of angels. Boneless bones. Touch and display members of His body, His beloved bride. That's the the pie is complete. The missing truth has been revealed to fall, and it cost him tremendous suffering to bring it to us to evaluate as we should.

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Brother **** was. Referring to that beautiful type of Joseph. Turn back to Genesis 2. Genesis chapter 2. Another beautiful type. Picture. Of him. Verse 7. And the Lord God formed man. Of the dust of the ground. And breathed into his nostrils the breath of life. And man became a living soul. Verse 18. And the Lord God said it is not good. The man should be alone. I will make him in help. Meet for him. And out of the ground the Lord God formed every beast of the field. And every fowl of the air, and brought them unto Adam. To see what he would. Call them. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, to the fowl of the air. And to every beast of the field but for Adam. There was not found in help meet for him. And the Lord God caused a deep sleep. To fall upon Adam. And he slept. And he took one of his ribs, and closed up the flesh instead thereof, and the rib which the Lord God had taken from man. Made he a woman. And brought her unto the man. And Adam said this is now bone of my bones and flesh of my flesh. She shall be called woman. Because she was taken out of. Therefore shall a man leave his father and his mother, and shall cleave unto his wife. And they shall be 1 flesh. They were both naked, the man and his wife, and were not ashamed. That's there to show that they were in a state of innocence. No shame. Connected with. That condition. Because sin had not entered yet into the human family. The next chapter we have now. The serpent was more subtle than any beast of the field, and he brought in the sin. But here, in this first part of Genesis, the second chapter. We have the most beautiful picture of the creation of man. He was made of the dust of the ground, and the Lord breathed into his nostrils the breath of life. Man became a living soul. That means a never dying soul. The animals were also made of the dust of the ground. He didn't breathe into their nostrils the breath of life. And when an animal dies, its soul dies. Not so with man. Man has a never dying soul spirit. A statements made in this chapter. It is not good for the man to be alone. I will make him an helper suitable for him. And he brings all the animals that he had created before Adam and he. Names them. He looks them over. But there was not one that was suitable for him. Not one to be a help. Meet for him. And then we have that beautiful picture of the Lord's death. The Lord God caused a deep sleep to fall upon Adam. And he slept. And he took one of his ribs. Closed up the flesh instead thereof, and he builded a woman. And he brought her to the man. And the statement of Adam is very beautiful. Adam said this is now bone of my bones. And flesh of my flesh, he's part of me. She came from my rib. She's not a distinct creation like the animals from the dust of the ground. But she was created from his rib. She was taken out of man. This is the only book in the whole world that tells us how the woman got here and how the man got here.

God created Adam out of the dust of the ground, the animals the same, but he didn't breathe into them the breath of life, but the woman was taken from Adam. So she was part of him. Now this is the tape. She was. One with him by creation. And then we have those last, that last, the 24th verse. Therefore shall a man leave his father and mother. Now that's before there were such a thing in this earthly creation of a father and a mother. Looks on to what would result from the union of the man and the woman. And shall cleave to his wife, and they shall be 1 flesh. That's the marriage union, one flesh by creation. One flesh by marriage union, a double type. I used to wonder. Turn over now to Ephesians 5I used to wonder in in reading Ephesians 5, what's what's he talking about in this chapter? Is he talking about the one body? Or is he talking about? Marriage. The answer those two questions is yes. Yes, he's talking about both. Just like Eve, it's the only type in scripture. Before sin came in where you have the double type, Eve was a part of his body. She was a member of his body. And she was also united to him as his bride. Double tape. We are now the body of Christ. One day soon will be the bride, be presented to him as the bride. From verse 22 to 33 in Ephesians 5. Let's read it and we'll see how you can't really understand Ephesians 5 without Genesis 2. Genesis 2 is is the picture of it. In Adam and Eve, you can't understand Genesis 2 without Ephesians 5. The two supplement each other. And explain each other. The most beautiful picture of Christ in the church. Verse 22 Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the Body, the Preserver, the carer for the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands and everything. Husbands, love your wives. Even as Christ also loved the church and gave himself for it. That's the past. That's the cross that's pictured in Adams being put to sleep, and then out of that sleep of death, he took a rib and builded a woman. And so we come from Christ in his death. And then it says in verse 26 what he's doing right now, preparing her for the marriage that's to come. That he might sanctify and cleanse it with the washing of water by the Word. That's what he's doing right now. He he gave himself for the church. That was the past. Now he's sanctifying and cleansing it by the washing of water, by the Word. He's suiting her, fitting her for himself, for that marriage day, and then the future. That he might present it to himself. A glorious church. Not having spot or wrinkle or any such thing, but that it should be holy and without blemish. That's the very same expression you get in the 1St chapter, that we might be holy and without blame before him in love and here. Used to describe the assembly. Now notice verse 28. Saul ought men to love. Their wives as their own bodies. Genesis 2 When Adam saw Eve, he said, This is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. He that loveth his wife loveth himself because she came from him. She is a part of him, not a separate, distinct creation like the animals. Nothing like Genesis 2 and Ephesians 5 to lift the concept the thought of marriage to a height never dreamed by man before.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. She was part of him. For no man ever yet hated his own flesh, Adam said. This is now flesh of my flesh. But nourisheth and cherisheth it even as Christ the Church. Christ, the Assembly. And then we have that 30th verse. Now in most modern translations, the 30th verse only has the first part of it, for we are members of his body, and it stops right there of his flesh and of his bones, isn't there? In Mr. Darby's translation, it's put in brackets because some of the manuscripts don't have it. The King James is definitely correct. Mr. Kelly doesn't put brackets around it. He puts it in, just as we have it here. And this is right. Of his flesh and of his bones, That goes back to Genesis 2. That's the most perfect type of Christ in the church that we have anywhere in Scripture. She's a member of his body and she's also his bride. The two thoughts combined in that first beautiful type before sin ever entered. It's not that God thought of this plan after sin had entered. Oh no. It was forever in His mind. Eternal purpose. It is not good for the man to be alone, and the Son of God became a man. The Word became flesh. It is not good for him to be alone. The end of the first chapter of Ephesians I'll just back up. It says in verse 22, He hath put all things under his feet, and gave him to be head over all things to the church. Which is his body, the fullness, the completeness of him that filleth All in all. We had that before us at a conference and someone came to me afterwards and said, does that mean that Christ is not complete without the Church? I said exactly what it means. As man. As God, of course, he is absolutely complete. But as man, it's not good for the man to be alone. Anyone that questions the inspiration of Scripture. This precious truth of Ephesians 5 in Genesis 2. And have it so perfectly fulfilled in Ephesians 5 in Christ and the church. Who could have done that? Only the Spirit of God. Young people, don't let anyone ever, with their stupid questions of apparent discrepancies, ever cause you to question the authenticity of this precious book. When **** said that Joseph was the most perfect type of Christ. In one sense, yes, but here we have another. Christ in the Church. And we sang that to him again about his future reign. But he's not going to reign alone. You and I as part of his body. And his bride. Will reign with him. It says in First Thessalonians 4, So shall we ever be with the Lord? Will never be apart from him. After that when he reigns, we will reign with him seated at his side. Tremendous truth. We are members of His body, of His flesh, and of His bones. The whole verse is scripture. For this cause. Shall a man leave his father and mother, and shall be joined unto his wife? And they too shall be 1 flesh. Ever says the woman leaves her father and mother. Because she's in the place of subjection to her father and

