John - Commentaries by Charles (Chuck) Hendricks

Walla Walla Conference: 2000, Day of the Holy Spirit

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John, Chapter 8. Verse 37. In the last day, that great day of the feast. Jesus stood and cried, saying. If any man thirst. Let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit. Which they that believe on him should receive. For the Holy Ghost was not yet given. Because that Jesus was not yet glorified. And then a verse in the 14th chapter. Verse 16 and I will pray the Father. And he shall give you another comforter, that he may abide with you. Forever. And in chapter 16. Verse 7. Nevertheless, I tell you the truth. It is expedient for you that I go away. For if I go not away, the comforter will not come unto you, But if I depart. I will send him unto you. And when he has come, he will reprove the world of sin and of righteousness, and of judgment of sin, because they believe not on me, of righteousness because I go to my Father, and you see me no more of judgment, because the Prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now, albeit when He the Spirit of Truth is come. He will guide you into all truth. For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come. He shall glorify Me, for He shall receive of mine, and shall show it. Unto you. And then in Acts chapter 1. In verse 8 the risen Christ says, well I'll read verse 5. For truly John baptized with water. But ye shall be baptized with the Holy Ghost not many days hence now, verse 8. 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 then in chapter 2. When the day of Pentecost was fully come, they were all with 1 accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost. And began to speak with other tongues as the Spirit gave them utterance. And chapter 4. Verse 31. And when they had prayed. The place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of 1 heart and of one soul. Neither said any of them that ought of the things which he possessed was his own, but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. That 32nd verse, I'd like to read it as it is in the new translation. And the heart and soul of the multitude that believed was one. The Lord prayed in John 17 that they all may be 1. As thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. Our greatest shame is the divided state of Christians of the Church. He prayed that we might be 1 he died to that he might gather together in one the children of God that were scattered abroad. The enemy has done his work. Acts 20, he said after my departure, shall grievous wolves enter in among you, not sparing the flock?

And also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. This is the day of the Holy Spirit. This is the day that he is prominent. He is here a divine person on earth, dwelling in each one of us individually and in the assembly collectively. And I said one of the greatest failures was the divisions, and that's true. But another, probably even worse, is the ignoring. His presence here. They're not counting upon Him. They're not relying upon Him as we should. When I say we, I mean Christians. All of us. And I could include us, of course, in that. Many ways that we can. Not look to the leading and the guiding of the Holy Spirit. We can grieve him. We can quench him. We can ignore his leadership in the Assembly. And as man has done. To his shame. We can set up a hierarchy of men and displace. The Spirit of God. Oh, but we can't do that. Don't say that. Yes, we can. It has happened. Among those who were once gathered to the Lord's name. Now I want to turn you to Ephesians 4. And we'll read some verses there. Ephesians 4, verse one. I therefore the prisoner of the Lord. Beseech you that ye walk worthy of the vocation wherewith ye are called. With all loneliness and meekness. With long-suffering. Forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as you are called in one hope of your calling, 1 Lord, 1 faith, one baptism, one God and Father of all, who is above all and through all, and in you all. But unto everyone of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, He led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all things, that he might fill all things. Far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith and of the knowledge of the Son of God. Unto a perfect man, under the measure of the stature of the fullness of Christ, that we henceforth be no more children tossed to and fro, and carried about within. Every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up unto Him in all things, which is the head. Even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body. Unto the edifying of itself. In love. I want to. About especially the unity of the Spirit. But I want to read First Corinthians 12. Should have read that first, but I read it now and verse 12. For 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 Christ. For by 1 Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. For the body is not one member, but many. And then he goes on. How was the body formed? Well, we learn here it was formed by the baptism of the Holy Spirit.

He united us together and to the risen glorified head in heaven. When he was exalted to the right hand of God, Peter says that he received the Spirit and. Sent him down. And he was explaining to them what had happened on the day of Pentecost, when the Spirit of God came. I want to impress upon his tremendous impression. I hope we can make it that the Spirit of God is here. He's been here now for nearly 2000 years and he characterizes the the day. He characterizes Christianity. He's involved in in all the functions and the activities of us individually. He's the seal. He's the the gift given to us. He's the anointing. He's our teacher, He's our comforter. He is the one that by whom we have been born again, born of the Spirit and all the blessings that are ours. We are made the brought into the wonderful position of children of God by

the the presence of the Spirit who enables us to cry. ABBA Father. Have a father. The Spirit of God. I could go on and on, but I want to dwell more upon the baptism of the Spirit that was that took place on the day of Pentecost, and it's the forming of the one body, especially that truth. He's also the one who inhabits the house. And his dwelling place is the House of God, and we are that house. And he dwells among us, not just in us, but among us collectively. But I want to look at the truth of the one body. You can be in the house and not be real. You can be. You can be in the house as a mere professor, but you can't be in the one body and not be real. If you're a member of the body of Christ, you are real. Itself shows that no unsaved person should partake of the Lord's Supper because that loaf on the table represents the body of Christ, which is composed of nothing but true believers. There's no unsaved person represented there. And that answers the question, was Judas Iscariot? Did he partake of the Lord's Supper? I don't believe he did. It's certainly not for an unsaved person. Doesn't mean that someone cannot creep in who's not real and sit down and partake of it. But he's not represented in the loaf and he's not covered and cleansed by the precious blood. So when he eats the supper, eats the loaf and drinks the cup, he's really committing a lie because it's not true of him. I therefore the prisoner of the Lord Paul never calls himself the prisoner of Rome. He was the prisoner of the Lord. He looked beyond the. The immediate problem and cause of his being there to the first 'cause. He says, I beseech you. That she walked worthy of the vocation. That's another word for calling. Well, we were called in the 2nd chapter, he speaks of us called to be members of the body of Christ, and that's what we've been called to, to walk worthy of that. To walk worthy of that. Now, that's not that loaf on the table doesn't represent Plymouth Brethren. It doesn't even represent a small group of Plymouth Brethren. It represents the whole body of Christ, every believer, regardless of what he might be connected with ecclesiastically. It represents every believing member of that body. And to be gathered on the ground of the one body, which is the proper principle of gathering, is to embrace every believer on the face of the earth to embrace them. There may be reasons why they cannot partake, but they're represented there and they have a place there. I'm not looking at administrative problems that might have come in. And I'm talking about the, their, their title is there because they are at the they are members of the body of Christ. Represented by the one loaf. Now to walk worthy of that, if we're going to give expression to that in our in our feeble. Company. We can falsify it in two ways. We can. We can have a fellowship that is larger than the one body. Church of England is an example of that. If you're an Englishman, you can be a member of that church. You don't have to be necessarily a member of the body of Christ, you can be a member of that church.

So there they have a membership which is larger than the one body. There that are not truly saved. And then you can have a fellowship that is narrower than the one body and that's that's called sectarianism. And you can set up rules and regulations and stipulations for one to break bread that really don't involve the doctrine or the practice of the person. It's just the particular rules and regulations of the church that you might be a part of. And that would be a sectarian thing. Narrower than the one body. So to walk worthy of that calling, we've been called to be members of the body of Christ is not to have a fellowship broader than the one body, and not to have one narrower than the one body in principle. So to walk worthy of it, that's what we're exhorted to do. And that means that in everything that transpires. The whole body is considered. We don't operate on the principle of independence. Each church is an independent church, having nothing to say to others. When one is received to the Lord's Table in Chicago, that person is received to the Lord's Table the world over, wherever Saints are gathered on the ground of the one body to the name of the Lord. Wherever one is put away from the table at a place is put away everywhere. That's the truth of the one body carried out with respect to disciplined matters or to reception. How are we going to with all of our different backgrounds and nationalities and temperaments and. Biases and. Ways that we were brought up and. All these different things, how are we going to go on together in a harmony? He exhorts them to walk worthy of that calling. Wherewith we are called. Well, the only way we can do it, the only way he could do it, when Paul Saul of Tarsus, Pharisee of the Pharisees, when he was saved, the Lord said to him, I'm going to use you to proclaim the wondrous truth. Of the one body. To Gentiles. That would have been the last thing he naturally would have wanted. To go to a people that had been steeped in idolatry and wicked ways and practices and all that was characteristic of the Gentile world. And he a strict religious, self-righteous Pharisee. That's where the Lord sent him. How could he do it with all lowliness and meekness? With long-suffering forbearing one another in love, that's how he could do it, that's how he did do it, and that's how we are to do it as we go on together. In Unity. What a mixture. There is in the body of Christ. Well, loneliness. And meekness, one brother said to me just before the meeting. Loneliness has to precede meekness. I believe that's right. You won't be meek if you're not lowly. Loeth thy seat, Lord Jesus, This is the place for me. There I have learned deep lessons. Truth that has set me free. That's where we belong, low at his feet. He the highest, took the lowest place. And he said learn of me. Learn of me ye shall find rest unto your souls. The main problem? That has plagued the Church of God. Is man assuming a place? For his own glory. For himself. That has caused more problems. Throughout the ages. Men's exalting themselves. That's probably the hardest thing we have to learn if the Lord has given it to us how to exercise authority. I'm a father. I failed. Quite badly. In that role. Many of you feel that too. I think the older you get, the more you'll feel it.

The exercise of authority. Do we know how to do it? Not many of us. With all loneliness and meekness. As one has well said, the thought of exercising discipline upon another who I am to esteem more highly than myself. A beloved brother or sister in the Lord. And I just a saved Sinner. Who am I to exercise discipline or even to think of it? And to do it in a in a feeling of superiority, you're not in the state of soul to exercise discipline at all. If one has that feeling. Because grace puts us on the same level, does it not? There's no one better than another. And the Spirit of God is here to glorify, not us in any way. No, but Christ. After my departure, shall grievous wolves enter in among you, not sparing the flock, And also of your own selves shall men arise. To draw away disciples after them. Speaking perverse things. That has done its awful work. We still keenly feel the effects of it. And we should. I believe one of the reasons the Lord has allowed it to happen amongst us is because we were looking down our noses in a superior attitude towards our brethren there in system. As though they weren't our brethren. I noticed an expression at the prayer meeting this morning. That. The trouble in India hasn't affected our brethren. Oh yes it has. Many of them. We don't know them. But they are our brethren. We fall into that. I'm not citing that to criticize. I'm citing that to blame myself. And how narrow minded we have become. And just thinking of our little circle. With all loneliness and meekness. With long-suffering. Forbearing one another in love. I feel like a hypocrite up here because. What I'm saying, don't take it as though I'm saying it to you and that I don't think it's true of me because it is probably more so. Than any of you. Endeavoring to keep using diligence to keep. The unity of the Spirit in the bond of peace. The Spirit of God has united us. Into one body. Can 1 member say I have no need of you? No. Every member is in need of every other member. Man I want to speak about 3 unities. The two are man made unities and they're not of God. The first one is what I would call the ecumenical unity. It's when men agree to disagree. An ecumenical unity. You can have your view. You can believe in the virgin birth. I may not believe that, but that's all right. We're all Christians and we can throw our arms around one another. And truth is no longer paramount. Well, that can't be the unity of the Spirit, because the Spirit is the spirit of truth. You can't be a holy unity because he's the Holy Spirit. So if it's a unity of the Spirit, it has to be holy and it has to be according to truth. So those unities that that exist in Christendom where Christians get together at the expense of truth just because they're Christians, it's like the umbrella of love and it's brotherly love. It's not divine love because divine love would not admit any unholiness or any untruthfulness. But human love will. A good example of it is Promise Keepers.

That's the only reason I mentioned that name is because I'm familiar with a little bit with them and I haven't heard much about them of late, but. That's a unity that they have amongst themselves. Of all kinds of. Different beliefs and practices and goings on.

And not considering the truth of God. That's not. God's unity at all. That's an ecumenical unity. I remember when we were considering in a fellowship I used to be with of reuniting with other brethren, leading brother said in our brothers meeting. We have to learn to disagree. And that's that's that kind of unity, agreeing to disagree. And that's a profoundly wicked principle. And we do not believe it. But there's one far worse than that, far worse than that, and that's agreeing to agree. What do I mean by that? Now, I mean that if you for instance, our Roman Catholic. They will say you can read your Bible. They'll allow that, although they discourage it in many countries. In our country they don't because it's predominantly Protestant. But in most countries that are strongly Catholic, they don't even want you to read the Bible. But even if you can read it, you can't interpret it. The interpretation has to come from the Church, from the hierarchy of the system, and you dare not. Hold a view that differs from that hierarchy. So you have to agree to agree with what they tell you, with how they teach you. The Jehovah's Witnesses are the same way. All cults are the same way. You have to agree with what the Watchtower Society in New York City teaches. As to the Scripture, you dare not contradict that. You dare not have your own opinion. That is when you join a cult like that, you give up conscience, totally give up your own conscience. And you just agree with what they tell you. That's the worst ******* you can you can have. It's it's called potpourri. You have to submit to what one man says, right or wrong. You ever heard that expression? Right or wrong, you bow to it. Right or wrong? That's the worst kind of ******* that there is. We all have a conscience and we all have the Word of God. To tell us. If the doctrine that is being taught is right or wrong, if it's wrong, we reject it. I was talking to A to a brother and I knew exactly what his response would be. And I said, I said, I don't like that expression bowed to an assembly decision. Right or wrong, he said. I agree with it 100%. I said. I knew you'd say that. I said what if an assembly decides to shield? This actually happened in 1890 to shield a heretical teacher. He even signed a letter of commendation to another assembly, and that assembly that he wrote to, that they wrote to Greenwich, was the name of the assembly where Mr. Raven resided, sent a letter of commentation down to Beck's Hill. Bexhill refused it. In refusing it, they refused the assembly. Because they were shielding and heretical false teacher. But that assembly was doing was wrong. It was evil. And. In that case. You don't submit to evil. When a government tells you to bow down to an idol and worship it like they did in Daniel's day, you say no. I belong to God. There is an authority that is over yours. Every delegated authority is. Fallible and can make a mistake. If your government tries to force you to worship an idol, you have to say no, I belong to God. I have a higher authority. If you're a child in a family and your father's a wicked man and he tells you to fall down, he's an idolater. To worship his idol, you would have to say no, I'm a Christian. So there are times when we have to say no to authority because it is so evil. Most times. We bow to the authority because we have no scriptural basis. That would counter dictate it, contradict it. But this? Bowing to without reservation, bowing to religious authorities has created the false cults. The worst one that I know of is called the gems. I don't know if you've ever heard of them. James Taylor. James Taylor, junior. And James Symington, the gems. The leaders of the Raven Party. That's a cult.

Following the dictates of a dictator. Of a. That imposes rules and regulations. On the company. I cite them simply to impress upon us. Don't think, oh, that could never happen amongst us. Yes, it can. It happened amongst those who were once gathered to the Lord's name. So it can happen. The church is filled with that kind of thing. Where people give up their consciences and follow the leader, right or wrong. Talking about serious things now, not talking about minor things. We always submit to authorities. In general. But the absolute statement right or wrong? And when I started that example to this brother, he backed off. Backed off. And he said, I see what you mean. So there's the ecumenical unity that pretty well let's anything go, doesn't make anything. Doesn't impose any restrictions to fellowship. Doesn't matter whether you hold the truth or not. That's not of God. And then there's this. Agreeing to agree kind of unity. Where even though? What has been done is manifestly wrong. It has to be submitted to. Well, usually he ends up in a division when that's the case. But there is a recourse in the truth that there is one body. There's members in the body of Christ all over. And as Mr. Darby. States an individual has a right. To present his concern to any other assembly, whatever they've done. I remember in the case of the the peeing problem. And I called up a brother in Nepean, and I urged him. To consider and I presented something to him. And he said we'll consider that. And I said this was not a, this is not a fundamental matter at all. This was just something I had to present to him. And he said, we'll consider this. And I also said, whatever you decide, I'll submit to that. And that's the normal. The normal way when an assembly passes a judgment. But if you carry that to the fullest extreme. You get leaders that are in authority. That have the power to make decisions by themselves without really the decision of the assembly. That's potpourri. In principle. That's not the unity of the Spirit. What is the unity of the Spirit? It's the unity which is formed by the by the Spirit of God working in the hearts and consciences of all the Saints. A true leader is one who leads the Saints by the word of God to understand why we should take the action, why we're going to take, or why we propose to take the action that we propose. And everyone is included. Because all are members of the body of Christ. We've gotten away from that many, many times, and just a few makes the decision. And the others are left out. They just rubber stamp the decision and they don't know anything about what's. The reason for it, we don't have to go into details. I'm not talking about nasty details with the with the main ones, but the leaders are to look things over and arrive at a decision. There's a beautiful instance of this in Acts 15 and I want to turn back to it. I've heard it spoken on. In ways which I don't think they've gotten the true force of the chapter. In Acts 15, there was a serious problem. And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised, after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, you see, they didn't arrive at this easily. There was a lot of discussion, a lot of dissension. They determined that Paul and Barnabas and other certain other of them should go up to Jerusalem unto the apostles and elders. About this question we're also told in Galatians chapter 2, that Paul received by revelation that he should go. And he did. He went up to Jerusalem, and they brought on their way by the church. Being brought on their way by the church, they passed through Phanica and Samaria, declaring the conversion of the Gentiles. And they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and of.

The apostles and elders, and they declared all things that God had done with them. And there rose up certain of the sect of the Pharisees, which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses. Why didn't they just settle it at Antioch? They had two apostles there, Paul and Barnabas. They could have, but no, that's not where the problem came from. The church is 1 and so they were going to settle it at the most the least likely place to render a favorable decision on behalf of the Gentiles. Jerusalem. That's where the problem came from. That's where they went. The apostles and elders came together for to consider of this matter. Verse 7. And when there had been much disputing, again not an easy conclusion arrived at Peter, rose up and said unto them, Men and brethren, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe, and God which knoweth their hearts. Bear them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us, us Jews, and them the Gentiles, purifying their hearts by faith. Now therefore, why tempt ye God, to put a yoke upon the neck of the

disciples, which neither our fathers nor we were able to bear, But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they wonderful, wonderful sentence from Peter that they were not. To to be put under law, these Gentiles. Now it doesn't say much that Paul and Barnabas said, it just says in verse 12. And all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. Paul knew far more than any of them at Jerusalem. Yes, he did. Yes, he did. And yet he doesn't say much. And after they'd held their peace, James, the the most Jewish oriented one there at Jerusalem, makes the final sentence. Quite striking. And he wasn't an apostle, he was the Lord's half brother. And he says, men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. Now he's just citing a scripture in the Old Testament that that evidences of the fact that the Gentiles were to be brought into blessing. And he says to this agree. The words of the prophets as it is written. After this I will return and will build again the Tabernacle of David, which has fallen down, and I will build again the ruins thereof, and I will set it up. Now that's still future. This is not the fulfillment of that prophecy, but he's citing it to show that yes, God was to. Bring blessing from the to the Gentiles, that the residue of man might seek after the Lord. And all the Gentiles upon whom my name is called, saith the Lord. And who doeth these things? And that was not a fulfillment, but it was an indication that Gentiles indeed were to be brought into blessing. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols. And from fornication and from things strangled. From blood. Now notice how he appeases the Jews. Notice how he calms them down. I'm sure that they were disturbed at this. But what about us? For he says, For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. So he wasn't depriving the Jews of being under the law. They were still under the law, very much so. But the Gentiles were not to be put under it and and analogous. It was a wrong situation. But that's what God tolerated for a while, and then he wrote Galatians and he wrote Hebrews to tell the Jews to quit Judaism altogether. Altogether, that took time. Then pleased it. Now notice then, please, that the apostles and elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas, surname Barsipus, and Silas, chief men among the brethren, and they wrote letters by them. After this manner the apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. For as much as we have heard that certain which went out from us have troubled you with words subverting your soul, saying You must be. Circumcised and keep the law to whom we gave no such commandment. It seemed good unto us. Being assembled with 1 accord. Now they've reached a united judgment. It says with 1 accord. We read earlier that much disputation and discussion took place. Now he says being assembled with 1 accord.

Verse 25 It seemed good unto us, being assembled with 1 accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore Judas and Silas, who shall also tell you the same things by mouth. And notice this 28th verse. For it seemed good to the Holy Ghost. And to us. To lay upon you no greater burden. These necessary things that she abstained from meats offered to idols, and from blood, and from things strangled and from fornication. Now that's the same thing that James sentence stated, but now it's the Holy Spirit. That puts his approval on this. That she abstained from meats offered to idols, and from blood, and from things strangled, and from fornication, From which, if you keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle, which when they had read, they rejoiced for the consolation. Well, this is the way that the Spirit of God worked in those early days to maintain unity. He led them to a common judgment. It's the unity of the Spirit and when men. Impose their wills. They may even be right. But if they exclude the assembly. This is what Paul did with the Corinthians. He was seeking to exercise the conscience of the Saints at Corinth so that when the assembly acted, it was truly an assembly action. It wasn't the action of a few. Wasn't the action of a leader. Or just a few leaders. They're there to lead the assembly to an understanding of the reasons from Scripture why such an action should be taken, not leave them in the dark. There's a very beautiful pamphlet. That's been written by Mr. Witherby. HF Witherby. It's called acting in fellowship in matters of discipline. I strongly advise you read it if you haven't. And also. The letter. The article by Mr. Darby, Ecclesiastical 1, Volume 1, entitled On Discipline. You will see that. These principles. That it's the Spirit of God that makes the decision. It's the day of the Holy Spirit and when we ignore Him and make a decision ourselves. Thinking that he has delegated that authority to certain ones, when what he's delegated is the gift of leading them to an understanding of the Word of God so that we. That we have the mind of God. The mind of God and the Spirit of God who is here to glorify Christ. To exalt him. There's a problem that can come in and it's mentioned in the. I'm going to turn to it. It's in 3rd John. 3rd Epistle of John. It has come in. In verse 9 the apostle John writes, I wrote unto the church. But diotrephes who loveth to have the preeminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth. Praying against us with malicious words, and not content therewith, neither doth he himself receive the brethren, but forbiddeth them that would, and casteth them out of the Church. It's hard to know how one can have that kind of authority and power. To refuse an apostle, and to cast those that would receive brethren that should be received, cast them out of the church. But so it was. And then he says, beloved, follow not that which is evil. But that which is good. Well, in this epistle where he writes to the beloved Gaius in all his sweet and loving and tender, and he uses the word beloved 4 times there's. Serious. Serious problem. Diastrophes was his name.

There's a lot of dioptras in Christendom who want to have. The first place. Well, we've been talking a lot in these meetings. About loneliness. And meekness. And to go on together. In the unity of the Spirit. Where the Spirit makes the decision and not man. Not man. Endeavoring to keep. Using diligence to keep the unity of the Spirit. In the uniting bond of peace. There is one body. And one Spirit, even as ye are called, in one hope of your calling, 1 Lord, 1 faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. I was at a meeting once. It had been called to. Determined from the scriptures. What the truth was. And. The interpretation that was given on verse 4. There's one body and one spirit, even as you're called in one hope of your calling. But that's the gathered Saints. And then one Lord, 1 faith, one baptism. That's the rest of Christendom. And I don't know what he said about verse 6. And Needless to say, that's dead wrong. Verse 4 is the whole body of Christ. There is one body that includes all the Saints who have been baptized into that one body by the one Spirit and who have the same hope. All have that one hope of their calling. So that's reality. Verse 4 and verse 5 is profession 1, Lord 1, faith, one baptism. All those who are real are in that. But there's those who are merely professors, and they're not in the circle of verse four. And then there's the circle of creation. One Lord, one God and Father of all, who is above all and through all and in you all. Creation. That's all mankind, so you've got. Christians. Members of the one body, those who are real, that's verse 4. There's one body, 1 Spirit, even as you're called, and one hope of your calling. And then there's a broader circle. 1 Lord, 1 faith, one baptism. Everyone that is baptized and professes the faith of Christianity and professes Jesus is Lord is in that circle. Not all are are real. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out? Demons and done many miracles and I will say I never knew you. So there are those in that circle who are not real, but they're Christians outwardly. And then there's the circle of creation. One God and Father of all is above all and through all. And then in you all takes you right back to the circle in verse 4 of reality. Well, we're in that circle where the Spirit has formed one body. And we all have one hope of Our Calling. And he's formed a unity. And He's the power of it. What is the unity of the Spirit? Very simply, it's to walk

in fellowship with a divine person on earth. And if you walk in fellowship with the Spirit of God, and you walk in fellowship with the Spirit of God and I, do we walk together? And He will lead us to the same mind and give us the same judgment if we really do that. But if we resort to the judgment of leaders, like in an army, you have the Sergeant telling the privates what to do, and the privates don't have to think or do anything. They just do what they're told. That's that second kind of unity, where you agree to agree with whatever you're told without being any part of it. And the Church is not that. It doesn't have a hierarchy in it. It's all ye are, brethren, the Lord said. And he has given gifts, yes, to be a help and to to lead. I don't like the translation that says those that rule over you, that has that austere tenor to it. Those who are your leaders, that's what it means, those who lead you. They don't force you. They don't compel you, They don't threaten you with threats if you don't bow to their judgment. That's not the Spirit of God. That's not the Spirit of God. Spirit of God is the one who sheds abroad in our hearts the Holy Spirit, the one who is to exalt Christ, the one who Christ in glory the head. He sends down the instructions, the Spirit of God carries them out down here, and that's the way the assembly is to function. In every way. Well, we know the church at large has failed in that any kind of a clerical system. You can have an unofficial clericalism, we can have an unofficial clericalism.

Where the laborers are given a place, just like the clergy in Christendom. That's wrong. That's wrong. There are leaders, that's true, But they're not leaders for their. Will to predominate over. The flock. We know little. We know little a father. In disciplining his child, he needs to discipline if he loses his temper in doing it. The discipline becomes very ineffective. Than he has lost. The respect of his child. How many of us have done that? I'm guilty. Not used the authority he's entrusted to me properly. You know your sisters are in the place of subjection. The brothers are in the place of authority. It's not easy to be in the place of authority and carry it out properly.

Shadow Hills Conference: 1989, The Spirit Of God

Address—C. Hendricks

Look at a number of scriptures this afternoon. We'll begin with John Chapter 7. John Chapter 7, As the Lord enables, I'd like to trace. And through the New Testament. The Spirit of God. Wonderful subject, an immense subject, far too vast to cover in one little meeting. But we'll see how. The Lord enables John 737 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink he that believeth on me, as the Scripture hath said. Out of his belly shall flow rivers of living water. But this spake he of the spirit which they that believe on him should receive. The Holy Ghost. Because that Jesus was not yet glorified, I think it's important to remark that the Spirit of God was not down here. In the in the way that the Lord refers to in this passage could not be until he was a man in the glory. Till he was a man in the glory, the Spirit of God was not yet given. Because that Jesus was not yet glorified. The grand truth of Christianity is the presence of the Spirit of God down here in this world, to inhabit the house, to dwell within the individual believer, and to unite us to a glorified man, a heavenly man. One who is not here. One who is out of this scene. And who is in the glory now? John 14. John 14. Verse 15. If you love me, keep my commandments. The proof of love is obedience. If ye love me, keep my commandments. What are His commandments? We heard yesterday about the will of God. His commandments are the expression of that will. And I will pray the Father, and He shall give you another comforter, that He may abide with you forever. The Lord was about to depart this scene and return to the Father. He was going to leave them. He would not remain with them. So now he speaks of another comforter. He had been their comforter when He was here on earth. He had provided for all their needs. And now he was about to leave and return to the Father. And He says that he may abide with. Forever wonderful, tremendous truth. First time they'd ever heard this. This ministry given in John 13 through 16 is ministry that had never been unfolded before. He waited to give it until he was about to depart, until he was going to return, leave this world and return to the Father. And then he gave what they needed. In His absence, in His absence, and here He brings before us. We've had in the feet washing chapter of John 13 very wondrous truths, and now He brings before us. In his absence. He would not leave them comfortless, but He would send the Spirit, and He would abide with them forever, never to leave us. The Spirit of God will be with us forever. When we're in the glory, He'll be there. Us as the power of communion and worship. He will abide with us forever, even the spirit of truth. Whom the world cannot receive, because it seeth him not, neither knoweth him. The world does not receive the spirit of truth, it does not have the truth. It is a very poor place to go to get truth, because it has rejected Him who is the truth, the Lord Jesus Himself. Earlier in this chapter he says in verse 6, I am the way, the truth and the life. No man cometh unto the Father but by me. And so he was the truth. Objectively, the Spirit is the truth. Subjectively. He dwells within us. He makes good in my soul what is true of Christ outside of me. All our blessings are in Christ, and the Spirit of God has been given.

To bring us into the enjoyment of Christ where He now is in the glory. The great fault of Christians nowadays is trying to make of Christianity and earthly religion. Don't do that. Don't allow your mind to settle down with thoughts of Earth. If you make an object. An earthly object. You will never be delivered from this scene and all its attractions, but God has given us a heavenly object, Christ in glory. This is not theoretical truth that I'm speaking, it's the most practical and soul transforming truth that we have in the Word of God. How do we get delivered from all the evils we've been talk we've been speaking about? Do we address the problems that are amongst us? The proper way, as I understand the word of God to address these problems. And to deliver us from the evils which beset us because of the flesh and because of the world, and because of the devil, our tripartite enemies, as it were. The way to get deliverance from that is by occupation with an object. That is in heaven. If you then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Set your affection, your heart, your mind on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Oh teacheth soul the power to know of risen life with thee. We belong to another world. Death has closed our history in this world and the resurrection has introduced us into another world and we have part in that world where he has gone. The Spirit of God has been sent down here to bring us into the enjoyment of that world. To bring us into the enjoyment of heavenly things, and of the man that Yonder lovely man in glory. You get a glimpse of Him. You get your soul filled with Christ in glory. The tinsel of this world will no longer have any appeal to you. That's what we need, beloved, is occupation with a heavenly. Object. And this comforter who has been given to us will abide with us forever, even the spirit of truth. Verse 17. Whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you. And shall be in you. When the Lord was here on earth, he did not dwell in the disciples, He was in their midst. But here is here is 1. And this coming into the world of the Holy Ghost is as marvelous an event as the coming into the world of the Son of God. A divine person has come from heaven to take up his dwelling. In our bodies and in the assembly, viewed collectively as the House of God. Tremendous truths. We don't have that aspect of things in John's epistle, but as was remarked yesterday, the ministry the Lord gives in John 13 through 16 prepares us for the truths to be developed in their fullness in the epistles. The mystery. The mystery God's hidden secret thoughts never revealed before. We

are the only people that have ever lived on earth that those Saints of the present church period. That have been brought into that secret, that wonderful mystery. Christ in his church. As I will not leave you comfortless, I will come to you. And then in verse 19, I believe that's true. Now by the Spirit I will come to you. Verse 19. Yet a little while in the world seeth me no more, but you see me. Where do we see Him? Not on earth any longer. He was here, but now he's gone. We see Jesus crowned with glory and honor. Who, by the grace of God, tasted death for everyone? Where do we see Him? In the glory on high, a heavenly object for our souls. A transforming object for our souls.

It is a never failing principle of God that if we are occupied with Christ in glory, we will not. Fall into sin on Earth. We will be sanctified. While I am on the point, I will quote the verse John 17. The Lord says let's just read it in John 17. Verse 17 He says, Sanctify them through thy truth. Thy word is truth. As thou hast sent me into the world, Even so have I sent them into the world, and for their sakes I sanctify myself. That they also may be sanctified through the truth. He sets himself apart on high. To be the object of his people's affections while they're passing through this wilderness, because the world has become a wilderness to us. This world is a wilderness wide. We have nothing to seek nor to choose. We have no thought in the waste to abide. We've not to regret nor to lose. We're on the way to the glory where our object is, where the one who has run the race ahead ahead of us is our forerunner. He's there at the right hand of God in the glory. And as we're occupied with that heavenly object, he sets himself apart on high to be the object of his people in glory, that we might be sanctified, that we might be practically separated from the evils of this world. And from all its attractions and the only thing that is going to. Effectively separate. From the ills in this world is occupation with that glorified Christ in heaven. And that's why the Spirit of God has been given to us. One of his primary functions is to occupy us not with earthly things, but with heavenly things, with that Yonder lovely man in the glory. And as we're occupied with him there, the old corn of the land, as we feed upon him there. We can also look back and feed upon him as the manna. As he was when he was down here, realizing that He is no longer here, but he's in the glory and the Spirit of God is the link. Between our souls and that man and the glory. Marvelous, tremendous, wonderful truth. Verse 19. Yet a little while in the world seeth me no more. But you see me because I live. You shall live also, he said earlier in this gospel. I am come that they might have life, and that they might have it abundantly. Abundant life is life in the power of the Holy Spirit that links us with a glorified Christ. He lives now in the power of an endless life. The risen life of Christ has been communicated to us. You get that in John 20. Turn to it while we're on that point. John 20. Verse 21 Then said Jesus to them again. Peace be unto you here He is the risen Christ. Appearing to his disciples. He proclaims peace to them in verse 19. And now he shows them his hands and his side, And the disciples were glad when they saw the Lord. And now he proclaims peace to them a second time, And he says, as my father had sent me, Even so send I you. So he sends us out now to be the the bearers of this wonderful peace which he has brought us into. Not only has he brought us into it, but now we are to bring it to others. And when he had said this, verse 22, he breathed down them, or into them, and saith unto them, Receive the Holy Ghost. So here, now we have the power of the Spirit. Characterizing the risen life of Christ, which has been breathed into them by the life giving Spirit, the risen Christ himself. Adam was made a living soul, Christ a life giving a quickening spirit, and he breathes into them as Jehovah God did to that. To the clay, the earth that He had formed into a man, and He became a living soul. Now He breathes into His disciples the breath of His resurrection life. Receive you the Holy Spirit. Now John 7 told us that the Holy Ghost was not yet given because Jesus was not yet glorified. So this is not the coming of the Holy Ghost as a person yet.

But as a characterizing power of the new risen life that we have in Christ. He came as a person to indwell us in Acts chapter 2, and we'll look at that just in a moment, but turn back before we do to John 16. In John 16 verse five, he says, and now I go my way to him that sent me. That's the Father. And none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. They were saddened, they were very saddened because the Lord said, I'm leaving. I'm going to leave you. They did not like that idea. They did not like that thought. They wanted him to stay with them and it was absolutely necessary that he depart. Says, Because I've said these things unto you, sorrow have filled your heart. He had provided for their every need. They did not want him to leave. He says, nevertheless, I tell you the truth, it is expedient. For you that I go away. Absolutely necessary that I depart the new order of things. That we call Christianity, could not be introduced until he had departed and returned to the Father, until he was glorified, till there was a man in heaven. In Glory. Then he says, It is expedient for you that I go away, for if I go not away, the comforter will not depart unto you, will not come unto you. Excuse me, but if I depart I will send him. Unto you. Absolutely necessary, he tells them that I leave. That I go back to the Father. And then I'm going to send the Holy Spirit. And when he has come, he will reprove the world of sin, and of righteousness, and of judgment. The new translation reads that when he has come, he will bring demonstration to the world of sin. And of righteousness and of judgment. Three things. The presence in this world of the Holy Spirit from an ascended glorified Christ demonstrates 3 facts. 3 facts. The first fact is sin, because he says of sin. Because they believe not on me. The presence in this world of the Spirit of God is the demonstration of the fact that the world has rejected Christ. The sin of the world is stamped upon it it has rejected. The Lord Jesus Christ, that is its sin of righteousness, because I go to my Father and you see me no more. The world's sin was to reject him. The righteousness of God has exalted him to the very highest place in heaven, far above all principality and power, and every name that is named, not only in this world, but in that which is to come. Put everything under his feet. Righteousness of God has exalted him, because I go. To my father, you see me no more. Of judgment, because the Prince of this world is judged young people. We're going through a judged world. A world which has had the sentence of judgment pronounced upon it. John 12 gives us that Now is the judgment of this world. Now shall the Prince of this world be cast out. And here we find that the Prince has been judged. He met his judgment at the cross. And the presence in the world of the Spirit of God demonstrates these 3 facts. The sin of the world in rejecting Christ. They don't believe in me. The righteousness of God and exalting him to the highest place in heaven. And judgment, because the Prince of this world is judged. This world is under judgment. We're not here to improve it. We're not here to mend it. We're not here to correct its ills. We're here to pass through it as a heavenly people united to a heavenly man in the power of the Holy Spirit. That's Christianity. We're here to manifest his character, his life, his ways, his pathway. A little while that he's gone and that little while, a little while, a little while it's repeated over and over again in John 16 has gone, has lasted nearly 2000 years now.

This little while. And then he's going to come and he's going to complete the story. Church will be completed. All the heavenly Saints will be gathered home to the heavenly barn on high. Well, let us go on to Acts Chapter 1. Much to be covered. Verse 4 Again, he is the risen Christ. 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 were therefore were come together, they asked of him, saying, Lord. Wilt thou at this time restore again the Kingdom to Israel? They ask this question after He had given all that in industry in John 131415 and 16, where He told them over and over and over again, I'm going to leave this world. I'm going to return to the father. And in my absence, I am going to send down that other comforter, Spirit of Truth. He will abide with you forever. He'll dwell with you and be in you. And he'll be the demonstration. Of the. Terrible sin of the world. In rejecting him. The righteousness of God and exalting Him. In the judgment of the world's Prince. And of all that is under his authority. We're going through an enemy. When they were therefore were come together, they asked of him, saying, Lord. Wilt thou at this time restore again

the Kingdom to Israel? They ask this question after He had given all that ministry in John 131415 and 16, where He told them over and over and over again, I'm going to leave this world. I'm going to return to the father. And in my absence, I am going to send down that other comforter, the Spirit of Truth. He will abide with you forever. He will dwell with you and be in you. And he'll be the demonstration. Of the. Terrible sin of the world. In rejecting him. The righteousness of God and exalting Him. And the judgment of the world's Prince. And of all that is under his authority. For going through an enemy's land, don't forget it. Don't make this your home. If you do that, if I do that. I am not true to him. I am saying that I can enjoy the scene where he's been turned out. The scene which is under the judgment of God. The scene where he is not. And God says no, you can't. Your heavenly people. And if you don't like heavenly truth, it's still true that you're a heavenly person. You belong to a heavenly man. And God is working in our lives to deliver us from our earthly mindedness. Is not only from our gross sins. He works to deliver us from all of those things. But there's The Dirty side of the road and there's the clean side of the road, but it's all under the power of Satan. God wants us to be in the enjoyment, not of anything that's here. But of himself there. So they wanted to know if he would restore again the Kingdom to Israel. They didn't understand. They didn't have the spirit yet. He told them in John 14, that when the Spirit would come, He would bring all things to their remembrance, whatsoever He had spoken to them. And in John 16 he tells them, I have yet many things to say to you, but you cannot bear them now. But when He the Spirit of truth, is come, He will lead you into all the truth. And that we have unfolded to us in the epistles. The wonderful truth of the assembly, the truth of the one body. We're looking at that a little yesterday. And now he goes on to say, verse 8. But you shall receive power after that. The Holy Ghost is come upon you, and you shall be witnesses unto me, both in Jerusalem. And in all Judea.

And in Samaria. And unto the uttermost part of the earth, that's the. That's the progression of the message that was to. Characterized Christianity. We are his witnesses. We are his witnesses. We are left here for that purpose, to be witnesses for Him. We are not here to settle down in this world. We are not here to make a name for ourselves in this world which has cast him out. We are here to be his witnesses. We are here to remind this world over and over again you have rejected Christ. And when the world, with its overtures, asks us to join us to join them in their plans for improvements. Of this. Judged, seen, we say no, we don't belong here. We belong to another world. And we belong to one whom you will not have. And so we want to be true to him. To be true to him. Chapter 2 of Acts verse one. And when the day of Pentecost was fully come, they were all with 1 accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Here we have the fulfillment of what the Lord had said, that not many days hence she shall be baptized with the Holy Ghost. The Spirit of God would come with power, and the first evidence of the Spirit of God coming is it filled the house where they were sitting. I believe a picture of the assembly where the Spirit of God dwells and he fills the house. And then what does it say? There appeared unto them cloven tongues, like as of fire, and it sat upon each of them. They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. What's the significance of that? I believe the significance of that is that Christianity was not to be limited to 1 nation. The Jews, Israel, one nation, but it was for all peoples and tongues and legends on the face of the earth. And so the Spirit of God, the first manifestation of his presence here. When he filled the house and then he filled the mall and they spoke with other tongues, was this new message, this new thing, this new order of things which would which was flowing from a glorified Christ would be for all peoples. For the whole world, not limited to any. Now at the end of the chapter. Chapter 2 Verse. 32. This Jesus Peter is speaking. He's explaining to them what had taken place. This Jesus hath God raised up, whereof we all are witnesses, therefore being by the right hand of God exalted. Now we have what the Lord told us in John 7. The Holy Ghost was not yet given because Jesus was not yet glorified. Now we have a man in the glory. He is exalted. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost when He was here on earth, the Spirit of God came down upon him at the river Jordan as a dove. And the Father's voice was heard saying, This is my beloved Son, whom I am well pleased he was anointed the Holy Spirit. At the Jordan he received the Spirit for himself, without blood, because of the perfection of his person. Now he receives the Spirit a second time because of the perfection of his work, and he sheds him forth upon all those who were under the value of that work down here in this world. The 120 disciples and the baptism of the Holy Spirit in its initial stage takes place. Because the baptism of the Holy Spirit embraces Jews and Gentiles. I'll quote the verse. Time is running out. So many verses to look at. 1St Corinthians 12 by 1 Spirit were we all baptized? Into one body, whether we be bond or free Jews or Gentiles, and have all been given to drink of 1 Spirit. So the baptism of the Holy Spirit embraces 2 groups of people, the Jews and the Gentiles. The Jews in Acts 2, the Gentiles in Acts 10. We haven't come to that yet, but we'll get to it in a moment.

In Leviticus 23, the feast of Pentecost says in verse 1 of chapter 2 of Acts, when the feast of Pentecost was fully come, there were two wave loaves representing the Jews and the Gentiles, the two companies that would make up that heavenly assembly united to Christ in glory. It says in First Corinthians 12 in our King James Bible by 1 spirit are we all baptized into one body. That should be were we all baptized? The baptism of the Holy Spirit is not taking place today. It's a completed thing. It began on the day of Pentecost to bring in the Jews. That's the first wave loaf. It was completed on in Acts 10 when the Gentiles were brought in the second wave loaf, and then in Acts 11, Peter explains what had taken place. Let's just read it. Let's just read it before we go back to Chapter 2, Acts 11. Acts 11. He's telling these Jews why he had gone into the Cornelius and eaten with the Gentiles, he says in verse 15 of Acts 11 as I began to speak. The Holy Ghost fell on them, on these Gentiles, as on us Jews at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water. But she shall be baptized with the Holy Ghost. For as much then as God gave them the light gift, as He did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God? When they heard these things, they held their peace and glorified God, saying Then it got also to the Gentiles, granted repentance unto life. Here we have now the Gentiles brought in the second part of the baptism of the Spirit, if you will, because it embraces both companies, Jews and Gentiles. And now that they've been brought in, the baptism of the Holy Spirit is finished, Completed. Not to. It's not going on today, as we hear so often in Christian circles. Have you been baptized with the Holy Ghost? Baptism of the Holy Ghost brought the Jews into the one body and the Gentiles in and once that was accomplished, the baptism was finished and now we are brought when we receive the Lord Jesus Christ and the Spirit of God were sealed by the Spirit and brought into that baptized body. And we are one with him. Marvelous. Wonderful. True. Acts 2 again. Verse 33. Therefore, being by the right hand of God, exalted. And having received of the Father the promise of the Holy Ghost. He had shed forth this which he now see in here. A man in the glory gets the Spirit of God a second time, if I can put it that way. And by virtue of his perfect work of atonement, he sheds him forth. To baptize, unite those individual believers into one body. Best illustration I've ever read of the baptism of the Spirit. Is a bowl with 120 beads in it. And then there's a string and a needle and a thread, and someone takes those 120 beads and threads the string through them and makes it into a necklace. They're now united together into something new that never existed before. A necklace. And that's a little picture of the baptism of the Spirit of God uniting us into one body. Not just individuals any longer, but members of the body of Christ. And of the living glorified head in heaven. Verse 36. Therefore let all the House of Israel know assuredly that God hath made that same Jesus, whom ye have crucified both Lord and Christ. God has made him Lord in Christ. Of righteousness, because I go to my Father. God has made him Lord in Christ. The righteousness of God has set him there in that place of glory, and the Spirit of God has been sent down from Yonder glory to earth to unite us to Himself on high. A

heavenly people. Verse 38 Peter said unto them, 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. Then in chapter 8 quickly. Chapter 8.