mother. And when she goes. And marries a man. She's again stays in the place of subjection now to her husband. She's changed the one to whom she's subject to, but she's still in the place of subjection. She never leaves that. But the man in his father's house is subject to his father. But when he marries a woman, he becomes the head of a new family unit. And he leaves the place of subjection to the one of headship. So he leaves. For this cause shall a man leave his father and mother shall be joined to his wife. They too shall be 1 flesh. Now this 32nd verse, this is the only time the mystery is called a great mystery.

This is a great mystery. What is that mystery, that secret hidden God not revealed in the Old Testament except it's there in type, and once we have it revealed in the new, we can go back and see it in the type. Like Joseph and like Adam and Eve. But without the New Testament light, we could never understand that. There it is. God, the author of the doll. This is a great mystery. What is the great mystery I speak concerning Christ? And the church, not Christ, not the church. Christ alone is not the great mystery. The church is not the great mystery. The great mystery is Christ and the church. United together. In one. So united that he could say of her. She is bone of my bones. Flesh of my flesh. She should be called woman because she was taken out of man. Therefore the husband is to love his wife as he loves himself. Care for her as though she was himself. No one ever yet hated his own flesh. But nourishes and cherishes it. Oh, how that elevates the thought of marriage. And how the man should look at his. Beloved wife. She's one with me. In a double way. We are members of his body and. And we're also the bride. This is a great mystery. But I speak concerning Christ in the church. In the 1St chapter, the mystery of his will that the Christ is going to be, he's going to head up all things in the Christ. I'm quoting the new translation. It says a little differently in a King James. He's going to gather together in one all things in Christ and he should be the Christ. It says in First Corinthians 12 as the body is 1 and hath many members, and all the members of that one body being many are one body, so also is you think it would say so also is the church. That's what he's talking about. But it doesn't say that. It says so also is the Christ. The article should be there. And that goes back to Genesis 5, where it says he called their name Adam. Eve is Mrs. Adam, the Church is Mrs. Christ. So also is the Christ. And how did that come about? Baptism of the Holy Spirit. Be baptized. Jew and Gentile into one body. Bonder, free, pure Gentile. And form the one body. Spirit of God. But it's called the Christ and it's called the Christ in Ephesians one, because when the Lord rules in the dispensation of the fullness of times, which is the millennial reign, 1000 years, he's not going to take it by himself. He's not going to rule by himself. And it's not good for the man to be alone. We're going to be with him in the nearest dearest, most precious relationship possible. Members of his body. And his bride. You're going to make that. You're going to make that up. I'm going to make that up. The angels aren't there. They don't have such a place of nearness and blessing, only his assembly. Only those whom he loved and gave himself for. Only those whom he is nourishing and cherishing. That he might in a coming day, it could be today presented to himself a church glorious, without spot or wrinkle or any such thing. Does the world attract you, young people? Are you enamored by? The modern inventions of the computer age and all that. This is infinitely better. Infinitely better. We're one with him. Glorified man. And we're going to share it all with him. If we're children, we are heirs, Romans 8 says. And whose heirs? Heirs of God? Heirs of what? Joint heirs with Christ. Everything that he is 1 he's going to share with us. Nevertheless, let everyone of you in particular so love his wife even as himself. And the wife seated, she reverenced her husband. What a picture. What a fulfillment. In the 3rd chapter of that Ephesians we have, Who composes this bride and this body?

Well, it's in the sixth verse and I'll read it to you in Ephesians 6, and I'm going to read it as it is in the new translation that the Gentiles. Should be joint heirs. Joint heirs with whom? With the Jew? And of the same are joint body, Joint body. With the Jews, Jew and Gentile, united and joint partakers of his promise in Christ by the gospel. He develops that so beautifully in the second chapter. He says He is our peace. He's talking about Jew and Gentile, who hath made both Jew and Gentile 1. And hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to making himself of twain of Jew and Gentile. One new man. She makes up the Jew, and 10th Gentile makes up the one body united to the head in heaven. 1 new man. Christ and the Church called the Christ. United to him. So the 3rd chapter tells us the part of the mystery in the 3rd chapter is that the Gentiles have been brought into such a place of favor and nearness. the US has no advantage today, not one bit of advantage over the Gentile. They did in the Old Testament, they will in the Millennium. Not so today, no, this, but here when when it comes to the fullness of it, the the body of Christ and the bride of Christ, both figures there, he says this is a great mystery. I speak concerning Christ. And the church, I think it is the greatest. The greatest? Of all blessings. It's hard to compare when all is so divine and wonderful. Hard to compare. But all what we've been brought into. I was speaking to a lady at the department store and her little boy was playing with a toy. I said that's cute. That's sweet. You know we do the same, but our toys cost a lot more than that toy for him. Toys we embellish ourselves with. Things of this world. Reigned as kings. That was said about the Corinthians. You've reigned as kings without us. I would to God you did reign, that we might reign with you. But this isn't raining time, beloved. This is suffering time. This is the day when righteousness suffers. In the Millennium, righteousness will reign and will reign with Him. Now we have the privilege to suffer with Him. If the world hates you, you know that it hated you before it hated me. If you were of the world, the world would love his own. But because you're not of the world, but I have chosen you out of the world, therefore the world hates you. Do we experience that? Paul says all that will live godly in Christ Jesus shall suffer persecution. But you have men occupying the pulpits in Christendom preaching. The prosperity gospel If you're Christians, you're children of the King. That's true. And you should be riding around in sumptuous. Expensive clothes and all the things that a Prince or Princess should. Now that's not being in the right dispensation. We're in the dispensation of the mystery where the king is in rejection and he's been sent on a head and said we don't want this man to reign over us and we're identified with him. And the more we realize that in our lives. That this world is. Doomed and on its way to perdition. And he's called us out of it. I don't like the word church because. It hides the real meaning of the word. It means ecclesia is out of called out of where the called out months. Called us out of this world to be for him. To be for him. Are we true to the? To the one who is our bridegroom. Who's been rejected? And sent away. Is not raining. Raining? Time is coming. Will reign, then, then it will be proper, then the dispensation will change. But this is suffering time for us.

It's hard for us to. It's hard for me to, really. Relate to what I'm saying and for you to relate to it, because we have a pretty easy time. Paul said, If in this life only we are of all men most miserable. I can't say that. You can't say that. In this life, you have it all. Well, we have it well, don't we? We're not. If that's all we had, we wouldn't be miserable. But there are many Christians. Millions of them. That know what that means? Know what means? Suffer with Christ and suffer for Him. Well, if we're faithful. If we live for that world. If we live for that which we will, that which is ours right now, but we haven't entered into the fullness of it yet, we live for that. Never be sorry. In Luke 16, the Lord says ye cannot serve. God and Mammon. Can't do it. When he said that, the Pharisees derided him because they were taught in Judaism that if they were living a godly life. They would be prospered by earthly prosperity, healthy crops, large family, healthy children. That's not what we're promised. The Lord said in the world ye shall have tribulation, Be of good cheer. I have overcome the world. The Apostle Paul. Did he suffer? Oh, did he suffer? For his master. For his Lord. We know little of it. I know little of it. Not talking down to anyone. Talking to our consciences, in our hearts. Live for him. He's worth everything. He sent us here that we might be faithful as stewards to represent him. Joseph

was a faithful steward for Potiphar. He even resisted the seduction of Potiphar's wife. Wouldn't do it. He was a faithful man. Are we faithful? Or are we allowing the allurements of this world to carry us away, to attract our hearts? When our Lord is rejected. Soon, he's coming back. He'll join him and then come back with him to reign. And will never, never, never be separated from him after that. Again.