Samaria Verse 14 Now when the apostles, which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. While as yet he was fallen upon, none of them, only they were baptized in the name of the Lord Jesus. Then lay their hands on them, and they received the Holy Ghost. So here you have the Samaritans brought in. They were a mixture of Jews and Gentiles. And then in Acts 10. Just quickly Acts 10 Peter now gives testimony verse 43. To him Christ give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins. As soon as there's the testimony to the forgiveness of sins upon believing in him. What happens while Peter yet spake these words? The Holy Ghost fell. On all them which heard the word. And they of the circumcision which believed were astonished. These Jews were astonished that the Spirit of God came upon these Gentiles. As many as came with Peter because that I'm the Gentiles also was poured out the gift of the Holy Ghost. Marvelous, and we've already read Peter's explanation of it. There are so many other scriptures, I don't think we're going to have time to turn to them. I just want to refer to a few. Well, let's turn to Romans 8 quickly. Romans 8. The New Testament. Is just filled with references to the Spirit of God. Because he is the power. Of Christianity. 2 The law of the spirit of Life. In Christ Jesus. Hath made me free from the law of sin and death. Remember John 20, where the Lord is the risen Christ breathes into their nostrils the breath of his resurrection life, saying, Receive you the Holy Ghost. Here he is as the power. Of that new life. The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. We have a power now to deliver us from the flesh. Man in Romans 7 doesn't have the Spirit. He has divine life, but he's not sealed. And he's in *******. He's under law. The soul that has the spirit is not under law. He set free. Where the Spirit of the Lord is, there is liberty. And he's delivered from that power that held a man in Romans 7 in such ******* so that he could say, O wretched man that I am, who shall deliver me? Here you have a delivered soul now in the power of the risen life of Christ by the Spirit. Notice verse 4, verse 5 for they that are after the flesh. Do mind the things of the flesh. But they that are after the Spirit, the things of the Spirit, there are two kinds of people in the world today, those who are after the flesh and those who are after the Spirit. And if you're saved, according to Romans 8, verse 5, you are after the Spirit. What do you mind? What does the one who is after the Spirit minds? He minds the things of the Spirit. Not the things of the flesh. Those that are after the flesh, mind the things of the flesh. I wanted to just bring this home before we close, especially for any young person here. If you're contemplating. Marriage. With an unsafe person. Remember this, they that are after the flesh, mind the things of the flesh. That's all they can mind. They have no other nature. Only the flesh. But they that are after the Spirit, If you're the Lords, you mind the things of the Spirit. How can two walk together except they be agreed? And it's impossible for one who is after the flesh to be in agreement with one who's after the Spirit. That's a moral, spiritual impossibility. He makes it stronger in verse 6. For to be carnally minded, or as my margin reads it, the mind of the flesh is death. But the mind of the Spirit is life and peace. Again. The Christian has the mind of the Spirit and all that is life and peace. But what is the mind of the flesh? Its death? Young people, they'll say to you, come with us. We are going to see life.

We are going to. Go out and enjoy ourselves in this world. The mind of the flesh is death. They're not looking at life at all. He that believeth on the Son hath life. He that believeth not, the Son shall not. See life, but the wrath of God abideth on him. They're not looking at life. They're looking at death, moral death, spiritual death. Because this world has the stamp of death upon it everywhere. And then we're we're passing through a defiling world. We've been looking at that in John 13, a world which is. Defiled by the effects of sin, which is death, the wages of sin is death. And the mind of the flesh is death. How can you contemplate? How can you consider for one moment linking yourself up for all the rest of your earthly life? With someone who has only the mind of the flesh, which is death, and it goes on and even makes it stronger in verse 7 because the mind of the flesh is enmity against God. Would you like to be married to someone whose mind is enmity against God? But the mind of the Spirit, while verse 7 because the mind of the flesh is enmity against God, for it is not subject. To the law of God, neither indeed can be. Think of raising children under such circumstances. It's hard enough for us when both are saved, husband and wife. The difficulties of the way. But here we have a situation where the one. Is saved in the others lost. The one who has the mind of the spirit, the other who has the mind of the flesh. The mind of the flesh is death. It's not subject to the law of God. It cannot be. So then they that are in the flesh cannot please God. How would you like to be married to someone that can't please God? Whose very nature is at enmity with God. Awful. If you're involved in any kind of a thing like that, get out of it. Cut it off. Stop it immediately. Ninth verse. But you're not in the flesh, but in the spirit. If so, be the Spirit of God dwell in you. If you are a Christian, you have the Spirit of God dwelling within you. How can you link up with someone, whether it be in business or in marriage or in any common pursuit? Where you have to work together in fellowship, one with another, when they are nothing but the flesh. And you have the Spirit of God. Totally opposing powers. And principles. The Spirit of God is the one. That occupies us and I want to close. With one more verse and then I have to close because time is up. Second Corinthians 3. Verse 18. This is the same principle from Paul's writings. That we have in John 17 where the Lord says He sanctifies himself on high. That we might be sanctified by the truth, having a heavenly object, verse 18 but we all with open face. Beholding is in a glass the glory of the Lord. Are changed into the same image changed. Transformed. Metamorphosis is the Greek word. It's the word describing the process by which the the larva in the cocoon becomes that beautiful butterfly.

Vestal Conference: 2005, The Father Sent the Son To Do Multiple Things

Open—C. Hendricks

And verse 17. For God sent not his Son into the world. To condemn the world. But that the world through him. Might be saved. God sent not his Son into the world to condemn the world. But that the world to him might be saved. Again, verse 34. I meditated on this wonderful expression. God. Verse 34 For he whom God hath sent. Speaketh the words of God. For God giveth not the Spirit by measure unto him. First time that expression is used, he didn't come to condemn. But to save. And the second time the expression is found, he whom God had sent speaketh. The words of God. God giveth not the Spirit by measure. Unto him. Chapter 4. Verse 34. Jesus saith unto them. My meat. Is to do. The will of him that sent me. And to finish. His work didn't come to condemn. Who came to speak the words of God? He was sent to do the will of God. And to finish his work. That's why he was sent. Chapter 5. Verse 22. Or the Father judges no man, but hath committed all judgment unto the Son. That all men should honor the Son. Even as they honor the Father. He that honoreth, not the son. Honoureth not the Father which? Hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me. Hath everlasting life. And shall not come into condemnation, but his past from death to life, he wasn't sent to condemn. He was sent to say. He was sent to speak the

words of God, he was sent to do the will of God, he was sent. To honor the Father. He was sent that we might have eternal life. And not come into condemnation. But to be passed from death? Unto life. Verse 30 I can of mine own self do nothing. As I hear, I judge. And my judgment is just because I seek not mine own will. But the will of the Father which hath sent me. Think of how many times you do your own will. I do my own will. It was one that never did. His own wealth, always. The will of the one who sent him. Verse 36 But I have greater witness than that of John for the works. Which the Father hath given me to finish. The same works that I do bear witness of me that the Father hath. Sent me. This is the key expression in the Gospel of John. Verse 37 And the Father himself which hath sent me, could have just said, And the Father himself hath borne witness of me, but he keeps reemphasizing that he was the sent one. Father Himself which hath sent Me, hath born witness of Me. Ye have neither heard His voice at any time, nor seen His shape, and ye have not His word abiding in you for whom He hath sent. Him ye believe not. He was here to represent the Father. Speak the words of the Father, do the will of the Father. Not to condemn, but to save. Speak the words of God the sent 1 to reveal the Father. Do you know this person?

Chapter 6. Verse 28. Verse 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, For him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that you believe on him whom he hath sent. The stupendous work of God is to believe on the One. Whom the Father sent. Verse 37 All that the Father giveth me shall come to me, and him that cometh to me. I will in no wise cast out, for I came down from heaven not to do my own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him may have everlasting life. And will I will raise him up at the last day. Verse 44. No man can come to me, except the Father which hath sent me. Draw him. And I will raise him up. At the last day. Verse 33 Then said Jesus unto them, yet a little while, am I with you? And then I go unto him that sent me. Chapter 8. Verse 15. Ye judge after the flesh, I judge no man. And yet, if I judge, my judgment is true, for I'm not alone, but I am the Father that sent me. It is also written in your law that the testimony of two men is true. I am one that beareth witness of myself and the Father that sent me. Beareth witness of vain. Verse 26 I have many things to say and to judge of you, but. He that sent me is true, and I speak to the world. Those things which I have heard of him, they understood not that He spake to them of the Father. He said. Then said Jesus unto them, When ye 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 had 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. Verse 41. Ye do the deeds of your father, then said thee to him. We be not born of fornication. We have one Father, even God. Jesus said unto them, that God were your Father, he would love me. For I proceeded forth and came from God. Neither came I of myself, but he sent me. Chapter 9. Verse 4. I must work the works of him that sent me while it is dead. The night cometh when no man can work. When he had thus spoken, he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay. This is such a beautiful picture of how one gets saved. The Word became flesh, He spat on the ground. Men was made flesh of the dust of the ground. Made clay of the spittle, anointed the eyes of the blind man with the clay, and he said unto him, Go wash in the pool of Siloam, which is by interpretation sent. He went his way therefore, and washed and came. Seeing That's how you get your eyesight is you believe on the one whom he sent. He took, He became a man, he became flesh. He took his spittle and the mud he took and put it on his eyes and sent him to the water, the pool of Siloam, which means scent.

And when when one sees this gigantic immense truth that the father. 1 John 414 The Father sent the Son to be the Savior of the world. Then your eyes are opened and you know who he is. And if you don't know who he is, you don't know anything that's worth knowing. There is nothing like the Gospel of John, nothing like it. Chapter 11. Verse 41. Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always, but because of the people which stand by, I said it, that they may believe what that they may believe what that thou hast sent me. Immense truth. Necessary for one's eyes to be opened. To believe he was sent to the Father. That he came willingly. As sent by him. Chapter 12 verse 44 Jesus cried and said he that believeth on me believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. Verse 49. For I have not spoken of myself, but the Father which sent me. He gave me a commandment, what I should say and what I should speak, and I know that His commandment is life everlasting whatsoever I speak. Therefore, even as the Father said unto me, so I speak. Verse 40. Verse 20 of chapter 13. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me. Chapter 7. Excuse me, 14. Chapter 14. Verse 24. He that loveth me not keepeth not my sayings, and the word which he hears not mine, but the Father's which sent me. Verse 21 of chapter 15. But all these things will they do unto you for my name's sake, because they know not him that sent me. Verse 5 of chapter 16 But now I go my way to him that sent me, and none of you asketh me whither goes down. Chapter 17. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him, and this is life eternal. That they might know thee, the only true God. And Jesus Christ, whom thou hast sent. Verse 8. For I have given unto them the words which thou gavest me, and they have received them, and have known, surely. That I came out from thee and they have believed that thou did send me. Do you believe that stupendous truth? Do you believe that that's the most important thing here? The whole theme in the Gospel of John. And he says of his own, he says they believed that thou would send me.

Verse 17 Sanctify them through thy truth. Thy word is truth. As thou hast sent me into the world, Even so have I also sent them. Into the world. So as he represented the Father and sent one of the fathers, so now we are here to represent him, the sent one of the Son. Verse 20 Neither pray for these alone, but for them also, which shall believe on me through their word that includes all of us. That they all may be one, as our Father are to me and I. Indeed, that they also may be one in US that the world may believe. That thou hast sent me. And the glory which thou gavest me, I have given them, that they may be 1 even as we are one. I am them, and thou in me, that they may be made perfect in one, and that the world may know, not just believe, but know. That thou hast sent me. He wants everyone to know that truth, that immense, wonderful truth. Thou hast sent me, and hast loved them as thou hast. Loved me. Verse 25 O righteous Father, the world hath not known thee, but I have known thee, and these have known. That thou. Past sent me. Do you know that truth? I mean in your inmost soul. Is it everything to you? Nothing like John's gospel. Chapter 20. And verse 19. Then the same day at evening. Being the first day of the week when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus the resurrected Christ now, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you as my Father. Had sent me. Even so, send I you. When he had said this, he breathed on them. Just like Jehovah God breathed into Adam's nostrils the breath of natural life, and man became a living soul, so now the resurrected Christ, the same person, Jehovah Jesus, same person, now breathes onto his disciples the breath of his resurrection life. A life which is beyond this world, beyond death, and on into eternity. And saith, receive ye the Holy Ghost, Holy Spirit. We have the Holy Spirit

before us. We'll have much more of that in the next meeting in Romans 8, the Spirit of God. He sent. I didn't read those verses in John 14. He says. The Spirit the Father sent the Spirit the Son sends the Spirit. And the spirit comes as scent of God. Wonderful. Brief meditation. Meditate. Upon these things. Come to the realization. Of who he is. And who he represented. And now he commits it to you, to me. To represent him as he in perfection. Represented the father.

Burbank Conference: 1993, Resurrection Life

Address—C. Hendricks

Please open to John's Gospel. Chapter 20. Verse one. The first day of the week cometh Mary Magdalene early, when it was yet dark unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and sayeth unto them. They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth and that other disciple and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulcher. And he's stooping down and looking in, saw the linen clothes lying yet when he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulcher, and he saw and believed, for as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre, weeping. And as she wept, she stooped down and looked into the sepulchre. And seeth 2 angels in white sitting the one at the head and the other at the feet, were the body of Jesus had lain. And they say unto her, Woman, Why weepest thou, She saith unto them, Because they have taken away my Lord. And I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou she, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Raboni, which is to say, master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day, at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst. Unto them peace be unto you. And when He had so said, He showed unto them his hands at his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you. As my Father hath sent me, Even so send I you. And when he had said this, he breathed on them, and sayeth unto them, Receive you the Holy Ghost. Whosoever sins ye remet, they are remitted unto them. And whosoever sends you retain, they are retained. And a few verses in Luke 8, verse 2. And certain women which had been healed of evil spirits. And infirmities. Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod, Stewart, and Susanna, and many others which ministered unto him. Of their substance. I read this passage so that we might appreciate. A little more turning back to John 20 that Mary Magdalene. One who had been completely under the power of Satan. Possessed of seven demons. And after she had been healed. After the Lord had cast out thee the demons. It was her privilege to minister to him of her substance. She was evidently a man, a woman of wealth and means. And yet she had been under the power of Satan. For that, that affects everyone, whether one is poor or rich. She had an affection for the Lord. That comes out here. More than anyone else, it would seem, there was Mary of Bethany, characterized by intelligence in the Lord's mind, she seems to have been the only one that really entered into the truth of His resurrection.

Mary Magdalene was drawn here to his tomb. Because of her love and her affections for him. Verse one, the first day of the week cometh Mary Magdalene early. When it was yet dark unto the sepulcher, and seeth the stone taken away from the sepulcher. This wasn't done to let the Lord out. It was done to show those that would come that he was out. That he was not there. Nothing could contain him. Death could not hold him, the sepulchre could not contain him. He was risen. And Mary Magdalene comes first. And she saw this, that he was gone. Then she runneth and cometh to Simon Peter and to the other disciple whom Jesus loved. It's beautiful how John the writer of this gospel. Hides himself under that expression, the disciple whom Jesus loved. It's an expression that was true of him, but it can be true of each of us. As we take the place of the disciple whom Jesus loved. And she saith unto them, They have taken away the Lord out of the sepulchre. Notice when she's speaking to Peter and John, she says they have taken away the Lord. He was their Lord as well as hers. And so she uses that expression. They have taken away the Lord out of the sepulchre. She had no idea, no thought yet of resurrection. Didn't understand that truth. Mary of Bethany evidently did, but not Mary of Magdala. But it was her affections for him that brought her there. And she makes this announcement. They have taken away the Lord out of the sepulchre, and we know not where they laid him. We don't get anything in John's gospel about the Roman guards that were set there. And how that Matthew tells us they were struck dumb when the angels came. We don't get that detail. But she says they have taken away the Lord. And we don't know where they've laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, And the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down and looking in, saw the linen clothes lying. Yet went he not in. We will read. Just a few verses later. What he actually saw here it just says he saw the linen clothes lying, yet went he not in? Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And the napkin. That was about his head, not lying with the linen clothes, but wrapped together in a place by itself. They saw a picture of complete order. No haste. No. Emergency in stealing his body. Now, if you know how the body was wrapped, it was wrapped. With linen. Many wrappings. And it was mixed with. Ointment. Embalming fluid. This is the way they wrap the bodies. And he had risen out of that. And they saw that. And the napkin that was upon his head had been taken off, and he had folded it up and set it. By itself. It was a picture of order. No haste, nothing hurried, hurriedly done. But uh. A scene that was so convincing. That he had risen. For them to have unwrapped those clothes. In the condition that they saw them. And the napkin laid by itself, neatly folded. In a separate place, for that to have been done by those that would come there, and with a hurried work.

Remove his body. They saw that evidence before their eyes. Says in verse 8. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. The evidence was compelling. He was risen. For as yet they knew not the scripture that he must rise again from the dead. He had told them repeatedly that he would suffer and be killed and the third day rise again. But they didn't understand that, saying it was hid from them. Amazing that the Jews. Who went to Pilate and said that? Deceiver said that at three days he would rise again. They seemed to have understood the Lord's words, but His own didn't. Strikingly strange, but it's so it is recorded in scripture. Then the

disciples went away again unto their own home. Now before I go on in this chapter, this chapter is the chapter of the resurrection. It records the second most mighty and wondrous event that's ever taken place in this world, the resurrection of Christ. The previous chapter records his death. His death. Death. A death which at the end of his sufferings, he cries. It is finished with a loud voice. Finished one word. Which is rendered in three in the English. Word finished. The work was finished. What was finished? Can you think of anything that wasn't finished? All that was necessary to bring your soul and mind into the very presence of God? Finished. God glorified our sins, put away the whole question of good and evil entered into between God and that blessed sufferer on the cross. That was finished. Tremendous work. Turning back for a moment to the 12TH chapter of this very gospel. John 12. The Lord Jesus says in verse 23. Jesus answered them, saying the hour has come that the Son of Man should be glorified. There's a theory. That when Christ became a man, he united himself to humanity. Well, if that were true, then he would have united himself to sinful humanity. No, there's no union between God, between Christ and man in the incarnation. It's striking, isn't it? That the incarnation or the birth of Christ is coming into this world is only recorded in two of the Gospels, but his death and his resurrection are recorded in all four, because it is that which forms the basis for our blessing, that which has brought glory to God. Of course, his coming into this world, his incarnation, recorded in Matthew and in Luke, not in Mark, not in John. And especially not in John, because there he was the. Eternal Son, the eternal Word, God manifest in the flesh. It speaks of it in John 114. The Word became flesh and dwelt among us, but the details of His coming are not given to us as we have it in Matthew and in Luke, but we have beautiful instruction as to His death now going on in John 12 he says. The hour has come that the Son of Man should be glorified. Verse 24. Verily, verily, I say unto you. Except the corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. Tremendous truth in that verse. If Christ had not died and gone into death and been raised from the dead, there would be no fruit for God. There be no fruit there be. He couldn't bring us back with him. But he came to bring us, and so that corn of wheat died. He could have gone back to heaven without the cross, but He couldn't have taken us with Him, and He came. One of the purposes, of course, was to bring us with Him back to glory. So the corn of wheat has died, and in that death there is much fruit. For God. Now let's go back to John 20. In verse 11. Mary stood without it, the sepulcher weeping.

Verse 10 says, Then the disciples went away again unto their own home. They saw that he was gone. They still didn't know that he must rise again. Verse 9 says that for as yet they knew not the scripture that he must rise again from the dead. Just what their thoughts were, we're not told. Who would have taken away his body? Whatever their thoughts were, were not told. But they go to their own home. They still had a home here on earth. But Mary didn't. She had lost everything. She was so attached to him. That when he was gone, she had lost everything. So she stood at the sepulchre, the last place that she had seen him being laid. At the Sepulcher. Weeping. And as she wept, she stooped down and looked into the sepulchre. And seeth something that Peter and John didn't see. She seeth 2 angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. Peter and John had seen the evidence, the compelling evidence that he was risen out of that condition of death that he had been in. He had risen. But she doesn't. She now sees these two angels. And they say unto her, Woman, why weepest thou? I don't know if there's another instance where someone sees angels and is not struck with fear. But it were not recorded of any fear in Mary's heart here. She was in such sorrow and such grief that. The appearance of the angels, the presence of the angels did not really. Draw her attention. They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord. Have taken away my Lord, she had said to Peter and John. The Lord, they've taken away the Lord, but now she says they've taken away my Lord. And I know not where they have laid him. Still no idea of the resurrection. And when she had thus said, she turned herself back. And saw Jesus standing and knew not that it was Jesus. It may have still been dark. May have been the beginning of dawn. It took some time. She first came there, it was dark so it took some time for her to go back and tell the the Peter and John that he wasn't there. And they came to see, and they saw and believed. But the tears are still streaming down her face. And her vision is blurred. And she didn't understand, she did not recognize him. She knew not that it was Jesus. Jesus saith unto her woman. Why weep this thou? And all those tears, how they filled his heart with joy as he realized the love that she had for him. Why weepest thou? Whom seekest thou? She's supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. There's something extremely beautiful. In her not naming his name. Him. There's only one. It reminds me of the Song of Solomon where the bride says let him kiss me with the kisses of his mouth. For thy love is better than wine. Heaven, there's only one. And for her to have lost him. Was to have lost everything. This world was now, to her, a graveyard. Tell me where thou hast laid him, and I will take him away. Jesus saith unto her. Mary. Again, that reminds us of John 10, where the Lord says He calleth his own sheep by name and leadeth them out. He leads them out of Judaism into the blessedness of Christianity. It's exactly what he's going to do here with Mary of Magdala. To lead her out from her Jewish thoughts, she was looking for a Messiah to set up the Kingdom, to establish Israel as the head of the nations. She had lost him once, now she found him again, and she immediately is about to lay hold upon him to.

Touch him to handle him. And so he says immediately to her. Touch me not. For I am not yet ascended to my father. But go unto my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God. In Matthew 28 it says that the women held him by the feet. An apparent contradiction to what we have here, where he says to Mary, touch me not. Not yet ascended to my Father, Christianity begins on the other side of the cloud with this Blessed One ascending to the Father and seating himself at the right hand of the Majesty on high. And then from that exalted place in heaven he sends down the Holy Spirit. But here, now he gives her a message, a message so wonderful, no more wonderful message has ever been given. Go to my brethren. Those that were his disciples, His Jewish disciples here below, when he was here, He now calls them my brethren. And tell them, I ascend unto my Father, and to your Father, to my God, and to your God. He puts them in his own place before God and before the Father. So that they could know him. Be in relationship to him. Even as he was as the blessed man. Touch me not, for I am not yet ascended to my father. But go to my brethren, and say unto them, I ascend unto my father, and your father to my God, and your God. He had done the work. That had removed their sins, that had removed everything that stood against His, bringing them into the blessedness of this nearness that He unfolds in this short message to Mary, which she then brings to the disciples. Go to my brethren and tell them this. He puts them in His place before God and before the Father. My Father and my God. He was always his father from all eternity. That was a relationship which he knew from all eternity. And now that he had become man, he could call him also my God. Thou art my God, even from my mother's belly, ever since he entered his creation and became a servant. Blessed dependent man, he could address him as my God. And we know the only time that he actually used those words was on the cross when he was forsaken of God. My God, my God, why hast thou forsaken me? This is the second time that He uses them. He's not addressing Him now. He was on the cross, but here He's telling Mary to tell the disciples, called them my brethren, and that He puts them in His place before the Father and before God. He was about to re enter the glory. He says in John 17, Glorify thou me with thine own self, with the glory which I had with thee before the world was. But then he's asking to be reinstated into that glory that He had with the Father as the eternal Son, to be reinstated into it as man. And here he's telling Mary, I'm going to bring multitudes with me as my brethren, those who are in my place before the Father and before God, so that they can call them, call him our Father and our God. The Epistles. None of them. Use the expression

Heavenly Father the Lord taught the disciples His Jewish disciples when He was here on earth. To pray to our Father which art in heaven, or our heavenly Father. But this is something even more precious than that. The epistles address the God and Father of our Lord Jesus Christ.