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Psalm 48. And verse 10. According to thy name. O God, so is thy praise. Unto the ends of the earth, according to thy name. Oh God, so is thy praise. Onto the ends of the earth. Now let's turn back to. Genesis 1. Genesis 1 and verse one. In the beginning. God created. The heaven and the earth. In the beginning, God created. We must always begin with Him. And that word God. Elohim in the Hebrew. Is the plural. Noun for God. And created is in the singular. I know these truths are familiar to most of us here, but not all. We have a plural subject with a singular verb. And right here at the very beginning, the very first verse in our Bible. We have an intimation that God is a plurality. Now, in the English language, plural means two or more. Singular means one. But in Hebrew. They have a singular. #1A dual number. And a plural #3 or more. So when anything is in the plural. The minimum is 3. Not 2 as in English. They have a separate form. In the Hebrew. Language for the for the form for two. And this is the Pearl. In the beginning, God Elohim. It's God in the absolute. God in the absolute, God created. The heaven and the earth. And a little bit later in the 2nd chapter God said let us make man in our image after our likeness and so on. So God is a plurality, though you have the intimation in the Old Testament, not the revelation of it. Of the Trinity. The Lord Jesus, the Son came, and he's revealed to us the Trinity. Matthew 28 in the very baptismal formula, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. It doesn't say names, it says name. God is 1 and yet three persons. In Isaiah 6 the seraphim cry Holy, holy, holy Lord God Almighty. A dual. Indication of the Trinity, 3 Holies and Lord God Almighty, each one of those referring to God. God is. A plurality, a Trinity. And here we have God in the absolute. In the beginning, God created. The heaven and the earth. This book. Tells us about this wonderful God. And how he has revealed himself to us. In a number of ways. Turned to the 17th chapter of Genesis. According to thy name. So as I praise. He has praised, according to. How those who are praising him know him? And in Genesis 17 one, when Abraham was 90 years old and 9 the Lord appeared to Abram and said unto him, I am the Almighty God. Walk before me and be Thou perfect. Now that's a tremendous truth. He is the Almighty God. He is omnipotent. He has all power. There isn't anything he cannot do. As far as power is concerned.

There are some things he cannot do as far as morality is concerned. He cannot lie, he cannot deny himself. He cannot do anything that would be contrary to his holy nature. But he is almighty. Tremendous truth. There are those that went this morning when we remembered the Lord and worshiped Him, praised him. I don't think. His almightiness was expressed. In any of the prayers and the praises. Though that's certainly a wonderful truth, He is the Almighty God. Is anything too hard for the Lord? No, he can do. Everything. He. Just think of this being so mighty, so powerful, that he could speak. The world's into existence. In the 33rd Psalm it says he commanded. And it was done, he spake, and it was done, he commanded, and it stood fast. By faith we understand that the worlds were framed by the Word of God. God spoke them. Into existence a being so mighty. So all powerful that he can speak a word. And it is. We don't. We don't pause. I think of the little word in the Psalms, sila. Which means pause, stop, consider. Meditate. On these things. We need to put many asilas in our lives and consider. How great he is. I am the almighty God. Nothing too hard for me. I can do. Anything. That is necessary to be done. Created the world's. Created everything that. Has a beginning. In the beginning, God. The absolute. Created and that God. Is a Trinity. Three persons. One God. Now. In the. I think it's in Genesis 30. 7 is it? Let's turn over there. We have the wrong reference. Now I have the wrong reference. It's the passage, and I'll just refer to it. We don't have to actually turn to it. Where he speaks of himself as the everlasting or the eternal God. Wonderful truth. I remember talking to a man once and he he said, well I can, I can, I can understand in my mind. Being that. That exists today and will live on forever. Have no end. But I cannot grasp or fathom. In my mind of being, as you go back, you go back, you go back as far as you go back, there he is. He has no beginning. He's eternal. No beginning. No ending. We have been created, we came into being when God brought us into this scene, and we will go on forever. We have that which will not die. The soul man won't die. The spirit won't die. We're going to receive a resurrection body that won't ever die. Will go on forever, but we all had a beginning. And it's just staggering to the mind. Try to conceive of a being God who had no beginning. He always was. Always was. Everything that was created in Genesis One had a beginning in the beginning, the beginning of creation. God created the heavens and the earth. Everything we see, each one in this room, everything that is within our sight or our hearing, our senses had a beginning.

But here is this one that brought it all into a being. Who is eternal? Is eternal. He's almighty. And then? In the 100 and. 47th Psalm. The 147th Psalm. I'll read from verse one. Praise ye the Lord. For it is good. To sing praises unto our God, for it is pleasant, and praise is comely. The Lord doth build up Jerusalem. He gathereth together the outcasts of Israel. He healeth the broken in heart and bindeth up their wounds. He tell us the number of the stars in that. Isn't that beautiful? He healeth the broken in heart and bindeth up their wounds. He comes right down to our needs down here. And then the next verse says He tell us the number of the stars. Calleth them all by their names. This is how great this this God is. That he can he can interest himself in the in the very lowliest. And those of insignificance. As far as man's judgment is concerned, and and and Number the Stars. Count them all. Call them all by name. Great is our Lord, and of great power His understanding is infinite. He is omniscient. All knowing. He can never know more than he knows, because he knows everything. He can never know less than he knows because he is the same. The unchanging God. But we haven't looked at that yet. We looked at him as God in the Absolute. God Almighty, Omnipotent. God eternal, from everlasting to everlasting, thou art God. Eternal God. And here his understanding is infinite. There's not anything that anyone, anyone can teach him. He knows everything. Perfect understanding. Now let's turn back to Exodus Chapter 3. According to thy name, so is thy praise. Well, you know, these things that we're touching on, they're not known by the heathen. They don't know a God that's infinite. They don't know a God that knows everything that is almighty. That is eternal. They have created their own gods. After their own minds. And. So these attributes of deity. The praise and the worship that flows out to him. Will be according to how we know him. And how we understand him. Now, in Exodus chapter 3 we have a very important passage. In verse 10. The Lord says to Moses, Come now therefore, and I will send thee unto Pharaoh. That thou mayest bring forth my people, the children of Israel, out of Egypt. And Moses said unto God, Who am I? That I should go on to Pharaoh and that I should bring forth the children of Israel out of Egypt. And he said, certainly I will be with thee. And this shall be a token unto thee, that I have sent thee, when thou hast brought forth the people of Egypt. The people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them. The God of your Father's hath sent me unto you, and they shall say unto me, What is his name? What shall I say unto them? And God

said unto Moses. I am. That I am. And he said, Thus shalt thou say unto the children of Israel, I am. Hath sent me unto you. Now these are two distinct expressions. I am that I am, if you would translate that. You would translate it. He is the same.

He is who he is. He does not change. He's the unalterable, the unchangeable God. Now the gods of the heathen, they were all changeable. You remember the number of times that Balaam, who was that false prophet? He, he went and he went to a different vantage point and he looked at Israel. Perhaps I can curse them from here. And then God made him bless them. And then he went to another and he went to another. Why did he do that? Well, he was laboring under the false idea that if I just try it from different positions, maybe God will change his mind. Maybe I can convince him to curse Israel. Maybe he'll allow me to do that. He didn't know the true God. He didn't know the I am that I am. He didn't know the God who does not change. His purpose was to bless Israel and nothing could change that. And God's purpose for you and for me this afternoon is to bless us, and nothing can change that. Aren't you glad, aren't we happy, that we can worship Him in the absolute confidence and assurance that He is eternal, that He is almighty, that He is all knowing, and that He doesn't change? Unchangeable the I am that I am the unalterable. The unchangeable God it's. This is translated in other parts of the scriptures as the same. He is the same. And then he goes on to say, And that's the meaning of Jehovah. He's giving the meaning of the name Jehovah. Not Elohim. Not the everlasting or eternal God help. Olam it. In Hebrew. But Jehovah. Yahweh. The unutterable name. When the Hebrew scribes came to that word, they washed themselves. Before they wrote that word. And then they wash themselves again. I'm told this so meticulously. Did they transcribe the scriptures? That the Hebrew manuscripts are far, far better, more accurate. Far filled with They're filled with much less error than the Greek manuscripts. Because they had such a reverence. For the Word of God would to God that we had that today. And he said, Thus shalt thou say unto the children of Israel, I am. Hath sent me unto you. Now if you would translate that word, those words I am, you'd have to translate it as the Eternal. He is the I am the Eternal. It's his name. It's the name for his. Essential existence. He is the I am. He lives in an eternal present. There's an expression in the New Testament, and I'll turn you to it in a moment, that gives the New Testament equivalent to the Old Testament Word Jehovah. And it's in Revelation One, verse 4, and I'll read it to you. Revelation One and verse 4. John to the seven churches which are in Asia. Grace be unto you in peace from Him here it is from Him which is. And which was? And which is to come? That's the New Testament equivalent to Jehovah. That's what Jehovah means. He who is, who was, who is to come. He, He abides in an eternal present. He is, he was, he is to come. Jehovah Now going back to Exodus chapter 3, God said unto Moses, I am that I am. He is who he is. He does not change. How wonderful to know that. And he said, Thus shalt thou say unto the children of Israel, I am. I am. The name that speaks of his essential existence. Now. Now and then and to come, He is the I am. We can't.