That's in keeping with what we have here. He is to us as God what He was to that blessed man as God. He is to us as Father what He was to Him, that blessed man, the Lord Jesus as Father. He's put us in his own place, and in order for that to be accomplished, He has to give us of His own resurrection life. When we're born again by the Spirit, we receive divine life. Its eternal life, no question about it. But the full character of it was never known in the Old Testament, couldn't be known until he who was the eternal Son, the eternal life that was with the Father and was manifested to us as man, came into the scene. And now we see what eternal life is in a man. We see it in Christ as he walked down here. That eternal life that was with the Father and was manifested to us. And he's going to give that life to us in the power of the Spirit of God. Well, let's go on. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. Then the same day now as a result of this. Carrying the message that the Lord had told Mary Magdalene to take to the disciples. That very same day, at evening, being the first day of the week, the same day he rose when he appeared to marry, she had come in the early morning, when it was still dark, had received this most blessed of messages. When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you as a result of this. Message my brethren. Go to them. Tell them I ascend to my Father and to your Father, to my God and to your God. They're now assembled together. They've been brought together by the reception of this wonderful message from the lips of the Lord Jesus, passed to them through Mary. This one that had such affection for the Lord Jesus. And now they're together, and now he stands in their midst, a little picture before the church was even formed of Christianity, the Christian company, these that he's in the midst of are the very ones that would compose the church when they received the Holy Spirit in Acts 2 on the day of Pentecost. They're the ones that would be brought into that blessedness. But now he appears in their midst. And they were there with the door shut, for fear of the Jews. Jesus stood in the midst, and saith unto them, Peace be unto you. He brings the fruit of his work, and that's peace. Peace. When we enter into the work of Christ, we have peace. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. The sin question is settled. Peace with God. I'll never be called into judgment for my sins. Peace with God, that's the first message he proclaims. And when he had so said, he showed unto them his hands in his side, and now they see him. The fruit of His work proclaimed brings peace, and now they see Him, and then with the disciples glad when they saw the Lord joy. Peace as a result of His work, joy as a result of His person. Then said Jesus to them again, Peace be unto you. This is the second time he mentions it. This time not for themselves, but that they would carry that message of peace to others. As my Father hath sent me, Even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Immediately when we read this, we think of let's turn back to Genesis chapter 1 and 2. I'll read a few verses from Genesis chapter 1. We think of the creation of man. In the creation of man as recorded in Genesis chapter 1 and verse 21, it says God created great whales and every living creature that moveth.

Which the waters brought forth abundantly. And so on. And in verse. 25 God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good. But now there's a change in verse 26. God said, let us, God goes into conference with himself three Persons in the Trinity, the three Persons conferring together, as it were, taking counsel together at the creation of man. And God says, let us make man in our image after our likeness, And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God that created him. Majestic language. Man's origin comes directly from God, and that's why he's called the Son of God. The Son of God by creation, directly from the hand of God. The Lord Jesus was the Son of God by eternal generation, never created, He was always that. But man was the Son of God by creation Adam was. So God created man in his own image, in the image of God created him. Male and female created he them and in the 2nd chapter we have an additional. Additional comment I'll read verse 19 first. 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. So the animals, the birds were created out of the dust of the ground. Verse 7 says the Lord God formed man of the dust of the ground. And and then now we read so, so Adam was also created out of the dust of the ground, just like the bird, just like the animals. But there was something in addition to the birds and the animals. And he breathed into his nostrils the breath of life. Jehovah God breathed into man's nostrils the breath of life. And man became a living soul, a living soul, a soul that would never die, a living soul. We call that immortality. The soul that will never die. Man has an immortal soul. It will not die. His body dies, but not his soul, not his spirit, because he received it directly from the in breathing. God, so man is a unique creation. He came about as a result of God conferring among himself as the three Persons of the Trinity and. He was created in the image and likeness of God. The 3rd chapter of Genesis tells us how that he fell and lost that likeness and the image has been marred. Man is a poor representation of God today because he's fallen into sin. And he certainly no longer in his likeness. Is not pure any longer. He is a wretched, guilty, wicked Sinner. But here we have now. The head of a new creation. Christ in resurrection going to John 20 again. Christ in resurrection. A quickening spirit. And he appears to his disciples, stands in their midst, pronounces peace to them twice, the first time for themselves, the second time with a message that they should go forth to others and bear this message of peace to the lost. And then he communicates his own resurrection life to them. In the power of the Holy Spirit. Verse 23 again, verse 22. And when he had said this, he breathed on them or into them, just like Jehovah, just like he had done, for it's the same person that breathed into Adam's nostrils the breath of life. That now breathes into the disciples nostrils, as it were, the breath of his resurrection life. And our whole portion. With him is in resurrection. When he had said this, he breathed on them, and sayeth unto them, Receive ye the Holy Ghost. Now we know that the Holy Spirit was not actually given as a divine person until the 2nd chapter of Acts.

But we have these two mentions of the Spirit being given first here in John 20 from the risen Christ, the one who was, who is the Head now of a new creation. Communicating His own resurrection life to His disciples so that they might be able to know God as as He knew Him, know the Father as He knew Him, that they might become His brethren in an intimacy of relationship never known before as a result of the work that He did on the cross. John 19 is the work of the cross. The putting away of everything that stood against us, the removing of the history of. The judgment against the flesh and all that we were. In our sins and all that we were in our nature, were dealt with at the cross. And now Christ is risen. The only connection that we have with Christ is in resurrection, except the corn of wheat fall into the ground and die to bite it alone. But if it diet bringeth forth much fruit. We have no connection with him in his life before death. He was born of a woman born under the law, but now he is no longer under the law. Now he is no longer subject to having, I don't want to say subject to because he wasn't subject to death, but he and Grace did die. But now that he's risen, he's in a new order, a new condition of things as the Risen 1 And he communicates to you and to me that. In those conditions, in that character by the Spirit of God, the Spirit of life in Christ Jesus. If any man be in Christ. He is a new creature. Though we have known Christ after the flesh, yet we know Him thus no longer. Mary knew him after the flesh. She knew him as her Messiah, and she wanted him back in that way. And she goes to grab him, to lay hold upon him, and he says, touch me not. I've not yet ascended to my father. You're going to be brought into relationship with me, Mary, in a way that will never end. It will go on for all eternity.

You lost me once. You don't want to lose me a second time, but you'll never lose me again. I am going to give you my own resurrection life, a life which is beyond death. A life which is beyond the law and the curse of the law. A life which is beyond suffering. A life which is beyond sin. Life which is in resurrection, a new position before God. Quickened together with him of his own resurrection life. Raised up together with him. And finally, Ephesians 2 Says seated in him. In the heavenlies. We're not with him there yet, we're not seated with him there yet, but we are quickened with him and risen with Him. Even now. The life that we have in our souls is resurrection life, a life that is beyond the reach of sin and death and the curse and the law. And condemnation. There is then now no condemnation to them which are in Christ Jesus. You cannot attach condemnation to the risen life of Christ. And we stand before God in Christ, risen, exalted, and seated at the right hand of God. Blessed truth. We can point to the man that's in the glory and say my life is there. Christ, who is our life, When he shall appear, then shall we also appear with Him in glory. He's also our righteousness. He's also our sanctification. He's also our redemption. Indeed, we have it all in Him. It's our wisdom too. God has made him to be that to us, and here we have him. Breathing his own resurrection life in the power of the Holy Spirit. What characterizes Christianity is that we are now risen. Risen, not just quickened, not just have a new life. But a resurrection life? Life in resurrection conditions.

Heavenly people. Now turn to Romans. Well, before I leave this passage, I want to touch on verse 23. Having communicated resurrection life, the risen Christ as the head of a new creation. He brings us now into association with Himself in resurrection. Having removed in his death all that hindered the establishment of this blessedness. That's all been taken out of the way. Our sins, the very nature. That we can never enter heaven with has been condemned and judged and put away. At the cross. God condemned sin in the flesh, foretold and romancing. That was at the cross, and now he's risen into a new order. Of things altogether. And he's given us the same life. So that we also are united with him now by the Spirit in resurrection life. One with him. To be in the enjoyment of our portion. In the Spirit. He says in verse 23, Whosoever sins you remit, they are remitted unto them. He says this to this company of risen, quickened and risen. Quickened with the life that is in Christ and risen with Him. He says it to this company that are in that position. He says whosoever sends you remit, they are remitted, and whosoever sends you retain, they are retained. And it's important to remark that in John 20 he's not addressing the apostles exclusively, he's addressing the disciples. Verse 19 the same day at evening being the first day of the week, where the doors were shut, where the disciples were assembled for fear of the Jews. There wasn't just the apostles there, there were other disciples. It's the, it's, it's that which speaks of the Christian company. That which would become the Christian Church. This company of Jews here. Were now being instructed in the highest truth. And the Lord is going through in His instruction here, that they are being brought into an altogether new order of blessedness, never known before in the power of the Spirit, and they are given administrative authority to remit and to retain sins. Administrative authority. Look at Acts chapter 2 for a moment. Acts Chapter 2. Peter preaches on the day of Pentecost. And. He says to them, to these Jews. In verse 37 Now when they heard this, they were pricked in their hearts and said unto Peter, and to the rest of the apostles, men and brethren, what should we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for their remission of sins, and you shall receive 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. And with many other words did, he testified exhort, saying, save yourselves from that, from this untoward generation. There were 120 that were baptized by the Holy Spirit on the day of Pentecost and now he's preaching and now there are 3000 souls that are received into that Christian community whose sins are administratively remitted them and they're received as Christians. Then they had gladly received His word, were baptized in the same day they were added unto them about 3000 souls, and they continued steadfastly in the apostles doctrine and fellowship, and in breaking your bread and in prayers. There is such a thing as being. Within and without. Do not ye judge them that are within? Paul says to the Corinthians. But them that are without God judgeth. And so there's such a thing as being admitted administratively into the Christian community, and the Lord confers that privilege upon these that had his own resurrection life. In Acts chapter 8. We have another illustration of this. Verse 18 And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money.

Saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. Now Simon had been baptized, it says in verse 13. And Simon himself believed also. And when he was baptized, he continued with Philip, and wondered, beholding the miracles and the signs which were done. So he was a baptized soul. But now Simon. Peter says to him in verse 20. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. He retains his sins, and the Christian community did the same. Repent therefore of this thy wickedness, and pray, God, of perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. That answered Simon, and said, Pray ye to the Lord for me, that none of these things which thou hast spoken come upon thee. Though as a result of this, I don't believe there's any doubt that. He was not received into the Christian community, not acknowledged as being one of them. He was false, and he was exposed immediately, even though he had been outwardly identified with them first by baptism, and yet he was not received by them administratively. They retained. His sins. Has nothing to do with eternal forgiveness, but its administrative. Forgiveness or retaining of sins. Acts Chapter 9 is another illustration of what we have in our chapter in John 20. Acts Chapter 9. Saul of Tarsus is converted in verse 22. Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled. The Jews took counsel to kill him. But they are lying. Await was known of Saul, and they watched the gates day and night to kill him. Then the disciples took him by night and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples. Again. It's the disciples. But they were all afraid of Him, and believed not that he was a disciple. They refused to receive him. They retained his sins. They did not remit them administratively, they refused to grant him fellowship. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. Now they remit his sins. Administratively, and now he can move among the disciples. Those that name the name of the Lord Jesus and he was received. The last instance I want to bring your attention to is 1 Corinthians 5. 1St Corinthians 5 We know the story. We know the chapter. Umm, verse 12. I've already quoted this, I'll read it. What have I to do to judge them also that are without those that aren't Christians? Do not ye judge them that are within. That's the responsibility of the Christian community we have been given in because we have resurrection life with Christ administrative responsibilities to retain or remit sins. Do not ye judge them that are within them that are without God judgeth. Therefore put away from among yourselves that wicked person. So they retained this man's sins, Put him out. Now in the 2nd chapter of the second epistle. We'll see that. They exercise that administrative function. In a different way. In chapter 2 of Second Corinthians. Verse 6 He says sufficient to such a man is this punishment which was inflicted of many. They had retained his sins. They had fixed his sins upon him and put him out. And now Paul says his punishment is enough. Evidently he had repented, and he showed evidence of his true repentance. So that contrary wise, you ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with excessive sorrow. Wherefore I beseech you that you would confirm your love toward him.

And they received him back, and so they remitted his sins. And I believe that's what we have in John 20. It's for the whole Christian community. There is a within and a without. People don't just come and put themselves into fellowship on their own. That's irregular. I know there's one instance, we were talking about it today when one did that. Very irregular. It's the Christian community's responsibility to retain and remit sins administratively. And that's what we have in John 20. Well, time is up. I just want to call your attention to Romans 8, please, for a moment. We started a bit late so I haven't gone over yet. Romans 8. There is therefore now no condemnation to them which are in. Christ Jesus, we have his life, His resurrection life. No condemnation can be attached to that life. We have it in a new position. Before God we are as he is before God. There is therefore now no condemnation. To them which are in Christ Jesus. And notice verse 2. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. These first. Um 11 verses of Romans 8. Are examples of the Spirit in the character of John 20. Receive you, the Holy Ghost. As characterizing the risen life that we have in Christ, to which no condemnation can be attached. It's the law of the Spirit of life in Christ Jesus. The Spirit of God characterizing and associating himself with that resurrection life. Of Christ. And it has. It is the power of deliverance. Notice we'll read it again. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Go back to verse 23 in Chapter 7 and see the contrast to one who who had life but not the Spirit. I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. So there he's a captive to the law of sin, which is in his members. But the man in Romans 8 who has the Spirit of God as life is delivered from that law, sin and death, the law of the Spirit of life in Christ Jesus, that made me free from the law of sin and death. Well, we don't have time to go through the rest of these verses in Romans 8, but we have in these first 11 verses what answers to John 20 when we receive the Spirit of God today, when someone believes the gospel receives Christ for the forgiveness of his sins, he's sealed with the Holy Spirit. The Spirit is given. He has the Spirit both as life and as a person indwelling him, which is what you get in Acts 2 when the Spirit of God actually was poured out. Upon the discipled and baptized them into one body. So both the John 20 aspect of the Spirit as the power of risen life with Christ and also as a divine person indwelling us. Acts 2 are given to us when we believe the gospel today they are separated in scripture so that we can see. The different character of the of the Spirit as life and characterizing the risen life we have in Christ. John 20 And also as an indwelling person, making these bodies the temple of the Holy Spirit. Both are true in Christianity, and both are most blessedly wonderful. Bringing us into an order of blessedness never never known before. And that couldn't be until. Christ became a man, and as a man he died and put away all that stood against us. Ended the history of the first man. God judged sin in the flesh. All that we were was judged and set aside, as well as all that we have done. And now we stand before God in the risen life of Christ. No condemnation.

In Christ Jesus, how can there be any condemnation attaching to that risen life? Impossible. And that's what we have in him. And so we are new creatures in Christ, brought into a new creation, one with Him in resurrection. Could not be united to him in incarnation. Impossible. He would have partaken of our sinfulness. That's impossible. Instead, now we partake of His Holiness, and that's what we've been brought into in resurrection life.

Dorothy Conference: 2001, Blessings Revealed by the Resurrected Christ

Address—C. Hendricks

Turn with me to John 20, John's Gospel chapter 20. The first day of the week cometh Mary Magdalene early. When it was yet dark. Unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them. They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and. Came to the sepulchre. You see, Mary didn't understand the resurrection. She did not interpret. His. His absence. You didn't understand. She sees the stone taken away. She assumed that someone had come and stolen away that body. She didn't understand the resurrection yet. But she had such deep affection. This is not Mary of Bethany. She understood the resurrection. This is Mary Magdalene, out of whom he had cast 7 demons. She had been under the complete power of the enemy. The Lord had set her free. And she was so attached to him. That to have lost him to her, for her, was to have lost everything. They've taken away the Lord out of the sepulchre, and we know not where they've laid him. Peter therefore went forth, and that other disciple, which was John the writer of this gospel, and came to the sepulchre. So they ran both together, and the other disciples did outrun Peter, and came first to the sepulchre. And he stooping down and looking in, saw the linen clothes lying yet when he not in. Then come a Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then when in also that other disciple which came first to the sepulchre, and he saw and believed, for as yet they knew not the Scripture, that he must rise again from the dead. That's interesting, isn't it? He had told them repeatedly that he would rise. Son of man must suffer many things and be killed and. And then rise. They didn't understand that. That's a truth which is beyond the natural man to grasp truth of the resurrection. They went on, then went in also that other disciple which came first to the sepulcher, and he saw and believed. What did he see? What was the compelling evidence that he saw? When they prepared the body for burying, they wrapped it in linen clothes. They wrapped it, and they wrapped it and they wrapped it. Now the lie that was concocted by the Jews. That the soldiers came, and while they the disciples came, and while the soldiers slept, they stole the body. Well, if they had done that, there would have been a scattering of the clothes. They would have had to unwrap it all. Because the clothes were still there, but the clothes were in a perfect form, like a cocoon in which the body of the Lord Jesus had lain, and he rose right out of that. And the napkin had been taken off and laid in a place by itself, completely different than if they had heardly come in and unwrapped the body and stolen it and left the. Grave clothes inside. You remember when Lazarus was called by the Lord? Lazarus come forth, John 11 He came forth bound hand and foot in grave clothes. And then they the Lord said, loose him, take them off, and let him go. The Lord didn't have to be loosed from his grave clothes. There they lay in the tomb, and he rose right out of that. And John saw, and he believed. And then the next verse is sad.

Then the disciples went away again unto their own home. But not Mary. She did not have a home. He was her home. And she had lost him. She had lost everything. He was everything to her. She's not marked by intelligence in the resurrection, but by affection for the blessed Lord. And she was rewarded. For that affection that kept her right there at the very place where she had last seen him laid and placed. And now he was gone. They've taken away, my Lord. I know not where they've laid him. But Mary stood without it, the sepulchre weeping. John and Peter went to their own home. And yet John saw and believed. They were lacking something. That she had that deep affection we can preach to you. Until we run out of energy to preach. And tell you to love the Lord. It can't make you love the Lord. How do you love him? You get to know him. You study Him, you read the Scriptures, you read the four Gospels, You trace his steps, you hear his words, you see his works, You

see the compassion and the love of his heart and the severity of rebuke that He administered to the Pharisees and the Scribes. You see the perfection of a man. They sent officers to take him and they didn't bring him. Why have you not brought him? Never man speak like this man. He didn't speak like the Pharisees. He spoke with authority and with a tenderness and a compassion for the the down and outers, the bruised Reed He would not break and smoking flax He would not quench. Precious Savior. To know him is to love him, and Mary must have known him quite well. Because she loved him with an intensity that exceeded that of the apostles. Mary stood without at the sepulchre weeping. Verse 11 And she wept, and stooped down, and looked into the sepulcher. And she saw something which Peter and John didn't see. She sees 2 angels in white sitting, the one at the head and the other at the feet where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord. Not the Lord. Oh no, that wouldn't have done my Lord. Is he your Lord? Can you say my Lord? Have you made it personal? Do you know him that well? That you can say, My Lord, she could say that. They have taken away my Lord, and I know not where they have laid him. Still no thought of the resurrection. Ignorance, yet deep affection. And when she had thus said, she turned herself back. And she saw Jesus standing and knew not that it was Jesus. Maybe the tears had blurred her vision. Maybe it was still dark. And Jesus saith unto her, Woman, why weepest thou? Same thing that the angels had said, but he adds. Whom seekest thou? He knew who she was seeking. He knew and that meant everything to him. She's supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. That would have been something for that woman to have taken that body away. Her affections were so strong. That was the expression of her heart's desire. Jesus saith unto her, Mary. He calleth his own sheep by name and leadeth them out. He was about to lead her out of Judaism, out of her Jewish thoughts. She wanted him back as Messiah. He says no, Mary, you can't have me back that way. I'm risen now and I'm going to bring you into a new order of blessing that you've never heard of before and know nothing about. But you'll know and understand it one day.

Larry she turned herself, and saith unto him her bone eye. Which is to say, master. And then he says touch me not. Don't handle me. Don't cling to me, Mary. You can't have me back the old way. I have entered into a new order of blessing and the head of a new creation. Now there is in Christ. Paul says it this way, if any man be in Christ, he is a new creature or there's a new creation. All things are passed away, all things have become new, and she had now to learn of him in a new way. In the power energy of the Holy Spirit, but he gives her a revelation because of her deep affection. He says, touch me not, I'm not yet ascended to my Father. You see, Christianity begins on the other side of the cloud when he enters the glory and sends down the Holy Spirit. And then we have the Christian testimony beginning. It hadn't begun yet when he spoke these words. But the Gospel of John is the Christian gospel. It tells us Christian truth before it came to be, in fact, in history. Tells us Christian truth, coming of the Holy Spirit, finished work of Christ. You read John 17, his prayer. He is in spirit beyond the cross. He says I finished the work which thou gave us me to do. He said that before the work was finished, but he was beyond the cross in his prayer. So as we read that prayer, we're reading what is true after the work was done and he's gone back to the Father. Now I am no longer in the world, but these are in the world, and I come to thee. Father, keep to thine own name, those whom thou hast given me, that they may be one, and so on. Touch me not, Jesus saith to her, For I am not yet ascended to my Father. But go to my brethren, what a revelation, and say unto them, I ascend unto my Father, and to your Father, to my God, and to your God. Notice he puts my father first. Because he was always his Father. He's the eternal Son. He never ever became his father. Jehovah's Witness translation. Very serious error. Others have followed them. In that thou art, you are my son. Today I have become your father. No, no, no. That's not right. That's not correct. He never in time became his father. He was always his father, but he did become his God. Thou art my God, even from my mother's belly. He wasn't his God when he was in the form of God in the deity from all eternity passed, but he was his father. But as a man he was his God. When he became a man. And so he says, I ascend to my Father, and to your father. I'm putting you in the same place that I am in, as man before the Father and before God. My God and your God. Tremendous revelation. That's truth. Christianity that goes so far beyond Judaism. They never had any truth like that in Judaism. They couldn't go to call God their Father. They didn't know him in that way. And he says, he calls us my brethren. He says, my brethren. So she goes back to the disciples, and she says, Mary Magdalene came and told the disciples that she had seen the Lord #1 she'd seen the Lord, the risen Christ, and that he had spoken these things unto her. What he said? To what did he said to her? What did he say? He said, You go to my brethren and tell them, I ascend to my Father, to your Father, to my God, and to your God. Tremendous, tremendous truth. Something we know so well. Do we enjoy it? The most privileged people on the face of the earth. This truth, God being Father to us as he is to him, and a God to us as he is to Him. The Epistles, the prayers and the Epistles are blessed be the God and Father of whom of our Lord Jesus Christ. Highest place of blessing possible for the creature to be in. Better than that of angels? Far better. They can't call God their Father. They're sons of God by creation, but nothing more.