Grasp that. In our minds. We always think in terms of time. Past, present and future. And so we have that put together in that one verse in Revelation 1/4. There's a beautiful verse in Isaiah 50. 57 I believe it is. Isaiah 57. And verse. 15. For thus saith the high and lofty 1. That inhabiteth eternity. Whose name is holy? I dwell in the high and Holy place. With him also, that is of a contrite. And humble spirit. To revive the spirit of the humble and to revive the heart of the contrite ones, here's this infinite God. Who dwells? Who inhabits eternity? We can we can understand if it said he inhabits heaven. We can understand that he lives in heaven. That's a place. But eternity is not a place. Eternity is. Timeless. He inhabits eternity. He is everywhere in time. You cannot confine him by time. He lives in an eternal present. He inhabits eternity. His name is Holy. This holy God. Now that's a moral quality. Holy, but he inhabits eternity. We always think in terms of past, present, future. Here's a being our God. Who inhabits eternity? I dwell in the high and Holy place. He dwells in the high and Holy place. And then it says with him. That is of a contrite and humble spirit. This infinite God inhabiting eternity, dwelling in the high and holy place. He dwells with the lowly. The humble, the contrite in spirit. To revive the heart of the contrite ones. I love the way scripture puts these two things together. One verse beside another, or in the same verse, the thought of His Majesty. His greatness. And then? How he loves to dwell with those. That are humble. And lowly. Now let's turn to Psalm 102. This Psalm. Speaking about our Messiah, the Messiah, our Lord Jesus. The first part of the Psalm. Tells us of his. Sufferings and. His feelings. His aloneness. He says in verse 6, I am like a Pelican of the wilderness. I am like an owl of the desert. I watching him as a Sparrow alone upon the housetop. Mine enemies reproach me all the day, and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath. For thou hast lifted me up and cast me down. Says the Messiah speaking. My days are like a shadow that declineeth, and I am withered like grass. But thou, O Lord, shall endure forever, and thy remembrance unto all generations, and so on. And then we'll pass on. To verse 23. He weakened my strength in the way. He shortened my gaze. He was cut off right in the midst of his years, a young man, 33. I said, Oh my God, take me not away in the midst of my days. And then the divine answer comes to him. Thy years. Are throughout all generations. Here is the man that was going to be cut off in the midst of his years, and now Jehovah speaks to him and says, thy years are throughout all generations. Of old hast thou laid the foundation of the earth. The heavens are the work of thy hands. They shall perish, but thou shalt endure. Yeah, all of them shall wax old like a garment. As a vesture shalt thou change them, and they shall be changed.

But thou art the same. He's the I am that I am. Thou art the same. And thy years shall have no end. He was cut off as a man on earth, but then the answer comes to him. Thy years are forever, you are the same. And that's the glorious person. Of the Son of God. We find that quoted in Hebrews one. Please turn there for a moment. Hebrews, chapter 1. Verse 8 But unto the Son he saith. Thy throne, O God, is forever and ever. Here God the Father is addressing his Son as God. He says, Thy throne, O God, is forever and ever. A scepter of righteousness is the scepter of thy Kingdom. Thou hast loved righteousness and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, and thou Lord in the beginning. Has laid the foundation of the earth. And the heavens are the works of thine hands. The beauty of the poetical beauty of the Scriptures, the heavens are just the works of His hands. They shall perish. Everything that we see here is going to cease. It's going to come to an end. It's not eternal. They shall perish, but thou remainest. They all show wax old as doth a garment. And as a vesture shalt thou fold them up. The simile is just a. Coat and one takes it off and he just folds it up and sets it aside. What a beautiful picture. This is the greatness of this person. He takes the universe, the creation that man thinks is so vast, and it is. And he just folds it up and. Sets it aside. They wax old as doth A garment, and as a vesture shalt thou fold them up, and they shall be changed. But thou art the same. And thy years shall not fail. Thou art the same. The unchangeable one the I am. That I am. We get it again in Hebrews 13. And we're talking now about the person of the Son, We call him oftentimes referred to as the second person of the Trinity. I don't like that first, second and third as though one is higher in rank than the other. That's not the thought. It's simply because we say it that way. Father, Son and Holy Spirit, we know this verse so well. Verse 8. Jesus Christ. The same yesterday. And today, and forever. You know, I noticed just recently looking at that verse, I said that's not a complete sentence. There is no verb in the sentence. It's as though he was going to say something more. And he says Jesus Christ the same yesterday, today, and forever. And then he stops. And he says there is no more. There's nothing more to say. He is everything. He is the same. Yesterday, today, and forever, Him who is and who was and who is to come. Jehovah the I am. The I am. Eternal God. Become a man. Mystery of Mysteries. God manifest in the flesh. The I am. Did he ever claim to be that? Well, we know he did. Turn back with me to John Chapter 8. John's Gospel, chapter 8. I'm not presenting this afternoon anything we don't know. In

our intellect. What I'm trying to do is to present something we do know that we should consider more and more. As we go on our way. John's Gospel, chapter 8. Verse 21.

Then said Jesus again unto them, I go my way. And ye shall seek me. And shall die in your sins. Whither I go, ye cannot come. Then said the Jews, will he kill himself? Because he saith, Whither I go, ye cannot come. He said unto them. Ye are from beneath. I am from above. Ye are of this world. I am not of this world. I said therefore unto you, that ye shall die in your sins. For if you believe not that I am he. Ye shall die in your sins. And you'll notice that he is in italics. It's not in the original. What he says is if you believe not that I am. Ye shall die. In your sins. He is Jehovah. He is the self existent 1. The one who has eternal being, who is unchangeable. He said if you don't believe that I am. He lived perfectly what he spoke. For this, 'cause he said to Pilate, came I into the world to bear witness unto the truth. And. Pilate said with a sneer and a scoff. What is truth? There's no such thing as truth. Everything's relative, everything's negotiable. He was a politician. He didn't deal with truth. But here he was, standing in the presence of the truth himself. The truth himself. Who art thou altogether? And absolutely what I say to you. That's who he was. The truth. The perfect expression of God the Father. The very words that he spoke were the Father's words. The very works that he wrought were the Father's works. His whole pathway was a manifestation of. Revelation of the Father. He says in John 15, He that hateth me, hateth my father also. You can't hate me and love the Father. And then 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. They understood not that he spake 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. But as my father hath taught me, I speak these things. And he that sent me is with me. The Father hath not left me alone. For I do always those things that please him. These statements are absolutely tremendous. I often say to someone that says he doesn't believe the Bible, I said. I say just read John's Gospel. Just read the fourth book in the New Testament. Just read it and see if it does not speak to you. We were talking about this just the other day at the table. That this book is just a bunch of fables and man has invented it. That would have been an impossibility. That the mind of corrupt, fallen, sinful man could ever have invented the life of Jesus. That would have been as great a miracle as the truth. That He came from heaven's glory to reveal God to us. According to thy name, so as thy praise, and so the more that was learned and known of God. The greater the praise ascended to him. While he's revealed to us the father's name. He's brought us into the nearest relationship possible. For man. And now we worship the Father. We worship the Father. The highest form of worship. Let's go on. He that sent me is with me. The Father hath not left me alone, for I do always those things that please Him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him. If he continue in my word, then are you my disciples indeed?

And ye shall know the truth, and the truth shall make you free. They answered him. We be Abraham's seed. We're never in ******* to any man. How sayest thou you should be made free? Jesus answered them. Just think of it. These Jews said we were never in ******* to any man. They were in ******* for many, many years in Egypt. At this very time they were in ******* in Babylon, they were in ******* in Medo Persia, they were in ******* to the Grecians, they were in ******* to the Romans, and in this very time they were under the power of Rome. And we were never in ******* to any man. He completely ignores that. And he goes to something that was far deeper than just ******* to another earthly power. And he says, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin, And the servant abideth not in the house forever, but the Son abideth ever, if the Son therefore. Shall make you free. He shall be free indeed. The Sun. The Eternal. If he makes you free. You shall be free indeed. Well, we don't have time to cover all of these verses. And let's start at verse 48. I want to touch on the end of the chapter then said the Jews. Answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hasta devil? Jesus answered I have not a devil. But I honor my father, and ye do dishonor me. And I seek not my own glory. There is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast the devil, Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death. I thought greater than our father Abraham greater. Infinitely greater. But they didn't know who he was. I thought greater than our father Abraham, which is dead, and the prophets are dead, who make us thou thyself. Jesus answered. If I honor myself, my honor is nothing. It is my Father that honoreth me, of whom ye say that he is your God. He made it very clear whom he was speaking about. When he called him my father, he said he's your God. Yet ye have not known him. But I know him, and if I should say I know him not, I shall be a liar like unto you. But I know him and keep his saying. Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet 50 years old. And hast thou seen Abraham? And Jesus said unto them. Verily, verily, I say unto you the most tremendous statement. Before Abraham was. He doesn't say I was. He says before Abraham was before he was born. Before he even existed. I am. I am. The Jehovah. He is the I am. The force of that. The tremendous. Power of his words. How dare he say such a thing? Then took the up stones to cast at him, and Jesus hid himself and went out of the temple, going through the midst of them. And so passed by. Before Abraham was. I am and again in John 19. 18 Excuse me, John 18. Turn to that briefly. John 18 when they went to take him. Verse 3. Judas then having received a band of men and officers from the chief priests and Pharisees. Comethither with lanterns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth, Jesus saith unto them. I am he. And Judas also, which betrayed him, stood with them. As soon then, as he had said unto them, I am he, they went backward and fell to the ground. Then ask ye them again whom seek ye. And they said Jesus of Nazareth. Jesus answered. I have told you that I am He. You notice that he again is in italics. He's claiming to be the I am.

If therefore, ye seek me, let these go their way. And they went backward and fell to the ground. The power of that name. The I am. Now in the little time that is left, I want to. Just look at the number. A number of instances, they may not all come to my memory. Where he speaks of himself as the I am going back to John 6. John 6. Verse 35. And Jesus said unto them. The bread of life. These positive, succinct, short, terse statements from the Lord Jesus contain a volume of truth. He says I am the bread of life. Think of a mere man saying such words as these. Every one of these I am expressions tell out who he is in one or other aspect of his. Of his being the bread of life, the one who gives and sustains life, the giver of life, the sustainer of life, bread of life. And then he says, He that cometh to me shall never hunger. And he that believeth on me shall never thirst. What a sweeping statement. We read through these verses so often, so quickly, without pondering them. The immensity of the statement. There's no honest person that can read John's gospel. Honestly, go through it carefully. He will have to come to one of two conclusions. Either he is everything that he claimed to be. Or he's the greatest impostor ever, ever, ever. There is no middle ground. You can't take the ground of the Christian Scientist that says he was a good man, but he's not God. You can't take that ground. If he was a Goodman, he spoke the truth, and if he spoke the truth, he is God. Because he claimed to be Jehovah, He claimed to be the Eternal. He claimed to be the I am the same. Yesterday, today, and forever. Here he says, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. One who fully satisfies the hunger and the thirst of the soul. Verse 38 I came down from heaven. Not to do mine own will. But the will of him that sent me. How can someone hear words like this and say this man? Who's