The same day at evening, verse 19, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, King Jesus and stood in the midst and saith unto them, Peace be unto you. That's the fruit of his redemptive work. He made peace by the blood of his cross. Now he proclaims that the risen Christ to the assembled disciples, Jesus in the midst, and he says, Peace be unto you. He showed them his hands and his side, the evidence of his sufferings. And then were the disciples glad when they saw the Lord? Then said Jesus to them again, peace be unto you, this time not for themselves, but that they might carry the message of peace to a lost world, Peace be unto you. As my Father had sent me, Even so send I you. And so he has left us here. He's commissioned us to go forth with this message of peace, the message of reconciliation. Second Corinthians 5 He's given to us the ministry of reconciliation. How that God was in Christ, reconciling the world unto himself. Not imputing their trespasses unto them. And we can now can tell men and women and children, God loves you, He wants you back. Come, come, come. He's arms are outstretched. He is a reconciling God. Peace has been made. Then said Jesus to them again, Peace be unto you. As my Father had sent me, Even so send I you. And when he had said this, he breathed on them. And saith unto them, receive you, the Holy Ghost. Only one other time in scripture did God breathe on his creature and that was in Genesis 2 when he breathed into Adams nostrils. The breath of life and man became a living soul. Here you have the same person, Jehovah God become a man, a risen man. The risen Christ breathing into his disciples the breath of his resurrection life in the energy and power of the Holy Spirit, with a message to proclaim the reconciling the grace of God. What a what a chapter, what a picture. Whosoever sins you remit, they are remitted unto them, and whosoever sins you retain, they are retained. The authority, the administrative authority to admit, to remit and to retain sins. We see that carried out in the Book of Acts. The Book of Acts. But the resurrection life of Christ has been communicated to us. In the energy and power of the Holy Spirit. It's a risen life. It's a life beyond this world. That's why Christians are are a heavenly people. We are associated with a man in the glory. He is the the head of this new creation and we're a part of it. New creatures in Christ. All things passed away. All things have become new. Hey, God bless his word.

Regina Conference: 1995, Dispensation of Grace

Address—C. Hendricks

I'd like to talk on Grace this afternoon, but in order to do that we have to contrast it, of course, with the law. And let's start by looking at John chapter 1. John's Gospel, chapter 1. And verse 17. For the law was given by Moses. But grace and truth came by Jesus Christ, and that one verse we have. Two different dispensations spoken out. When God was. Dealing with Man and the Principle of law, 1500 years. First part of the verse. Moses was the lawgiver. The law was given by Moses. But grace and truth came by Jesus Christ. I might define grace as. Unmerited, undeserved favor. It's the heart of God blessing us. When we deserve no blessing whatsoever. And why does he do it? Because he wants to. Because it is the desire of his heart to bless man. But before he brought out the principle of grace. And we're living in that day, the dispensation of the grace of God. He gave man the law. And Israel said. All that the Lord hath spoken we will do and obey. It was good. Holy and justice and good. Nothing wrong with the law. The perfect rule for man to live by. The two tables of stone. 10 commandments. Let's just go over them, we'll see how good they were. Thou shalt have no other gods before me. God would not tolerate any rivals. He deserves full allegiance from his creatures. And they said that's good. Thou shalt not make unto thee any graven image of anything that is in heaven or on earth. Thou shalt not bow down to it. That worship it, that's the second commandment and they said that's good. The third commandment is, Thou shalt not take the name of the Lord thy God in vain, for he will not hold him guiltless that taketh his name in vain. And they said that's good. The 4th commandment was ceremonial. Thou shalt remember the Sabbath day. To keep it holy, they were not to work on the Sabbath day. God made the world in six days and then He rested on the 7th day. And so he gave man this day of rest. The Lord's Day, the first day of the week that Christians meet on, is not. A Christianized Sabbath day Sabbath day is the end of the week, the end of God's work. And it speaks of that future day when he will rest from all his works. All the blessings that he's brought us into and we'll rest in his love. The Lord's Day is the first day of the week. There was a man they found. Gathering sticks on the Sabbath day. He wasn't doing anything morally wrong. He wasn't committing adultery or murder or stealing. Or lying or coveting. He was simply gathering sticks on the Sabbath day. And they brought him to Moses to see what would. What was to be done with him and. Jehovah said he shall be stoned. Because he had broken the law. See, the trouble with the law is it is inflexible. It shows no mercy. It holds out the promise of blessing, the promise of life to the obedient. But to the disobedient it is a ministry of condemnation and death. And it says cursed is everyone that continueth not in all things which are written in the book of the law. To do them. So it's not the law that's bad. For man. It's the principle that man can gain acceptance before God on the ground of the works of the law. Well, Israel tried it for 1500 years and we have two. Pronouncements One from the lips of the Lord Jesus Christ Himself in John 7, if you'll turn there.

John, Chapter 7. And he says. In verse 19, did not Moses give you the law? And yet none of you keepeth the law. What an indictment that was 1500 years under law being tested and he says none of you keeps it. They had had it, they had said all that the Lord has spoken we will do and obey. And before Moses came down from the mount with the 2 tables of stone in his hands, they had broken the first 3 commandments. They had made another God. And the first commandment says, Thou shalt have no other gods before me. They had made an image of a golden calf, and they were worshipping it. And they had said, tomorrow is a feast to Jehovah. They had used the Lord's name. In vain, and attached it to that idolatrous feast that they had. Concocted of their own minds. They had broken the law, and so Moses breaks the 10 commandments, the 2 tables of stone at the foot of the mount. And if he had brought it in there, it would have been certain death and judgment for them. Did not Moses give you the law? And none of you keepeth the law? More he says why go ye about to kill me? Look at Acts Chapter 7. Where we have the testimony of the Holy Spirit. As to whether man. Can keep it. In Acts Chapter 7, Stephen. Verse 55 but he Stephen being full of the Holy Ghost. And what was it that he said he was giving this whole? A message to the Jews, the Jewish leaders. And he says in verse 52, which of the prophets have not your father's persecuted? And they have slain them, which showed before of the coming of the justice one. Of whom you have been now the betrayers and murderers. Who have received the law by the disposition of angels, and have not kept it. Who have received the law by the disposition of angels, and have not kept it. So we have the testimony of two infallible witnesses, that of Christ himself. Did not Moses give you the law? None of you keepeth the law and the testimony of the Holy Ghost speaking through Stephen. They had received the law, and they had not. Kept it. The problem does not lie with the law. The problem lies with man. Turn to Romans 7 where we have this discussed. And we just look at a few verses. Before I read this, I'll read a verse from the 6th chapter. In Romans 6 and verse 14 for sin. Shall not have dominion over you, for ye are not under the law. But under Grace, it amazes me that with statements that clear. In the word of God, that a large percentage of Christendom is under law. When the Word of God is so clear in stating it, we're not under law. We are under grace. The first part of Romans 7, there's two husbands. The woman is married to the first husband, then he dies, and then she's free to be married to the second husband. The first husband's a picture of the law, and the second husband a picture of Christ risen from the dead. Provided by the grace of God. And what has delivered us from the law, it says in verse 4 of Romans 7. Wherefore, my brethren? Ye also are become dead to the law. By the body of Christ, Christ given in death on the cross, that ye should be married to another. Even to him who was raised from the dead, that we should bring forth fruit. Unto God. Proved unto God. Delivered from the law. Now in verse 9 he says. I was alive without the law once. But when the commandment came. And I died. A little illustration to illustrate the meaning of this verse children were playing. In A room. At the house. And there was a table in the center of the room and there was a bowl on the table with a cover on it.

And the mother said I'm going next door for 10 minutes. I'll be back shortly. You can continue playing, but don't lift the cover on that bowl. Now they hadn't even noticed it before she had said so. It so happened there was a ceiling fan overhead and the bulb was filled with feathers. And when she came back 10 minutes later, there were feathers all over the room. Because they had lifted the bowl, it says. I was alive without the law once. These children were playing and they weren't disturbed by anything. But when the commandment came, when she said don't lift that lid. Sin revived. The desire to do what I was told not to do came. And I died. The law slaves the disobedient. And the commandment which was ordained to life, it promised life to the obedient. I found as to me to be death. It deceived me. And it's. Sin, taking occasion by the commandment deceived me and slew me. That's the sin nature that we have within. I remember leaving California once and I noticed the road signs and then we went into Arizona. And I remember which state had which, but one of the states had. Please don't litter. And the other state had. Littering strictly prohibited. Severe fine. And it was striking to me that the mild sign that said please don't litter in that state, there was very little littering. But when I crossed into the state. Where it was positively forbidden. That was littering all over the place. That's the state of man, the sin that's within him. The commandment comes and says don't. And then right away he says yes, I will. You're not going to tell me what to do? That's the attitude of man and we see it everywhere today. The principle of law is the strength of sin. It doesn't prohibit sin. It doesn't stop sin. It provokes it. Because man is who he is. Nothing wrong with the law, he says in verse. 12 of Romans 7 Wherefore the law is holy, and the commandment holy. And justice and good. We are having a reading. In John. And the Lord said, If you love me, keep my commandments. And the question immediately came and says, well, what's different about that? His commandments and the law. And the answer was. But there's nothing wrong with either. They're both. A commandment from the Lord is the expression of his mind.

When the law is the expression of God's mind for man, there's nothing wrong with the commandment. But the difference is, Christ's commandments come to us after he has saved us by grace. Given us a new life. Forgiven all our sins, made us His children, children of God. Our acceptance has been established by grace. We're not keeping his commandments to gain acceptance, to gain his favor. We already are there. Were standing in grace. But the principle of law is that I have to work, I have to do, I have to keep. That law in order to gain acceptance with God. So it's the principle of the law. Which is so deadly. If you think you can do anything to gain acceptance or to. Maintain your acceptance. There are some that say, yes, I realize I'm justified by faith in Christ, but that now that I'm justified, I have to to hold on. I have to do my part. I have to be obedient. I have to keep the law in order to remain saved. Now if that's true. If that was true of all of us here this afternoon, that none of us would be saved. Thank God we're saved by grace. We're kept by grace. We stand in grace. We're justified by grace. We are made righteous by grace. It's a gift. That's what grace means, the gift of God. Remember what the Lord said to that Samaritan woman in John four? He said. She had asked him, He had asked her. Excuse me for a drink of water. How is it that thou being a Jew, ask us drink of Maine, which I'm a woman of Samaria. The Jews have no dealings with the Samaritans. Thou wouldst have asked of him, he said. Totally ignores her comment. Thou which devastate of him, he would have given thee living water.

If you only knew who it was that saith to thee, give me to drink, and you would have asked of him, he would have given the living water. Or if you only knew God as a giver. That's what he said to her, If thou knewest the gift of God. And who it is that saith to thee? Give me to drink. Which devasted him. He only knew God in grace. It's utterly amazing that God has come out in his matchless, wondrous grace. And yet man gravitates to the principle of law. It's like the law of gravity, always pulling us down. It said to one brother just recently. Why is it we are so legal? He said it's natural to us. It's natural to us. It takes spiritual power to rise from that. And to be in the atmosphere and in the enjoyment. Of grace. In the conscious sense, in my soul, that I am rotten through and through. And there's nothing I can do or have ever done or ever will do that will gain acceptance with God. But he loves me anyway. Because he's the God of all grace. There are those that feel, well, Christ did his part on the cross. And now we have to do our part. It doesn't matter whether he did 50% and you have to do 50% or he did 70% and you have to do 30 or he did 90. And you have to do 10 or he did 99% of the work. And you have to do 1%. If that's the case with you, you're lost. It's grace all the way through. Unmerited favor. How could he love me? How could he love us? The allotted Saints of God. Because God is love. And his love found a way that would not compromise His Holiness. His righteousness. It was the cross. And the cross was that which enabled God to act in grace and be righteous in doing so. Well, this passage. Makes it very clear. It says in verse 5, again in Romans 7 when we were in the flesh. We're not in the flesh any longer. That was what we were in the old man. In the flesh. The old man represents all that we were before we were converted, before we were saved. Before we became a child of God. That's what I was. That's my old man. And Romans 6 verse 10 says, knowing this, that our old man. Has been crucified with him. That the body of sin should be annulled. And we should no longer serve sin. So I am entitled by the word of God to say all that I was. In the flesh and in Adam, the old man has been. Crucified with Christ, it no longer has any existence before God. Now that's not the same as the flesh. The flesh has still existence, John says. If we say that we have no sin, we deceive ourselves and the truth is not in us. Yes. We still have a sin nature within. But that's not the old man. The old man is all that we were in Adam and in the flesh. And that man has been judicially judged at the cross. That's so wonderful to get a hold of. That not only as we see Christ on the cross dying, crucified for us, not only do we see our sins being born. But we see the crucifixion of the old man, for he stood there not only as our sin bearer. But representing all that we were. In our sinful condition. So not only can we say he's put my sins away, but he's put me away. All that I was the old man judge. And he's given me. A new life. I am a new creature.

If any man be in Christ, he is a new creature. Old things are passed away. All things have become new. And that's the Newman. Christ. In you. The hope of glory. Well. Thank God. That we've been brought into that. And the enemy of your soul will constantly try to get you. To put yourself in one way or another under law may not be the law of Moses. It might be some law of a group of brethren. It might be that you have to live up to certain prescribed rules and hold certain. Specialized doctrines and harder to be accepted by this group. The very legal system of things. Be very careful. That you don't get ensnared. In that line of things. Well, let's. Go on and look at the Epistle to the Galatians. Where we have this subject of law. And grace. Entered into. Very fully. Galatians, chapter 1. You see the enemy in that 1St century. Was trying to put the Gentiles under law. Acts 15 Jews came from Jerusalem down to Antioch, and they said, Except ye be circumcised and keep the law of Moses, you cannot be saved. And they could have settled it at Antioch. They had two apostles there, Paul and Barnabas. But they didn't in order to maintain unity. Among the Christians. So there wasn't a Gentile church. Are different from a Jewish church. They went down to Jerusalem. And the decision was made at Jerusalem that the Gentiles were not to be put under law. It did not enter the Jewish mind of the believer, the believers that believed. Of the Jews that believed. Did not understand they weren't under law either. That came later. That's why the Epistle to the Hebrews was written, to tell them, go forth unto him without the camp bearing his reproach, the camp of Judaism. That they had been identified with. As Jews now, they were Christians, and the whole Epistle to the Hebrews is written to show the superiority of Christianity over Judaism. The better things. Of Christianity over Judaism. We'll look at that in a short. While Galatians chapter 1. He says in verse 3, Grace be to you and peace everyone of Paul's epistles. Begins this way. Address to the Gentiles. Grace be to you. We need grace every day. We need to have the sense in our souls that we are the the objects of His Grace. Grace be to you in peace from God the Father and from our Lord Jesus Christ. Who gave himself for our sins. That He might deliver us from this present evil world according to the will of God and our Father. I remember when I was. In Jamaica. With another group of brethren at that time they had. 23 assemblies down there. And I walked into a Sunday school and I heard a sister teaching. The children if you don't obey him. He won't like you. And I was horrified at hearing that. That his attitude, his smile towards you will change to a frown. If you're. Not obedient. And you will lose your acceptance with him. That's not to understand grace, is it? He will deal with us if we're disobedient children. Those of us who are fathers know what it is to send a child from the table to his bedroom because he's been naughty. But we don't kick them out of the house. We don't disown them. We deal with them as children. In discipline and so our Father deals with us as children. But we don't ever lose. Our salvation. We don't ever lose our standing in grace. Because that doesn't depend on us. Thank God. It doesn't even depend on 1%.

For on us. Doesn't depend at all. All the gifts that we have and all the blessings that we have in Christianity are the gift of God's grace. We don't deserve one of them. We don't deserve any of it. It's all grace. Or to get a sense of that in our souls, Paul says to Timothy, be strong. In the grace that is in Christ Jesus have such a sense in your soul. That you're standing before God doesn't depend on you at all. It's all grace. And because of that. You should seek to serve him. Far more than you ever did when you were under law. I remember the story of a slave girl, a beautiful girl, black slave girl. She was being sold. And a wealthy man bought her. And she came up to him. And she spit in his face. And he said, my dear. I bought you. To set you free. And she fell at his feet. And she said, Master, I will serve you forever. Not because she was in the position of a slave. But because of the love that he had shown to her. That's what Grace does. It produces a willingness of response in my soul to please him. Because of all that, he's done. For such a Wretch like me. Odor as we learn more of His grace. We learn more of our own wretchedness. And nothingness. Verse 4 Again, who gave himself for our sins? That He might deliver us from this present evil world.

According to the will of God and our Father, to whom be glory forever and ever. Amen. And then he says, I marvel. I marvel that ye are so soon removed from him that called you into the grace of Christ. Unto another gospel. The Gospel of works. Which is not another. It's not a gospel. Works is not good news. But there will be some that trouble you. These Judaizers, these legalists, they were putting them under law. And would pervert the gospel of Christ, he says. And he speaks in such strong language here, he says, But though we are an Angel from heaven. Should preach any other gospel unto you than that which we have preached unto you. Let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received. Let him be accursed. He had preached it. They had received it. They stood in grace. He says I'm. Marvel. That you removed from that. That you've listened to this. This other voice, these other voices, and. Imbibed such error. Look at the second chapter. He says. In verse 16, Paul is rebuking Peter. For compromising the truth of the gospel of the grace of God. And he says in verse 16, knowing that a man is not justified by the works of the law. But by the faith of Jesus Christ works of the law. Is contrasted here with the faith of Jesus Christ, the faith which has Christ as its object. Whenever you read that expression, the faith of Jesus Christ doesn't mean Jesus Christ's faith. It means the faith which rests upon him is an object. That we might be justified by the faith of Christ. It's a little different thought than faith in Christ, but it's very similar. And not by the works of the law. For by the works of the law shall no flesh be justified, whether it's Jew or Gentile. Remember, when Paul went to Jerusalem, he was told by the Spirit of God not to go, and by his brethren not to go. But he went because of his intense love for his brethren after the flesh. And James says. It's reported of you, brother, that you're teaching the Gentiles. To forsake Moses.

And the Jews too. Gentiles weren't under the law, but the Jews were, and that's exactly what he was preaching. Let's read that verse again. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law. He's talking to Jews here when he says even we. For by the works of the law shall no flesh be justified, but if while we seek to be justified by Christ. We ourselves also are found sinners. Here we seek to be justified by Christ, and then we put ourselves under law. That's like the woman in John in Romans 7 being married to two husbands at the same time. That spiritual adultery. You can't be married to Christ and the law at the same time. Death has to come in to free you from the first husband, which is the law, in order that you might be to another. Even to Christ, who is raised from the dead. And he says, if I build again the things which I destroyed, I make myself a transgressor. For I, through the law, am dead. To the law, the dead, the law kills me. That I might live unto God. I am crucified with Christ. Now he looks at the cross. And he says the wonderful deliverance that he saw there. I am crucified with Christ. Nevertheless, I live, yet not I. But Christ liveth in me. The life which I now live in the flesh, I live by the faith of the Son of God. Who loved me and gave himself for me. Notice that last verse of this chapter. I do not frustrate the grace of God. For if righteousness come by the law, if it comes by that principle, then Christ is dead. In vain. Even if Christ could have kept the law for me. And that be the righteousness that's imputed to me. Then he didn't have to die. Because his keeping of the law during his life would be my righteousness, and that is not correct. Christ would have died in vain. The righteousness that we stand in before God is Christ risen from the dead. He is my life. He is my righteousness. Then he goes on Chapter 3. Old foolish Galatians. Who hath bewitched you? What kind of a spell has been cast over you that you could have shifted from grace to law? That you have listened to this voice that has seduced you into error. O foolish Galatians, who hath bewitched you, that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you? He had been portrayed before them on the cross, dying for them, bearing their sins, and. The old man crucified with him. On that cross done away with. Not only all the evils that I have done, but all that I am. In the old man judged and dealt with by God. And now going to place the Newman under law. This is only what I learned of you received ye the Spirit by the works of the law. Or by the hearing of faith. Just ask the question, it's clear what the answer is. It was by the hearing of faith they hadn't done a thing. In order to get the Holy Spirit, it's all grace. Are you so foolish? Having begun in the Spirit? Are you now made perfect by the flesh? And that's what it would be if they put themselves under law. It would be something they had to do in order to maintain their salvation. That's the principle of law. Have you suffered so many things in vain, if it be yet in vain? He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law. Or by the hearing of faith. All of us by the hearing of faith. Even as Abraham believed God and it was accounted to him for righteousness, he didn't do one thing. He simply believed God. God had taken him out and showed him the stars of heaven, and he said as. The stars of heaven. So shall thy seed be. Abraham believed God. And it was counted to him for righteousness.

Then he says, No, ye not that. Know you therefore, that they which are of faith the same of the children of Abraham? And the scripture foreseeing that God would justify the heathen through faith. Preached before the gospel unto Abraham, saying In thee. Shall all nations be blessed? So then they which be of faith are blessed with faithful Abraham. Now notice verse 10. Very important verse. For as many as are of the works of the law on that principle before God are under the curse. For it is written cursed is everyone that continue with not in all things. Which are written in the book of the law. To do them, put yourself under the under law. You're under the curse of breaking it because you haven't continued in all things. It's like a chain with 10 links. And you have to be lifted from this pit. And you grab hold of the bottom of the chain and someone starts to drag you up to haul you up. And one of the links breaks. All you have to do is break one of the commandments. And you're. Drop back down into the pin. Cursed is everyone that continue with not in all things which are written in the book of the law to do them. Verse 11 Here's the conclusion, but that no man is justified by the law. In the sight of God it is evident for the justice. Shall live by faith on that principle, the principle of faith. And the law is not of faith. But the man that doeth them? Shall live in them. That's the principle of the law doing. And then there's blessing if you're obedient, if you're not obedient. According to Two Corinthians chapter 3, it's called a ministry of death and a ministry of condemnation. But what we have in Christ is a ministry of the Spirit. The ministry of righteousness. Spirit of God ministering Christ to the soul, filling the soul with power. Energy. So that we live Christ and Christ becomes our righteousness, not something we've worked out by the principle of law works. But by grace. By Grace. There are so many passages that speak of this. Let's go to chapter 5. We'll Passover 4. I could speak on 4 but. In chapter 5 he says in verse 3. In verse, we'll start with verse one. Stand fast, therefore. In the Liberty. Wherewith Christ hath made us free. And be not entangled again with the yoke of *******. The yoke of ******* is the law. The liberty wherewith Christ has made us free. Where the Spirit of the Lord is, there is liberty. You set us free. From having to do something, anything, in order to get saved or to maintain our salvation. And he set us free, set us before him, accepted, taken into favor. In the beloved. It's all grace. Stand fast, therefore in the liberty wherewith Christ hath made us free. You're not entangled again with the yoke of *******. Behold, I Paul, say unto you, that if he be circumcised. Christ shall profit you nothing. It's either Christ is everything. Or if you have to do anything. Anything. Circumcision. Water baptism. Whatever it might be that someone adds to the gospel. A baptism has a place, but it has no place when it comes to our eternal salvation. It brings me into an outward place on earth where the Christians are. Does not admit me to heaven. What does the blood of Christ? The blood of Christ. If ye be circumcised, you put yourself under law, he says. Christ shall profit you nothing. Before I testify again to every man that is circumcised that he is a debtor, to do the whole law, put himself on that ground, he has to keep it all. And if anyone of those 10 links in that chain breaks. Is lost.

Christ has become of no effect unto you. Whosoever of you are justified by the law. Ye are fallen from grace. It doesn't mean that they'd committed some great evil sin murdering someone or something like that. They'd fallen from grace. If he says Christ has become of no effect to you. Whosoever of you are justified by the law. You're fallen from grace. Whether that's your initial justification or whether that's what is to maintain you. You've fallen from grace. To remember. That grace is God's favor shining upon us. Says in Romans 51. I didn't read it. But I'll quote him. Therefore, being justified by faith. We have peace with God through our Lord Jesus Christ. By whom also we have access. By faith into this grace wherein we stand. Rejoice in hope of the glory of God. We're standing in grace in Romans 3, he says we are justified by his grace. He has called us by His grace unto His eternal glory. It is the God of all grace that has so done this. And he says here you've fallen from grace. If you add just one simple thing like circumcision, something that you can take credit in. Something that will. Enhance your standing before God will make you more acceptable to God. That's the principle of law. Those that were insisting that these Gentiles be circumcised, they wanted to glory in their flesh. That's what he says later on in this epistle. Glory in their flesh. I remember speaking to a Roman Catholic instructor at Northwestern after I'd gotten saved, and I set before him some of these principles of grace. And he looked at me and he said I don't want it. He said I want to do my part. And that's what's built into man. It's ingrained in man. There's nothing so humbling as grace. It makes absolutely nothing of us. Nothing of you, nothing of me. It makes everything of God. What's the difference between mercy and grace? The best distinction I've ever heard. Is this? Mercy is great in the greatness of the need. You'll find in scripture wherever man's need is set before. Man's condition, his state, his deplorable, wretched condition is set before us. Then it says like in Ephesians 2, when it says dead being dead in trespasses and sins, in which he once walked according to the course of this world, according to the Prince of the power of the air. And so on. And he said, But God, who is rich in mercy, for his great love, wherewith he loved us. And then he goes on to say, by grace you are saved. And then he unfolds the blessings. That God has brought us into. Grace is great in the greatness of the giver. Grace magnifies the heart of God. Trembling, I had hoped for mercy some lone place within the door. Just to be admitted. Just to be inside. Just inside the door. That would have been great mercy. But the crown? The throne? The mansion already long before. That's Grace. It not only brings us into the house, he gives us the whole house. Because that's his grace. That's the heart of a God that is so wondrous, it says in Ephesians 1. As it outlines all the wonderful blessings that we've been brought into. And then it says to the glory. Of his grace. There is no higher glory. Of our blessed God than the glory of his grace. His Majesty wonderful, His Holiness, majestic and wonderful, but his grace. Ye know the grace of our Lord Jesus Christ, that though he was rich. Yet for your sakes, he became poor, that ye, through his poverty, might be rich. Paul preached 2 aspects of the gospel, and in Acts 20 he speaks of the gospel of the grace of God.

God was manifest in the flesh. God became a man. What grace? What unspeakable grace? That he came down to where we were in order that he might reach us. And bring us into blessing. And then he also preached the gospel of the glory, that one who became a man carried that manhood, that humanity into the very presence of God. And that's where he is tonight. He's in the glory. And that's where He's going to take us. He came down a stoop of grace so immense and so wondrous that we can't speak enough of it in order to lay His hand upon us. You notice that one Timothy 316 the last the first part of the verse says God was manifest in the flesh, and the last part says he was received up in glory. Not only he was received up in glory, but He's going to bring us there too. I believe that's why that's not in chronological order in the verse. It comes last because it embraces us. Those that he's picked up on the way. He preached unto the Gentiles. He was the message, was believed on in the world, and then received up into glory. Those of us who have believed that message are now one with Him, and we're going to be in that glory too. What grace? What matchless grace. Oh, who has bewitched you? Paul said to these Galatians. That you should not obey the truth. Who would be so foolish as to put himself on the principle of I have to do something? In order to get or maintain these blessings. When it's all grace, When 1500 years under law the indictment came down, did not Moses give you the law? And no man keepeth the law. None of you keeps it. And Stephen spoke by the Holy Spirit saying. You receive the law by the disposition of angels and have not kept it. They didn't keep it. You can't keep it. I can't keep it, but I'm saved by grace. So are you when you believe the gospel. A sense of grace. Wherefore in Romans 14 he says, Receive ye one another. How? Even as Christ has received us to the glory of God. He received us in grace, and all our fellowship together should be founded upon. And based upon grace, Mr. Darby. He wrote two pamphlets that were. That were so fundamental and basic to the recovered truth and the first was. Separation from evil. God's principle of unity. A wonderful pamphlet. God who is holy, God who is light, can have no fellowship with evil. But long after that, Not immediately, but many years after. I don't know how many years intervened. He said that only contained that pamphlet only contained half the truth. And then he wrote. Grace, the power of unity and of gathering. The one gave the first pamphlet gave the principle of. Unity is separation from evil, but the power of unity and of gathering the power that keeps us together, going on together, is grace. Grace. So he says in verse 4 of Galatians 5, Christ has become of no effect unto you. Whosoever of you are justified by the law. You're fallen from grace. In chapter 4, back up a minute. He says. He observed days. And months. And times. And use. They were put under law, the ceremonial law, all the rules and regulations that accompany Judaism. And he says I'm afraid of you. Are you Christians? Are you really Christians? I'm afraid of you, lest I have bestowed upon you labor.

In vain. This was so serious. To abandon grace for law per the law principle, He questioned whether they're even. The Lords and he says. I would that they would cut themselves off, which trouble you, these legalizers, these Judaizers. How serious we heard yesterday. In the address. That we have not come to the Mount that was all on fire and that was burning Mount Sinai. That was the law, the thunderings, the lightning. So terrible was the sight that Moses said I exceedingly fear in Quake. Thank God we haven't come to that much that could only condemn us, that could only slay us, but ye are come unto Mount Zion. And to the city of the living God. And so on. We heard that yesterday. Mount Zion speaks of grace. It was at Zion where? Where everything was reestablished by grace that had been forfeited. By man's disobedience. By Israel's disobedience to the law. It was re established by grace. And so it speaks of grace. And God has come in. And he has reestablished a relationship with us. On the principle of grace, which we have all forfeited. On the principle of law. How foolish. Than to go back. To the law principle. And yet. It's everywhere. It's everywhere around us. It's in our own hearts. And we have to be so careful. That we deal with one another. Not by the law principle. But by grace. Christ's commandments that He gives us should be the desire of our hearts to obey. Because we're saved by grace. Not in order to get saved or to maintain our salvation. Not with any fear that we're going to lose it. If we don't keep what he tells us. No, that's not the principle of grace. That's the principle of law. But it's the desire of our hearts now to be obedient. The desire of our hearts to return to Him. The response of our hearts in grace to Him. What he's done for us. Let's just close by reading the last two thoughts that Peter sets before us. In his two epistles, first Peter chapter 5. And verse 10. But the God of all grace. Who hath called us unto his eternal glory by Christ Jesus? After that ye have suffered a while make you perfect, establish, strengthen, settle you. To him be glory. And dominion, forever and ever. Amen. He's the God of all grace. Second Timothy. Second Peter. Chapter 3 and the last sentence the last verse 18 but grow. In Grace. And in the knowledge. Of our Lord and Savior Jesus Christ. As we grow in the knowledge of our Lord and Savior Jesus Christ, we will grow in grace and truth, because that's what came by Him. The law given by Moses, Grace and truth came by Jesus Christ. So he says, grow in grace. And then the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen. You don't have to turn to it, but in the last book of the Old Testament. Don't know if you've ever noticed this. Many of you have

Malachi 4. It says he shall turn the heart of the fathers to the children. And the heart of the children to their fathers, lest I come and smite the earth with a curse. Isn't that interesting that the Old Testament ends with the word curse? It was the dispensation of law. And curse it is everyone that continueth, not in all things which are written in the book of the law to do them. But now we're in the dispensation of grace. And notice how the New Testament ends. In Revelation 22. Precious.

Truth. Revelation 22, verse 20. He which testifieth these things sayeth, surely I come quickly. Amen. Even so, come Lord Jesus, the grace. Of our Lord Jesus Christ. Be with you all. Amen. Sin shall not have dominion over you. For ye are not under law. But under grace.

Kentucky Conference: 2006, The Hatred of the World Against Jesus and Those Who Are His

Open—C. Hendricks

The way we're not of the night, but children of day, The change that once bound us by Jesus are riven Were strangers on earth. Our home is in heaven 234. Dangerous. To a live track lands waste our journey lies through. Blood together. Yeah. Great winners they please. The weakest of Saints more than proverb. Lord chains us to me. Let's turn to turn again to John 15. We didn't finish the chapter. We looked at that part of it. That presents Christ to us. Father, he's the vine and we're the branches. Father's the husband men and he wants. He was so delighted in the Lord Jesus when he was here. The only one that never did his own will, always the will of his Father that he wants to produce during this dispensation of his grace the same kind of. People as the Lord Jesus.

But. The first part of the chapter we've had before us, and it ends in verse 17. These things I command you, that ye love one another. And we know we've gone through that so nicely, but then there's a complete break at this point. And that's what I want to take up shortly right now, verse 18, if the world hates you. Ye know that it hated me before it hated you. 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 hated you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin. But now they have no cloak for their sin. He that hateth me, hateth my Father also, if I had not done among them the works which none other men did. They had not had sin. But now have they both seen and hated both me and my father? But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause. But when the Comforter has come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father. He shall testify of me. And ye also shall bear witness, because ye have been with me. From the beginning. But I just want to call your attention to John 17, which is very similar. The first part of John 15 has us in view, us being his own, and the same is true in John 17 and in John 17. Verse 15 He ends this section. I pray not that thou shouldest take them, them being us who who believe on him out of the world. I pray not that Thou should stake them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth. Thy word is truth. As thou has sent me into the world, Even so have I also sent them into the world. I should have. I should have begun this section. Pardon me, with verse 13. That's where I wanted to start. The end of the first section is Now come I to thee, and these things I speak in the world, that they, that's us might have my joy fulfilled in themselves. Now here's the new section. I have given them thy word, and the world hath hated them, because they are not of the world, even as I'm not of the world. I pray not that thou shouldst take them out of the world. But that thou should keep them from the evil. They are not of the world, even as I am not of the world. This is so important, especially for young people, that we realize that we've been dwelling upon our blessings and how the Father was delighting in His beloved Son when here and now we're here to represent Him. We're here to present so that the Father can see more of Jesus, more of Jesus, the one who was the perfect servant, the one who always did his will. But these sections of John 15 and 17 deal with the. The hatred of this world through which we're passing, wonderful to be occupied with the family of God which we were occupied with and how we have the joy that he had and it's ended. Going back to verse 50, chapter 15 and 17, these things I command you that you love one another. That's what ought to characterize.

Those who are his, those that have his nature and life. And in dwelt of the same spirit that filled him. To love one another. But then we're in an enemy's land and we must realize that we're not of this world. Verse 18. They should not come by surprise if the world hates you. Why does it hate us? Because it hates him. And the more we are like he is, the more hatred we will have come our way. Because the world does not want him. We know what they did to him. We celebrate the Lord's Supper on Lord's Day, and we dwelt upon. The treatment that this wicked world through which we're passing gave to him, we should not expect any difference. If the world hates you. Ye know that it hated me before it hated you. If you were of the world, the world would love its own. But because you're not of the world, but I have chosen you out of the world, therefore the world. Hated you. You see Him, You seen this. You see the same break in the Lord's Prayer to the Father in John 17. The delight that he has in his own. And then the hatred that the world bestows upon us, verse 20. I'm not going to be up here very long. Just want to bring before us. The other side of the coin, if you will, the one side is the joy, the peace, the happiness that we have. The delight that we give to the Father, the love that we share among ourselves and all all the believers who are His own. That's the one side. But then the other side is the hatred of this world. A world that does not. Love us. It hates us because it does not love him, it hates him. I've chosen you out of the world, he says. Because, and therefore the world hates you. If we're really true to him, to the calling that is ours, that he's called us out of this world, if we're really true to him, then all the things that dazzle the the the man of the world and that makes him delight in it and all the entertainment and all that. We don't go for that. We belong to another world. He's called us out of this world to another world. If any man be in Christ, he's a new creation, a new creature. All things were passed away. All things have become new. They belong to a world that hates Christ. Let's never forget that. And the more we take part in it, the more we get advanced in it, the more we get our names printed in headlines in the newspaper or whatever we've achieved down here in this world that's not our world. That's not our world. We belong to another world altogether. We belong to to that one that they cast out. We will not have this man to reign over us. That's what they said. Let's never forget that. Let's keep ourselves separate from those who are of this world. I don't mean so separate that we never witness to them, though. I don't mean that at all. But the the more faithful we are in our witness that we do belong to a world that is different. A world that has Christ as the head. And he has called us out of this world to another one, a world that will never pass away. A world that will be for all eternity. We're looking at that in our readings, where we belong to what is really ours. Shame on us, shame on me. The more I want to be. Accepted by this world that hated and despised him. Young people, remember the word that I said to you. This is the Lord speaking.

The servant is not greater than his Lord. If they've persecuted me, they will also persecute you. You know the natural tendency of our natural hearts is to be accepted by our fellow classmates. Fellow workers that we work with and so on. We want their acceptance. And he says to us, remember. The word that I said to you. Servant is not greater than his Lord. If they've persecuted me, we know what they did to him. Oh, there were crowds that followed him and so on. But the religious leaders especially. Those that are that are looked upon in this world down here and. Our. Our admire. They hated him. Servant is not greater than his Lord. Remember that if they have persecuted me. They will also persecute you if that happens to you. I remember when I was in college, I got saved as a freshman and I was in the electrical engineering course and I got a chance to to take a a chosen class and I made the mistake of taking a religious course while I didn't know much, just a babe in Christ. But I was very zealous for the Lord, and witnessing for the Lord. And I was in this religious class. The professor was an unbeliever. He would scoff at what I believed and so on. And so the rest of the class laughed me down. Every time I take a stand for the Lord, one said, And I always refer to the Lord Jesus Christ as Lord Jesus Christ. I always gave him that title. Don't give him that title, they said. The more they told me not to, the more I did it. I was in an enemy's land and I realized it. They had religion. Religion makes man feel good. It makes him feel that he's made some contribution that exalts himself. And that's the worst thing that we can do to exalt ourselves. The greatest sin that we have, that we commit. Starting right here is pride. Pride. And that's that's what the humanism of the world's religion is promoting all the time. Pride. And when they turned their back upon you, young person, if you're faithful to the Lord, and they may laugh at you, and they may make jokes of you and so on. You don't want their approval. His approval. You want a witness for him. You want to stand for him. You want to turn your back upon this wicked world through which we're passing. That they persecuted me. They will also persecute you. If they have kept my saying they will keep the results. So I remember. I went to A to a. Bible reading. It wasn't really a Bible reading. It was an opinion meeting is what it was. What do you think this verse means? You know, what do you think it means? What do you think it means? What do you think it means? It finally got around to me and I said, what does it mean? Not to me, but what does it mean? What is it saying? And that's the kind of thing they call a Bible study. What does it mean to me? They couldn't careless what it means to you. What does it mean? What's the teaching from it? And they didn't like that. All these things will they do unto you. Remember this young person. All these things will they do unto you for my name's sake, because they know not him that sent me. They don't know Him, they don't know the Father. And they don't know the Holy Spirit either. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I'd not come and spoken to them, they had not had sin. But now the one who is the truth, we saw that in the 14th chapter, he said I am the way, the truth and the life, he said to Pilate. I came into this world to bear witness to the truth. And Pilate, who was a politician, he shrugged his shoulders and probably said what's truth? There's no such thing, no such thing as truth. Everything's negotiable. Absolute truth. There is no such thing. They were talking to him.

And the more you stand for that, for this. It at your workplace it's school, college, and the higher you go in the universities the worse it gets. Those that in the top seats are the ones that mock and hate the Lord Jesus. Generally speaking, occasionally there's an exception. If I had not come and spoken to them, they had not had sin. But now they have no cloak for their sin. He that hateth me hated my Father also. When the Lord came, who was the truth? When He came, That was the ultimate test as to where you stand and where the world stands and so on. That was the ultimate test. And it manifested. That they now have no cloak for their sin. He that hateth me, hateth my Father also like Father, like son. He came to reveal the father and the father was so delighted as the husbandman, as we had before us earlier in Chapter 15. He says I want more and more of my son. He wants to see you and his son in you and me. He wants to see that. And to hate him is to hate his father. If I had not done among them the works which none other man did. Had not had sin. His works proved who he was. That blind man in John 9. Why herein is a marvelous thing that you know not from whence he is, and yet he has opened mine eyes since the world began. No one that was born blind was made to see. His eyes became open. We had that beautifully brought out. The end of John 9. If I had not done among them the works which none other man did, they had not had sin. But now have they both seen and hated. Both me and my father. Man, essentially good man, is essentially rotten. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the absolute proof of this was when the one who was altogether good and righteous and just and true was hated and despised, cast out. If you belong to him, be true to Him. Don't seek the applause of this world. Now they are both hated and seen, both me and my father. That's what they'll do to you. That's what they do, what they'll do to me. I experienced that in that religious course. But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause. No 'cause. Nothing but goodness done by him. And then he ends up this chapter with when the Comforter has come, Holy Spirit. Whom I will send unto you from the Father. You now have the comforter of the Holy Spirit, that he has man once he was here and and you have all the power, and you have the new life, and your sins are forgiven. And you know God is your Father and you know the Lord Jesus as your Savior. And you're in dwell of the Holy Spirit who will give you the power. The faithfulness to witness for him in a world that hates him. When the Comforter has come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. He shall testify of me. That's what your responsibility is. Not to promote religion. But to testify of him? Tellers others. Of him, not religion. And ye also shall bear witness. Because you have been with me. From the beginning. Will not have that privilege once we get to heaven. They'll all be the Lord's there. It won't be the enemy there anymore. But we have the the privilege of witnessing for him now, right now, in a world that cashed him out and that hated him, despised him, doesn't want him. You have a chance to witness for him. And the Lord give you grace to do so.

Richmond BC Conference: 1997, The Person of the Holy Spirit

Address—C. Hendricks

I'd like to speak tonight on the. The Person of the Holy Spirit. All the. The in Christendom deny. The Person of the Holy Spirit. They deny the Trinity. They deny. The. Deity of Christ. And they say that the Spirit of God is in it. That he is a just an influence. Just a force. Just a. Something just this power, the power of God. Well, it's true that the Spirit of God is the most powerful force there is in the universe, but he's more than just a power or a force. He is a person. A living Person, one of the Persons of the Trinity. If you deny that the Spirit of God is a person, you've denied the Trinity. If you deny the deity of Christ, you've denied the Trinity. There's various ways that can that can be denied. We were just talking about the Trinity, and now I'd like to look at the third person. The 1:00 we call the third person. We don't say third because he's inferior to the Father, who is number 1, and the Son who's number 2. As we often say, they're all equal. They're all God I'd like to look at. Some of the verses that those that say that the Spirit of God is in it. Would use. Romans 8. Romans, chapter 8. And we'll explain why it reads as it reads. And those that deny his person, such as the Jehovah's Witnesses, they deny his person. That he is a person. And they they use verses like this to support their denial. They say that the Spirit of God is an it. And they have some scriptures to support that, and we'll see what the meaning

is, the proper meaning of the scriptures that support it. Seemingly supported. Verse 14 of Romans 8 for as many. As are led by the Spirit of God. They are the sons of God. For ye have not received the spirit of ******* again to fear. But you have received the spirit of adoption. Whereby we cry ABBA father. Now here's the verse, the Spirit itself. Beareth witness with our spirit that we are the children of God. Doesn't say the Spirit himself, it says the Spirit itself. And again verse 26. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Well, how do we explain that speaks about the Spirit as being an it? Is he really a person? Person's not in it. Well, in the Old Testament. The word spirit many languages let me start with this way. Many languages assign a gender to every now. And we do that not officially, not formally in English, but we will say like the ship will say, she's a beautiful ship. And we speak of the ship in the feminine gender. She's a beautiful ship. But in English, the word ship doesn't carry a gender like these other languages. And it so happens that in Hebrew. They have two genders, just two, feminine and masculine. They don't have a neuter gender. They don't have any it. They have a she or a he feminine, she of masculine, he or her or him. That's the gender they have. And it so happens that the word spirit in the Old Testament is feminine. It also means wind or breath. Sometimes it's translated that way. And it means that in the New Testament too, the word spirit. But in the New Testament, we're dealing with the Greek language, and it has three genders. It has the masculine gender he or him, the feminine gender she or her, and then the neuter gender it or itself. And it so happens that the word Spirit in Greek is in the neuter gender. So when it reads as like in this 26th verse, but the spirit itself.

The the pronoun itself modifying the noun spirit is in the neutral gender, so it comes out itself. It's merely A grammatical A grammatical thing. It does not prove, as they say, that the Spirit is in it. In fact, we can prove, and we will prove tonight, the Spirit is a person. In fact, all three genders are used in the Bible to describe the Spirit. The Old Testament spirit is feminine. In the New Testament, the spirit is neuter. But whenever the Lord Jesus speaks of the Holy Spirit, he always speaks of him in the. Masculine gender. Now turn back for that. Turn back to John chapter 14. John, Chapter 14. And verse 16. And I will pray the Father. And he shall give you another comforter that he. May abide with you forever. Even the spirit of truth, whom the world cannot receive because it seeth him not. Neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you. Again in verse 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you. All things, and bring all things to your remembrance, whatsoever I have said unto you again in the 15th chapter, verse 26. But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me. The Lord always refers to the Holy Spirit as He or Him. Again in the 16th chapter, verse 7. Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him. Unto you he doesn't say, I will send it unto you. He never uses that language. I will send him unto you, and when he has come, he will reprove the world of sin, and of righteousness, and of judgment. And so on. Verse 12 I have yet many things to say unto you, but you cannot bear them now, albeit when he. The spirit of truth is come. He will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear. That shall He speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you. Well, I don't have to multiply verses to show you that. When the Lord speaks of the Holy Spirit, he speaks of him in the masculine gender, He or Him or himself. And so he is indeed a person. Referred to in the in the Hebrew as feminine because that word that means wind or breath or spirit is feminine in Hebrew, but in the Greek it is neuter. So it is it. Sometimes it comes out that way in the translation. But that doesn't prove their point. Not a bit of it, in fact. Let's let's look at what characterizes a person. Let's look at some of the things that that characterize a person. He's one of the persons of the Trinity. And we know the verse I'll quoted to you in Matthew 28 where the Lord speaks of the baptismal formula that we use. He says baptizing them in the name of the Father and of the Son and of the Holy Spirit. Now I want to say this too, that sometimes in our King James Bible, the Holy Spirit is referred to as Holy Ghost, sometimes as Holy Spirit. That's exactly the same person, it's just that they received instruction from King James when they translated the King James Bible. Not to translate the same word in the original the same way every time. So sometimes they translated its spirit, sometimes ghost, but it's the same word in the original. And I think it's better to stick with Holy Spirit, which most revisers have done. And I think Mr. Darby's translation always refers to him as the Holy Spirit. There may be an exception to that, but certainly it's basically so.