uttering those words? Is either the most unique person? Or he's a madman. I came down from heaven. I didn't come down from heaven. You didn't come down from heaven. We were born on earth. Here was one that could say I came down from heaven. Not to do mine own will. But the will of him that sent me? This is the Father's will which hath sent me. That all which He hath given me I should lose nothing. But should raise it up at the last day. This is the will of him that sent me, that everyone that seeth the Son, seeth the Son by faith. Who he is when it pleased God to reveal his Son in me, Paul says. He revealed his son. He saw the son. I am Jesus whom thou persecutest. He saw the Son and he preached. Paul preached that Jesus is the Son of God. This is the will of him that sent me, that everyone which seeth the Son and believeth on him. May have everlasting life, eternal life, and I will raise him up at the last day. I am the bread of life. Now in the. In the 8th chapter. In the 8th chapter. Verse 12 Jesus then spake Jesus again unto them, saying. I am the light of the world. He that followeth me shall not walk in darkness. But shall have. The light of life. Ponder that verse. Ponder these verses. These I am statements of the Lord Jesus. I am the bread of life. I am the light of the world.

He that followeth me shall not walk in darkness. But you'll have the light of life. And in the 9th chapter. We have again. In verse 5, verse four, he says I must work the works of him that sent me. While it is day. The night cometh when no man can work as long as I am in the world. I am. The light of the world. The light of the world. And then we go to the 10th chapter. And in verse. 9. He says. I am. The door. By me if any man enter in. He shall be saved. And shall go in and out. And fine pasture I am the door. The way of entrance. Into the presence of God, The way of entrance into God's blessings. The way of entrance into salvation. I am the door. Again, in chapter 10 he says in verse 14, I am the Good Shepherd. And know my sheep. And am known of mine. Verse 11 I am the Good Shepherd. The Good Shepherd giveth his life. For the sheep. The Good Shepherd. He is the bread of life. He is the light, He is the door. He is the Good Shepherd. And in the 11TH chapter he says. In verse 25, Jesus said unto her, I am the resurrection. And the life. He that believeth on me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die. Believe us now this. Now she was over her head in this statement was beyond her and so she answers. She saith unto him, Ye Lord, I believe that thou art the Christ, the Son of the living God, the Son of God which should come into the world. And then she calls. Mary, Martha wasn't up to this. The resurrection and the life. He is the resurrection. He's the one that could speak and Lazarus would come forth. He's the one that will speak one day, and all that are in the grave shall come forth. Those that have done good to the resurrection of life. Those that have done evil to the resurrection of judgment. Those two resurrections separated by 1000 years or so. But he is the resurrection. And he's the life. And without him there is no life. All of these statements. Of his. I am. I am. The Eternal 1. The self existent 1. The Unchanging. The infinite God. The one that knows everything. The one who is omnipotent. The one who can do anything. The one who is omnipresent. The one who is everywhere. Can we hide from God? No. He understands our thoughts afar off. We think in terms of. Time and space and. Distance and. But here is a being. That inhabits eternity. The heaven is his throne, the earth is the footstool of his feet. He is everywhere and knows all things. Satan is not omnipresent. Satan doesn't know everything. We sometimes get the mistake that Satan is everywhere. Sometimes you read some of these stories that Satan sees each one of us. Whatever we're doing. Well, he's not. He's not everywhere. He's not omnipresent. He's not God. Only God does that.

Only God has that attribute. Satan doesn't. He's limited. He's just a creature. And we're never told to fear him. Only to fear God. Well, we've just meditated a little this afternoon. I've. Meditated some on these precious things. How great he is. Just close with a verse in Hebrews 7. Hebrews, Chapter 7. And verse 4. Now consider. How great this man was. Consider how great he is. Glory of that person. He used the I am. Here's everything. All we need. The Sustainer, the upholder of the universe, the one who is interested in the very minutest detail of your life and mine. The one that loves you with an everlasting love. The one who is, I am. Eternal will. The unchanging mind. He'll never change his mind about you. Set His love upon you today. That's forever. No one can change his mind. That's how God. According to thy name, so as I praise. We know him now in a fullness that they didn't know in the Old Testament. And our worship should be deepest, deeper than the angels. We are redeemed sinners. He's the God of all grace. The God of all grace, who hath called us unto his eternal glory. After that ye have suffered a while perfect, establish strength and settle you to Him, the glory both now and forever. Amen. The God of all grace. You know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes it became poor. That we through his poverty might be rich. The I am the eternal one, the self existent. 1 He became poor. To reach the likes of us. Brother said to me once, why did he have to become just like us? Why is that so important? I was stressing his humanity. He had to be spirit, soul and body blameless. Holy. The only difference is was in the state of his humanity. It was holy. Ours is sinful, but he's just as human as you are. Just as human as I am. Without sin. But that doesn't change his humanity. That just changes the state of it. Holiness. And we're going to be just like him. Without sin, the flesh will be forever gone. When we get to glory, we'll be just like Him, the one in whose presence will spend eternity. Can you grasp that? This eternal being. A man. Praise his name forever. And ever and ever. Let's give them thanks.

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