But it's the same person regardless of whether you say ghost or spirit. He is a person. He has the qualities of a person. Let's look again back to Romans 8. And we will see. That it is said of the Spirit of God. That he has a mind. Romans 8 and I'll read verse 26 again. Likewise, the Spirit also helpeth our infirmities. For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. He prays for us, He intercedes for us with groanings which cannot be uttered. So these are the the marks of a person. And now the next verse. And he that searcheth the hearts knoweth what is the mind of the Spirit. And it does not have a mind, a force. Does not have a mind and influence does not have a mind, but the Spirit of God has a mind. He is a person because he. Intercedes for Saints according to the will of God. Again, the Spirit of God has a will. First Corinthians. Chapter 12 where we have the chapter that speaks of the Holy Spirit. So often. And verse 11. 1St Corinthians 1211 But all these worketh that one and the self same Spirit dividing to every man severally as he will. Again, you have the masculine gender, He and he wills, Spirit of God wills and he determines how the gifts are going to be distributed. Just like it says later in the chapter, God does that. And so he is, He is indeed, he is God. I didn't refer you to the passage in Acts, and I think I should do that. Acts chapter 5. We'll look at that now before we go on. To prove that. He is a person and that he is God. Himself. But a certain man named Ananias with Sapphira, his wife, sold a possession and kept back part of the price. His wife also being Privy to it, and brought a certain part, and laid it at the apostles feet. And Peter? Said Ananias. Why hath Satan fill thine heart to lie to the holy? Ghosts, you do not lie to an itch. You lied to a person. And to keep back part of the price of the land whilst it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God. Now in the previous verse he had lied to the Holy Ghost, and in this verse he lied to God. The Holy Ghost is God, and he's a person. As well. Well, let's look at some of the other qualifications or qualities of a person in Acts Chapter 16. Acts Chapter 16. Now verse 6. Now when they had gone throughout Phrygia. And the region of Galatia and were forbidden of the Holy Ghost to preach the word in Asia. The Holy Ghost forbade them. To preach the Word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not. He did not allow them to do that. This is the action of a person. He forbade them. He did not allow them to go to those places. So he forbid he speaks. He speaks. Acts Chapter 8. We'll start with the verse that. Deals with Philip and the Angel. Acts Chapter 8. And verse 26 and the Angel of the Lord spake. Unto Philip saying, Arise and go toward the South, unto the way that goeth down from Jerusalem. Unto Gaza, which is desert. No one would deny that the Angel of the Lord was a person. He spake to Philip as a person. And he arose and went, and behold, a man of Ethiopia and eunuch of great authority under candidacy, Queen of The Ethiopians.

Who had the charge of all her treasure, and they had come to Jerusalem for to worship. Was returning, and sitting in his chariot. Read his science the prophet, and notice. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and

heard him. Read the prophet Isaiah, and said, Understandest thou what thou readest? The Spirit said unto Philip, Go near, and join thyself. To this chariot. Again in Acts 10. Acts 10. Verse 19. While Peter thought on the vision. The Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them. Doubting nothing, for I have sent them. Now here the Spirit of God is speaking. He's speaking as a sovereign person in the Godhead, and he says don't be afraid to go, to go with him. I have sent them. Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek. What is the cause? Wherefore ye are come. The book of Acts is often misnamed the Acts of the Apostles. It's really the Acts of the Holy Spirit. It's the Acts of the Holy Spirit through the apostles and the various ones that he was using. In that day, so the Spirit of God speaks. He has a mind, and he wills, and he forbids, and he speaks. He loves. Let's look at Romans chapter 5. Romans chapter 5 you see if he's part of the Godhead and God is love. Then every person in the Godhead must love. It would be very strange to find that there was one of the three persons of the Godhead that did not love. Well, it's not so. God is love, Father loveth the Son, and the Son loveth the Father. And the Spirit also. Now let us look in Romans 5 and verse 5. And hope maketh not ashamed, because the love of God, this is the first time mentioned in Romans, is shed abroad in our hearts. By whom? By the Holy Ghost, which is given unto us. He is the one who is qualified to shed abroad in our hearts the love of God. The one who knows the love of God. The one who is a part of the Godhead. The one who was one with the Father and the Son, the Holy Spirit, He sheds abroad in our hearts the love of God. He dwells within us. Wonderful, tremendous truth. But then let's turn over to Romans 15. Romans 15. This is an easy one to remember. 15 and 30. Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love. Of the Spirit that she strived together with me in your prayers to God for me. The love of the Spirit, wonderful expression, the one who sheds abroad in our hearts the love of God, He loves. Of course he does. He is one of the persons of the Godhead. And in Ephesians 4. We find. That. He can be grieved. Turn to Ephesians 4. Verse 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Well, how do we grieve him? You don't grieve in it. You don't grieve a thing. You don't grieve a force. You don't grieve an influence. You grieve a person. And he can be grieved now. You can't grieve him away. You can't sin in such sort that he will leave you. Because he's not in you by virtue of anything that you have done or your godliness of walk. You can lose the consciousness of communion and you will lose that if you grieve the Spirit of God, and they'll have to bring that home to your soul if you grieve him. But we should think we have a divine person, the Spirit of God, indwelling us. The Lord Jesus was not in the disciples, He was among them.

But now the truth of Christianity is the Spirit of God indwells us. Our body is the temple of the Holy Spirit. He inhabits the house where he dwells. Christendom, the profession of the name of Christ. He inhabits that that house. He dwells there. And that's what makes it so grievous when Christians do not recognize His presence in their midst collectively, and they grieve Him by not allowing Him to run the meeting. Instead, they appoint a man to do that, and they have. An order of church, government and church. The way they meet church administration and that, and practically speaking. They ignore his presence. And they may even deny his presence, or they treat him as though he were not there. And this is very grievous. We can grieve him personally by doing a number of things. Like the next verse says, let all bitterness. And wrath and anger and clamor and evil speaking be put away from you with all malice. Malice is evil intent to injure someone. And be ye kind one to another. There's this positive side. We can please him. We can give joy to his heart, be kind one to another, tender hearted, forgiving one another, even as God for Christ sake hath forgiven you. So we can do that which is displeasing to Him. We can grieve him. It's a very serious thing to grieve the Spirit of God. Whether we do it individually or collectively. And there are some that teach that the Spirit of God is only among the Saints who are gathered to the Lord's name. He's not elsewhere. That's wrong. If that were true, then you couldn't fault those in system for not looking to the Spirit to lead them if he wasn't there. You couldn't fault them if he wasn't there. You can't fault them. The sin is, as Mr. Darby wrote, the dispensationally A clergyman. The notion of a clergyman is dispensationally the sin against the Holy Ghost. The sin is he is there. He is there. He is wherever Christians are, whether they recognize His presence, whether they lean upon Him to lead in their meetings or not. If they don't, that's their sin, because they're because he is there. He is there. And that's so important to realize that now that's a different truth than the presence of the Lord in the midst as gathered to his name. That's a different truth. I was talking to one brother recently and he put those two together all the time as we talked. I'd say something about the Holy Spirit being present among all Christians wherever they gather. And then he would say, you mean the Lord is in their midst wherever the guy said. I didn't say that, I didn't say that. No, He's only in the midst of those that are gathered. His name but the Spirit of God is. Is on the earth inhabiting God's house, which has become like unto a great house. Filled with all kinds of things that are not of God. But the Spirit is not taking his leave. He is still there. And because He is there, whenever Christians meet, they're held accountable and responsible to look to Him, to lead and guide. And not some man appointed person or something of that sort. So it's a sin and we can grieve him in that way. We can also quench him in First Thessalonians chapter 5. Turn over to 1 Thessalonians Chapter 5. Verse 16. Rejoice evermore. Pray without ceasing. In everything, give thanks. Very short, terse statements, wonderful truths. Rejoice evermore, pray without ceasing, and everything give thanks. For this is the will of God in Christ Jesus concerning you. Quench, not the Spirit. Despise, not prophesying. Prove all things, hold fast that which is good. The spies not prophesying. And don't quench the spirit. You quench the spirit when you do not allow Him. To lead.

And guide in the assembly. Now we can do that like just take this morning. I wasn't here, we weren't here. We were in the Marysville but. If the Lord prompted you, if the Spirit of God prompted you this morning to give out to him or to give thanks. Or to. Read a portion of scripture and you didn't do it. You quenched the Spirit. He wanted you to do it and you didn't follow his leading so. When we do what he does not like, we grieve him. When we don't do what He wants us to do, we quench Him. And we can do that. We should be supple in his hands, so to speak, sensitive to his promptings and to his leadings. And. The realization that he is there, he is there. He does not leave us. There's a verse in Scripture that indicates that more than one. That he is with us forever. John 14. And other passages. And he is in us. But he will never leave us. We may grieve him. We may quench you. Oftentimes He is quenched. You can quench the spirit by. Setting up a clergy where everything has to be done by the man in charge instead of looking to the Spirit of God. We can also have an order of things that is according to scripture and quench the spirit because we don't. Do what He would have us to do. We don't pray when he would have us to pray. We don't give thanks when he would have us to give thanks. We don't read a verse or give out a hymn in order to do some of those things, like giving out of him or reading a scripture, you have to be acquainted with the book. You've got to know the Scriptures and you've got to be acquainted with the hymn book too. So we, we just don't get in a magical prompting by the Spirit when we're not. We're not qualified. We haven't been in the hymn book, we haven't acquainted ourselves with it or with the word of God, and so we can quench him. In those ways. So we can grieve him. We can quench him. This is a person we're talking about, not a force, not an it, not an influence. But a person? The Spirit of God in Scripture does not have a distinctive name like the Father and the Son have. I think one of the reasons for that is that he is like the woman. We had that before us this afternoon, and I'll just refer to it. In Luke 15, we have a beautiful picture of the Trinity. We have the shepherd going out after the lost sheep, that's the Lord Jesus, and not quitting until he find it. Lays it on his shoulders, rejoicing and brings it home. And then we have the woman. That's a picture of the Holy Spirit. Very fitting picture of the Holy Spirit the woman is. Not in public. Notice she's not out front in

the public. She stays at home. Like they asked Abraham, where is Sarah thy wife? He said. Behold, she's in the tent where she belonged in the domestic sphere. She's in the tent. And so the woman is an apartment picture of the Holy Spirit. Who keeps out of sight we don't see the Spirit of God. He works a windblower where it listeth, and I hears the sound thereof, but canst not tell whence it cometh or whither it goeth. So is everyone that is born of the Spirit, the the Spirit of God. When he's the first mover in our in the life of a believer, He brings that soul into exercise before God. He is the first mover. God is always the first mover. If He hadn't moved first in any of our lives, none of us would be saved. Because we have a will which is disposed against him. But he has moved in our lives and the Spirit of God is that great power. He is a power, but he is a wonderful power. But that's not all. He's a person and. And he leads us. And desires to use us so we can quench him. It's a solemn thing, a serious thing to quench the Spirit of God. He wants to use this. There's a verse that says. Whatsoever is not of faith his sin. There's another verse that says whosoever knoweth to do good and doeth it not to him and his sin. The Spirit of God tells you to do something, you don't do it, It's sin. We can quench him. Well. He was active in creation.

You'll find him active in everything that God does. Going back to Genesis one for a moment. Genesis 1. In fact, he's the first person mentioned of the Trinity in the Bible as a distinct person. He's mentioned in connection with Creation. Genesis 1 and verse one. In the beginning God created the heaven and the earth. Now I just point out that that word God is the Hebrew word elohim, which is in the plural and it really embraces all three persons of the Godhead, Father, Son, and Holy Spirit. God plural created singular the heaven and the earth, but when he's singled out, he's mentioned in the next verse the earth was without form and void and darkness was on the face of the deep and the Spirit of God. Moved upon the face of the waters. So the first, very first part of the new test of the Old Testament we have him mentioned and the the New Testament ends and I'll turn to Revelation 22 and read the verse in Revelation 22, verse 17, the end of the New Testament, after Christ has gathered out a bride, God has gathered out a bride for his Son and the Spirit and the bride say come. The Spirit and the bride say come. So he's mentioned in the 1St chapter of the Bible, He's mentioned in the last as the one that is that is calling for the Lord Jesus to come. He joins our call, He prompts our call, He energizes our call. The Spirit and the bride say come. Wonderful for the Spirit of God to be there to prompt us. And lead us. Into the truth. He is involved in inspiration. Look at First Corinthians chapter 2. First Corinthians, chapter 2. All of the things that God does. Are done by the Spirit. First Corinthians, chapter 2. Verse 11. For what man knoweth the things of a man, save the spirit of man, which is in him? Even so, the things of God knoweth no man but the Spirit of God. The only one who knows the things of God is the Spirit of God. He is God. He is one of the Persons of the Trinity. And he knows the things of God, and he communicates them to us. Now we have received, not the spirit of the world, but the spirit which is of God. That we might know the things that are freely given to us of God. Which things also we speak not in the words, which man's wisdom teacheth Here you have now inspiration, the Spirit of God, communicating the very words to the apostles to give us, but which the Holy Ghost teacheth communicating. Comparing spiritual things with spiritual are the new translation reads Communicating spiritual things by spiritual words. Or spiritual words by spiritual things. The Spirit of God is the one who is involved in inspiration. Next verse says, But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. If the Word of God is foolishness to you, you're a natural man. You've never been born again. You've never been sealed by the Holy Spirit. You are ignorant of divine truth because the natural man understandeth not. The things doesn't receive the things of the Spirit of God for their foolishness to Him. Neither can he know them. He can't know them. He can't understand this book. You can go to the the most educated college professor in the land and he can teach his subjects with great skill and power, but given the Bible and he doesn't understand it. It is something to him. It's a closed book to him because he does not have the Spirit of God to teach him. These things are spiritually discerned only discerned by the Spirit who teaches us. So we have the Spirit of God as our teacher. He is the one that inspired the book. He now indwells us to make known to us the meaning of its contents. And how wonderful to have a divine teacher. For that, let's turn to 1St John Chapter 2. First Epistle of John, chapter 2. We don't have the Spirit of God mentioned in so many words here, but he's referred to. Under the title of anointing. Verse 20 of 1 John 2 But ye have an unction. That word means an unction or an anointing.

From the Holy One and you know all things. And then again in verse 27, but the anointing same word is rendered unction in this 20th verse is now rendered anointing. By the same principle that I cited earlier, that the King James translators were told not to translate the same Greek word with the same English word, and so they translated anointing, sometimes unction. And it's too bad they did that because it's hard to do a word search in the English language because of that. You have to know the original verse 27, but the anointing which ye have received of him. Abideth in you. And you need not that any man teach you. But as the same anointing teacheth you of all things and His truth, and is no lie. And even as it hath taught you, ye shall abide in him. Now those verses are addressed to the babes in the family. There's 3 levels in the family of God. The fathers, they've known him, that is from the beginning, which is Christ. Then there's the young man. They are strong. They've overcome the world and overcome the wicked one. They're strong because the word of God abides in them. And then you have the babes, the children, they know the father, they can cry, have a father, the first cry of a newborn child, the 1St. Utterance you might say that is of intelligible could be daddy. Mama or Dada or Mama or Daddy or Papa. And so we have the 2 words, the Aramaic word ABBA. Abbas like daddy or Papa, it doesn't require any teeth to say ABBA. A baby can say that before it has teeth. And then father. Father speaks more of maturity. ABBA father. The youngest in the family and he's telling these young ones, these babes that you don't need the methodical teachings of men as they have them in schools and so on. But the, the anointing that abides in you, He teaches you. You don't need a man as such to teach you. Now God, Christ has given teachers to his church and he does teach them through these gifts. And that's not what he's referring to. He's referring to man as such, without the Spirit of God. And they will not lead you correctly. And we can be kept from all kinds of error by being subject to the Word under the teaching of the Holy Spirit. The Spirit of God is active in the birth of Christ. Let's look at. That beautiful passage in Luke chapter 1. Luke chapter 1. Well, let me let me refer you to Matthew one first, and then we'll look at the one in Luke, Matthew chapter 1. Matthew, Chapter 1. Verse 20. Verse 19 But Joseph. Her husband. She was found with child of the Holy Ghost and he didn't know who the Father was of this. Conception. It was the Holy Ghost. It wasn't Joseph and 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, and appear of appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee, Marry thy wife, for that which is conceived in her is of the Holy Ghost. If you have a margin in your Bible, the word conceived there is properly translated begotten. That which is begotten in her is of the Holy Ghost. Spirit of God is the begetting power in place of the man in connection with this birth. Man had nothing to do with it. Mary was His mother, He had no earthly father. That which is begotten in hers of the Holy Ghost. So it was the Holy Spirit that was the bigoter in that birth. Turn now to Luke chapter 1. Luke chapter 1. You see that everything that God does, he does by the Holy Ghost. In Luke chapter 1. Mary was told she was going to have a child and then she says in verse 34 unto the Angel, How shall this be, seeing I know not a man.

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. That verse has the whole Trinity in it. The Holy Ghost

shall come upon thee. The power of the highest that would be God the Father shall over shadow thee. Therefore that which is born of thee shall be called the Son of God, the Son of God. So you have all three persons of the Blessed Trinity in that verse, the Holy Ghost. As the one that. Prevented the sin nature of Mary from being transferred to that child. And preserved his humanity wholly the holy thing. Which shall be born of thee shall be called the Son of God. Tremendous truth The Holy Ghost preserved His humanity wholly holy. Holy, he was given. Let's look at John 3. He was given. Quite differently than in the Old Testament when the Spirit of God came upon someone in the Old Testament. He came upon them, the prophets, they spoke under the power of the Holy Spirit for the occasion, and they look forward and they prophesied of things that are to come, and they didn't even understand their own prophecy sometimes. But it was the Spirit of God that moved them to utter the prophecy, and then He left them. He did not remain with them. But there's a verse in John 334. For he whom God hath sent. That's the Lord Jesus speaketh the words of God. God giveth not the Spirit by measure unto Him. Again, that's another verse that has all three persons in it. God sent the Son, and He has given the Spirit without measure. He hath not given the Spirit by measure unto him. What does that mean? That means that when he received the Holy Spirit as a man, he received him in the full power of the Holy Ghost. He'll never be taken from him. He will be with him as man forever. And that unto him. The last part God giveth not the Spirit by measure unto Him. It was certainly true of the Lord. The translators are not wrong in what they've the way they've rendered it, but it also is true of you and me. He has not given this spirit by measure unto us either. Because He has given the Spirit to us. Based upon the redemptive work of Christ. It's not based upon anything that you or me that deserves it, that merits it. That has done anything for it, but it's the work of Christ which is the basis. For this giving of the Holy Spirit to us. And He saw He's not given by measure like he was in the Old Testament, but he shall abide with you, John 14, and shall be in you the Spirit of God-given without measure. This the Lord, the blessed Lord, He received the Spirit as a dove came upon him at the river Jordan when he was baptized. By John the Spirit came upon him. The voice of the Father was heard from heaven. You have the Trinity there. This is my beloved son, in whom I am well pleased, but he came upon him as a dove when the spirit was poured out upon the believers. In Acts chapter 2 it was as flames of fire. Flames of fire. Tongues as tongues of fire. And. Why fire? I believe the thought of the fire is that there is that in us which needs to be purged out. We have a sin nature in us. He did not. He received the Spirit by virtue of the perfection of His person. We received the Spirit by virtue of the perfection of His work. His work? Well, both are perfect, and so both are. The Spirit is given to both to Him and to us without measure. Without measure. No measure to it. It's the full display and the power and the gift of the Holy Spirit. Wonderful truth. The Spirit of God is involved in the resurrection. I want to show it was, we're taking this up, how all three persons are involved in the resurrection while you're in John just turned back to the second chapter, John chapter 2.

And verse 18. That answered the Jews, and said unto him, Jesus, what signs show us thou unto us, seeing thou that thou doest these things, Jesus answered and said unto them, Destroy this temple. And in three days I will raise it up. They didn't understand his words. Then, said the Jews, 46 years was this temple in building, and now it reared up in three days. But he spake. Of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this. Unto them, and they believe the Scripture and the word which Jesus had said, Just think of those words, You kill me. You destroy this temple. Only God could say that. Or a madman. Certainly couldn't be a normal person. Only he could raise himself from the dead. Well, the father also raised him. Look at Romans chapter 6. Romans, chapter 6. And verse. 4 Therefore we are buried with him by baptism unto death. That, like his Christ, was raised up from the dead by the glory of the Father. Even so, we also should walk in newness of life. So the Father, the Father's glory raised Him from the dead. The Lord raised Himself from the dead. John two and first Peter three, we have the Holy Spirit mentioned in connection with the Lord being. Brought to life after his. Death. First Peter 3 verse 18 For Christ hath also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, quickened, made alive. By the Spirit, so all three persons, as always, were active in the resurrection of the Lord Jesus. All three persons are active in the death of the Lord Jesus. Turned back to Hebrews 9. Hebrews, Chapter 9. And verse 13. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh. How much more shall the blood of Christ, who through the eternal Spirit. Offered himself without spot to God. Here we have the Trinity again in one verse. The Son offering himself by the eternal Spirit, without spot to God. How much more shall the blood of Christ, who offered Himself by the eternal Spirit without spot to God, purge your conscience from dead works to serve the living God? Spirit of God was involved in his death, was involved in his birth, was involved in his entire life. He, being LED of the Spirit, went forth into the wilderness to be tempted of the devil. It says he was justified in the Spirit. First Timothy 3 Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit. Seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Justified in the Spirit. Declared. Who he was by. The spirits leading in guidance in his life. He offered himself by the eternal Spirit, without spot to God. We could go through all of these different areas, the creation. The IT was pointed out to me as a beautiful verse in connection with the creation. I'll turn you to it. Ecclesiastes. Turn back to Ecclesiastes. I enjoyed it so much. You don't see it in your English Bible. But Ecclesiastes 12 and verse one reads, Remember now thy Creator in the days of thy youth.

Now I told you that the word Elohim in Genesis 1. Is the plural for God. Where that is used with a plural. Verb. It's translated God's in the plural, where it's used with. Singular verb. It's translated God. It's the true God. Three persons, one God. And this word creator in the Hebrew, you can't see it in the English. Is in the plural. Remember now thy creators in the days of thy youth, Well, they don't translate it that way. Thy creator, He is a plural in majesty, a plural in unity. One God, one Creator, three persons involved in the creation. Was the Father involved in the creation? Absolutely. Was the Son involved in the creation? Absolutely. Was the Spirit involved in the creation? Absolutely all three persons, and they're found in these Hebrew words, Elohim. And Creator here in the plural, in fact, everything that God does. Everything that he does, he purposes. And that's usually we attribute that to the father and then he carries it out. You attribute that to the Son in the power and energy of the Holy Spirit. You attribute that to the Spirit of God, all three working together in perfect harmony and unity. But the Spirit of God has been given to us and indwells us. He is called the spirit of adoption. The Spirit of His Son, the Eternal Spirit, the Comforter. The spirit of life, the spirit of glory. You can think of many others. Titles. Names given to the Holy Spirit. There are symbols. He is symbolized when he came upon the Lord as a dove. He came upon the Christians he symbolized as tongues, like as of fire. And. He is symbolized as water. Out of his belly shall flow rivers of living water. This spake he of the Spirit. Which they that believe on him should receive, and so on. Wonderful to think of him as he's portrayed in the scriptures he's symbolized as oil. You remember the leper when he was cleansed, they took blood and sprinkled it on his right ear. And on his right thumb and on his right toe, and then on top of the blood, they sprinkled the oil. The oil is a type of the Holy Spirit who seals the soul by virtue of the blood of Christ. We get sealed after we believe the gospel, and then we can hear and act and walk for Him. By the Spirit's power, as we are now under the blood of Christ. Well, beautiful types, these Old Testament types. Beautiful gospel pictures that God gives us the Spirit. Is typified by the oil. How good and how pleasant it is for a brethren to dwell together in unity. It is like the. The precious oil that was poured upon the priest and ran down upon the beard, and so on. The Spirit of God producing unity. The unity of the Spirit we're exhorted to keep the unity of the Spirit in the uniting bond of peace. When was that formed? When was that unity formed? It was formed on the day of Pentecost when the Spirit of God came down from a glorified Christ in heaven. And he came down and

he, he baptized those 120 believers into one body and they then became something they weren't before. They became the body of Christ no longer just. Individuals, but members one of another and of the glorified head in heaven. He's spoken of individually. That's a collective truth, the baptism of the Spirit that took place once, and every soul that is saved from then on after is brought into that, that unity which the Spirit of God produced by his coming. And we're to keep it practically, you know, with all lowliness and meekness and long-suffering, forbearing one another in love.

How to keep the unity of the Spirit to walk under the power and guidance of the Spirit of God? We've also been sealed with the Spirit. We've been born of the Spirit. First action of the Holy Spirit. That which is born of the flesh is flesh. That which is born of the Spirit is Spirit. New life from God, which is from the Holy Spirit. And then he seals us when we believe the gospel of our salvation. He seals us. He is the seal. A farmer, he will, a rancher. He will buy cattle, and he purchases them. They're his by purchase. But then he does something more. He marks them out as belonging to him. He stamps them with his stamp. And he brands them, and they have His name on them. So God has branded us, if you will. He has sealed us with the Holy Spirit. He has marked us out as His. We belong to Him. The Spirit of God is the seal. And he's here to glorify Christ. He's not here to speak of himself. He's not here to draw attention to himself. When you find Christians that are constantly looking within to see how they're making progress in the Christian life, they're just being occupied with self in some form or another. The Spirit of God doesn't do that. He leads us to be occupied with Christ. You want to see a spirit LED Christian, you'll see one that is always Speaking of Christ and seeking to glorify him. He's not under law. He's not under *******. Where the Spirit of the Lord is, there's liberty, but the law is *******. And so the Spirit of God has given us to set us free, if the sun shall set you free. Ye shall be free indeed. He's also the earnest of the inheritance. He gives us to enjoy now what we will enjoy in that coming day of glory, which is. Soon to dawn upon us, He's been given to us. He is the teacher, the anointing. We already looked at that. So we have these different aspects of the Spirit of God. I think the word Spirit occurs something like 400 times in the Old Testament, 600 in the new. So there's no way in an hour lecture that I can cover the whole subject. But we've touched upon a lot of precious things tonight in connection with the Holy Spirit, who was here not to draw attention to himself, but to glorify Christ. It's like a godly woman. She doesn't draw. Attention to herself, she points to her husband, and she seeks to to exalt him before the eyes of others. That's what the Spirit of God is here to do.

Richmond BC Conference: 1983, John 13:16

Address—C. Hendricks

John's Gospel, chapter 13. First one now before the feast of the Passover, when Jesus knew that his hour was found, that he should be part out of this world unto the. Father having left his own, which were in the world, he loved him until the end. And some of the again did the devil, having now put into the heart of Judas Iscariot, Simon son, to betray him. Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God. Rises from supper and lay aside his diamonds, and took a towel and buried himself. After that you poured water into a basin and began to wash the disciples feet. And the right thing with the towel where the he was buried. Then come up Peter Simon Peters. And Peter said under him, Lord, just thou wash my feet. Jesus answered and said unto him, What I do thou knowest not now, that thou shalt know hereafter. Even sayeth unto him, Thou shalt never wash my feet. Jesus answered him if I lost me not. Thou has no fight with me. Simon Peter sayeth, and again, Lord not my feet only. Also in my hands, in my head. Jesus said to him, He that is watched. He did not say to wash his feet, but is cleaning every great. And ye are plain, but not all. For he knew he should prepare him therefore. We are not all faithful. That's enough to be right now. I would like to tonight. Look at. Many passages and this is just the first. In the Gospel of John. Following the. The teaching of the Spirit of God in these chapters from 13 to 16. The the subject is Christianity. What is Christianity? The Lord Jesus in this chapter. He takes the position on time. It says Jesus knowing is free if the Father had given all things into his hands. And that he was come from God and went to God. He rises from supper. So in the consciousness of having come from God and going back to God, he rises from supper. And he does a very significant thing. He takes a towel and rewards himself. He pours water into a basin and begins to wash the disciples feet. I'm going to write them with the towel where Ricky was dirty. Peter, very forward as always, says Lord does not wash my feet. And verse 7 is very significant verse in this chapter. The Lord Jesus says to him, What I do that I know is not now that thou shalt know your action. Well, that's a key to the understanding of what the significance of this heat washing is. Because what I do thou knowest not now that thou shalt know. Whoa after. Activity and. The Lord Jesus was about to go on high. He was about to take up a position in the glory. He wasn't going to establish the Kingdom down here in power. He was going to be rejected. And as a rejected one, to be received up into the glory. And from that place in glory. Today washing the feet of His disciples with again to our heaven, part with Him in the glory. Or having part with himself was the one who rejected here and has been received and accepted. Worry about so, he says. You don't understand, Peter, the significance of what I'm doing now, but you will understand it in a future day. And then Peter say I thought to him. Gossip never washed my feet. And when Jesus speaks of another. Granted him and said, if I wash thee not, thou has no part with me. Say no part in me, but no part with me. And the point here is communion. The Lord Jesus. These chapters 13 through 17 and we won't have time to touch 17 tonight, but these textures which which end with the prayer of the Lord Jesus to his Father. Puts us in his place. Down here and then tells us of the consequences and results in the future for us and the desire was taught when you want to be living. Well, here this is. Begun by the significant activity. And he says, if I don't wash you, Peter, you have been. And isn't it a precious stock that the Lord Jesus desires? He has saved us that he might have part with him and with him where he is. Is now the glory, and this is really the setting that we have in John 13.

So in John 13, the Lord Jesus is preparing us for the place. He's preparing us for fellowship with Himself on high as the one who is there now in the glory, if I watch the map. And then Peter. To him, Lord, not my feet only, but also my hands and my head. And that brings out another instruction. The Lord says to Peter, evil is washed or bathed, washed all over, they needeth not saved to wash his feet. Clean everywhere and we are playing but not all. Believe the truth of that is that same truth that we have in the consecration of the priests in the Old Testament. When the priests were consecrated, they were washed all over. They were bathed some alcohol with a new bird. And then there was the labor and. They, as they appreciated in the priesthood, they used the labor to wash their hands and to watch their feet. Here there's not a thing said about washing of their hands because in Christianity. It's all from death, the Lord Jesus on the cross. Pride is finished and the gospel doesn't bring a work to do for the work to believe about the work already yet so all that is needed. Now, now that the work has been accomplished by the work of the cross, the Savior on the cross. All that's needed now is as we walk through a defiling scene, we contract, we file them, we pick up all kinds of defilements, we pick up the ways of the world. The habits of the world, I think we're very little aware. Of how often the influences of the scene through which we're passing rub off on us and we become defiled by it. The Lord wants us to have fellowship

with Himself and his new position on. The glorified man at the right hand of God, and in order to do that we have to have the refinements of the way removed by his blessing heads. He gives us a. Feet and uses the water of the word. To remove that which will hinder fellowship with himself. But it's not just the abstract thought of fellowship, but fellowship with himself and where he is. As the man in the glory. He wants us to enter into the. Order with things. Well, it says to Peter. Even as washed or bathed needeth not saved to wash the speak. But his plea may be with we don't need the new birth to be repeated over and over again. Point of God he has received. Life and that's. But we do pick up. The requirements along the way and the Lord would be that. Well the first point here is the Lord Jesus takes up his position on how many people come from. When he was going to God, and in the consciousness of this, he introduces this significant. To keep watching, which they did not understand at the time that he did it, but now that the Spirit of God has come. He has given us to understand and to look back and interpret the act of the Lord Jesus here as significant of what He is now doing. That is grace in the glory. Watching the people, the disciples, removing the the. Elements of the way as we go through a violent scene. So in John 14. Paying us for the. For that new order of things, and you'll notice that all throughout these chapters 13 to. The gaze of the disciples and the expectancy of the disciples from an earthly Kingdom. So they were Jewish disciples. That's what they were looking for and he said he's telling them in a very beautiful great. This way I'm going to be rejected here. I'm not going to establish the Kingdom in power and glory. The Kingdom is going to be put in advance. Instead, I'm going on high to introduce it all to get. To that until after the skill was given on the day off Pentecost. But it's all here these chapters. The instruction is here to leave there. Thoughts from gymnastics, thoughts of a birthday, Kingdom, power and glory to a rejected Christ on high and then down here in this world for Him. While he's there in heaven. With himself on time while we are here. Isn't it in the scene of this region?

Here to change the over the things down here, but we're rather here for him. Manifest that life and believe Christ before those in and this is this is the blessed calling. Well here the first thing is that he wants our fellowship. And so on high he uses the word of death. By the Spirit of God to wash our feet to remove those things which hinder communion. That we pick up as we go through this world, that we. Appointment himself on time. I am going to pass through over many of the verses because. The only thing that I. Cover tonight is just hello. Outline of what's in these chapters. So we'll have to. Passover. Many verses. He says. He tells them about the betrayer. A little farther down in chapter 13, verse 21, he says, burly, burly, I say unto you, that one of you shall be training. And they didn't know who it was. They grounded, and they looked one another. And the last is about. Verse 26 Jesus said you it is to whom I could give a sock when I had gift it and then he had dipped the sock, he gave it to Judas Iscariot, the son of Simon. After the soft sitting edited to him, and then said, Jesus unto him, back, thou foolish too quickly. And the verse 30 he then having received the stop. Immediately out of the. 01 United was repeated soul. That I do is too quickly. As he had thrown out. And now this introduces the next two verses. Therefore, verse 31 when he was. Said now is the Son of Man glorified? And God is glorified with him. If God be glorified in him, God should also glorify him with himself. Also straight way to glorify them. Well, that's the cross. God was glorified at the cross first. He says now is the Son of Man Royal? Also, you know, in the protection of obedience at the cross. Below S life was. And life is perfect obedience. You can say the Father has not left me alone, for I do always those things that please Him. There was one that was down here that all my. What a blessed 1 to contemplate. That there came a time when He did that rule, not now on the Joe, the unclouded community with the Father's countenance, but in the face of divine react against sin. He did that will. When all that was in God against sin was against was came out against him, because he was bearing our sins. Cross now is the Son of Man, glorified, glorified in a path of absolute perfect obedience. What is the glory of man? The glorious man is to do the will of another. And the Lord Jesus. Into that position, you've taken the place of the. And he'd become a man, and he was now the. Place of obedience and. It will sound yet lonely obedience. By the things that he suffered. And so his obedience rose to a height of the cross, that it had never reached their. In his life, but there he accomplished the Father's will. And he cries out in the garden. My father, it could be possible that this catastrophe. Not even lesson with the flexion that was always serious. He says no. My will assigned to death now is the Son of man glorified, and God was glorified of him, God and all His Majesty in all His Holiness. And all his love and grace and mercy and compassion, all attributes of God. And blindly, perfectly with the cross. I want to see what God is. Infinite love for my soul and his absolute importance of sin because. Only one place that I can recommend some thoughts. Across and. Now God there was glorified as to the whole question of human evil. The whole question is said and then he. Then he goes on to say and if. God be glorified in him and He. He was God shall also glorify you in Indian. In resurrection, raising and. His own right hand and says straightway glorifying him. He didn't wait he was glorified immediately so the Lord Jesus having at the beginning of this chapter having.

Laid aside the town of the. And supper lay aside his garments. You take it at the town, good for himself. Build himself and pour water duration, and take it. Put the towel and wipe their feet. Symbolical of the act of what he's doing now as the glorified one on high here he. Which is the foundation of it all. Look at the thoughts and God being glorified not in verse 33 he says, yet a little while, little children, and I am wicked, you shall seek. And as I said unto the Jews, whether I go, you cannot come. So now I say to you. I'm going to leave you. And while I'm gone. There's something that must characterize those that are. Down here in the city. That's what you have in verse 34. Commandment I give unto you. That she loved one another. As I have left you that you also love one another. By this should all let know that you and my disciples will give you. Loved one to another, but a testimony that is. There is this love amongst fishes. Because they have the divine nature. Because they have eternal life, the very life of Christ. And that life loves that nature loves. What's the difference between the command? Of Moses and the commandments of Christ. I believe. The commandment of Moses. For this the old man. To do the things which he delights to do. And it's an off guard beach. The commandment of Christ is. Instructs and directs and imparts energy. To the new nature. Christ says to the new nature, love one another now you can't command. And a person to love you. That's exactly what the Lord Jesus says here. What's the meaning of it? What's the significance of it? I can't go through someone and say I want you to love me, command you to love me. It just doesn't work that way. What's the meaning then of this new commandment? The Lord Jesus encouraged to us. Eternal life. You get that in John 17, the second verse. I'll just read it. A vow is giving him power over all flour. That he should kill. Total life as many. As thou has given Him, and so from his place up high in the glory, he gives us eternal. He gives us his very own life. Nature, for He is the true God in eternal life. And he had touched that life in nature to his own down here and then. Gives us a commandment. The commandment is really the directive of that new life, he says. I command you that you love one another. That's the very fullest that. To do that's the very thing which is characteristic of the new nature. So it's a law of liberty and it. And the commandment of Christ is the directive imparting, energy inviting. No ******* to it whatsoever. Completely the opposite. Moses, which is prohibiting. The old man from doing the very things which this nature. You're saying to a man, and Moses says thou shalt not lust. You say to a man who has a nature that lusts, Thou should not be what thou art. And that, of course, is impossible for them to carry on. When Christ says love one another, he's saying thou shalt be what thou art because he's directed the new one. Well, a new commandment I give. One another he gives us is very much. Nature, eternal life. That eternal life that was with the Father and was manifested unto us, and had lived out in perfection in that man down here he is now born. Now I see that eternal life in the pushing of the sun glorified it. Then at the right hand of God, and he has given me and given to each of us who believe. It is very light in nature and now he comes with the direction. Activity of the nature one has said God in the essence of his being with. Is light all of the activity

of his name? Is love and sometimes we sing? Is every act pure blessing? Is his attack and selling life? And how blessedly true that is. That the activity of the.

Already temporalized, the behalf of Christ is to love one another, and so he says this is how the world will know and believe that. I decided if you have love one to another and this is what ought to. The Christian company. His absence. So in verse 33 he tells them that he's good. All the way. And he said I'm not going to be working much longer, but while I'm here, this is what is to characterize you. And I'm not asking anything that's impossible because I'm going to give you my very own life in nature. And now here is that which were directed at A. It might be an activity amongst you. And we should only know if you're my disciples, if you have loved one to another. Those words because the Lord had said that he was going away and noticing the word next verse Peter said after him, Lord give him. Maloney said. I'm going away and all that killed Peter. Sold with grief, it is going to lose that blessed one in their midst. What are you going with? Where are you going? The Lord Jesus says, Whether I go Thou fence not fallen now that thou shalt follow me afterwards Peter said unto him, Lord, why can I follow thee now I lay down my life, that I say. Let's go on into the next chapter and move along. In the next chapter, the Lord Jesus says, let not your heart be troubled. We believe in God. What's the significance of those words? We believe in God whom we have not seen. We believe in one. That is faith. The exercise of faith is is laying hold of that which we have not seen with our eyes. That's faith. And so he says, you believe in God, believe also in me. I'm leaving you. I'm going to take up a position in the glory, and you're going to have me as an object of faith just as much as. You can touch me. And you're safe. God will be just as it is in me. Believe in God, believe also in here many unfolds to let it all together. Now place yourselves in the in the. Position of these Jewish disciples was. Up to these chapters have been all from the establishment of an earthly Kingdom in power and glory. So much so will those thoughts ingrained in the Jewish mind that it acts wrong. After all the instruction of these chapters where he seeks to make their thoughts heavenly. And to to bring them into the realization that he wasn't going to establish the Kingdom. Power here and exciting is going on high to them. All together you are one of those things, a heavenly order of things. You're going to become the head of a new creation. It is going to bring us into association with himself there, washing our feet so that we might have part with him there. As the end of a new creation and he says down here, what's the characterize you is love. We're going to have the same nature in life. As myself. As I walk down here. And to be the expression in my absence. Black nature and love. Love 129 Well we know as we look around and we can't handle these words without. Without. That those who call themselves. To do and to express. What the Lord Jesus said, but in the 14th chapter. We have something else, he says in my father's house or many Manchester. You remember that when he drove out the. Changes of money in the temple and he made a storage of clothes and he drove them out and he said make that my father's house, a House of merchandise. They're the temple on earth that caused his father's house. But here it has an entirely different. Heavenly Quotes. He says in my father's house, he's talking about that body's house in the glory, not the one on earth now, not the temple on earth. The bottom saw sometime are many branches. If it were not so I would have told you. I told to prepare a place for you to be. Wonderful truth, he says. I'm not going to establish the Kingdom and power here. Going there to prepare. Place for you there in the Lord. Now here with you and. Aspirations and hopes. This would qualify your earrings as a strange sound is lifting their game. Heavenly. Roll up there into a father's house outside to prepare a place for you. And then he comes out with another tree. He says if I go and prepare a place for you, I will come again.

And received him unto myself. Where I am, there you may be also. That's just the opposite of what you get in X1 where it says when they saw the Lord Jesus going up to heaven, he left from the Mount of Olives what he meant again when he always stands, he gazing up into. Having the same Jesus which is taken up from you into heaven, shall so common light man as you have seen him go into heaven. That is, He would come right back to this earth and establish the Kingdom in power and glory. But here he doesn't. That way, he said. I'm going up there. And they're prepared to replace on high and then coming back to receive you to myself. Just the opposite. I'm not coming back to establish the Kingdom on Earth. But I'm going to receive you to that, to those puts of light above in heaven. And so in John 13 he prepares us for the place, and in John 14 he prepares the place for us. And he promises that having prepared that place, having ended the glory as a man, he's going to return to fetch us, to take us home to our proper place. Christianity is heavenly. It's the. Hopefully, and this is what he's doing in these chapters. Lifting our gains the gates of these two. Cycles for both the hopes to heavenly. If I go prepare a place for you, I will come again and receive you unto myself. Where I am, there you may be also, and whether I go, you know, in the way you know. Well, they really didn't understand that. In Acts 1. After all these instructions, the Lord Jesus appears to them as the wizard man. They say, would thou at this time restore again the Kingdom to Israel? They still have, Oakley hopes. They're still looking for an earthquake. And even after all this instruction, of course, Acts One comes before the descent of the Spirit and the day of Holy Cross. Who will be willing to allow these truths? But you could see how the all that the Lord was teaching them in these chapters of God. They heard the words they. Everything to them in the power of the spirit and as we look out over the pushing them today, you'll see even those who find the spirit of. The true nature and characteristic of. That it is not an ordinal things to be found. Or to set the world straight, set the world right, but rather heavenly over the things headed up by the wisdom, glorified man on time. Thomas said. We don't know where we're going. Remember lovely scorpions? Faster than I am the world. Well. A little farther in this chapter. Models how is his foot if you love me, he. My commandments model 2 Principles of a divine nature. The one is love. The new nature loves. Level was the new nature of the. Principle of obedience. And love I would characterize as the new man if you were. Love me, keep my commandments, welcome obedience. Notice in the 15th chapter. What you keep my commandments? You should abide in my love. Even if I respect my father's commandments. And abide in this. Chapter 1415 says if you love me, keep my commandments. Chapter 15 says If you keep my commandments, you should abide in my love. Love produces obedience, and when we walk in obedience, we divide. In his life we're reciprocal and they go together, and you can't have one without the other. Can't really love in the power of activity the new nature. By the Spirit of God, you can't live in love and be walking in a path of disobedience. That is not love. Principle of love. 16 and chapter 14 and I will pray the Father and he shall give you another comfortable. You told him that he was going to. We think this over and over again in these chapters and it saddened their heads.

Now here he adds another tool. Both themselves and growing up on that. The significant acts of defeat, rushing symbol of what he's now doing, and the glorified man in heaven washing our feet that reminds that fellowship with himself. Of the glorified one in heaven. And let me tell us in chapter 14 that He's prepared us a place. And he said, I'm coming back to receive you to myself, to bring you to the place I prepare, and I'll come back to set up the Kingdom here. Both of bringing you to your own bed. And he's lifting our dreams heavenly. What he now comes from, I'm not going to leave you alone. And let me give you another subject. In my absence, while we're here, I'm going to give you. Everything you need. Representative here in the city in my objection and so he said, I will pray the Father and we shall give you another comfortable, but he may abide with you forever. The school was given. Overtime I could say. Time to time. To plasma to sleep. And then he was withdrawn from the. Forever. But here and so I will give you another country. You have that same truth in town. I'll just turn back to a round 3. Verse 34. Says for even Rob had sent. Speaketh the words of God, for God giveth not restored by measure unto him. In the Old Testament the Spirit was given. Came upon certain rounds and they spoke and then he was withdrawn. Somebody. But what characterizes

Christianity that characterized the Lord Jesus as his pathway down here is that the Spirit of God was not given him. My measure. Power. And those. For black people thought the score financial are too important have been habitable. But leave it out for. Google not the spirit by measure. That's what the Christianity. Of God has been given in. Power and he will never, maybe never, be taken from us. We cannot see him away. Is not indwelling us because of any of our faithfulness. He's indwelling us because of the work of Christ, because there's a man in the glory and from that place in glory. Never hope before. The spirit of Truth. In the world cannot be seen because it. The Spirit of God would dwell in them. In contrast with the Lord Jesus just being there for a short time and then going back to the problem. The Lord Jesus when he was here below. Was there for a short time. And when he was not in one, but he was among them, here now we have what is characteristic. Of the Christian testimony. With you and shall be in you. I will not give you comfortable. I will come to you, which is now pulled by the. About Jesus comes. The level of the trap door he says in those 26, but the comforter which is the Holy Ghost, when the Father will send in 9-8. He shall teach you all things. And bring all things to your remembrance. What's the weather I have set up to do? In this verse. All the trees of the Lord Jesus have presented to them. He would bring them back to their remembrance. What will be brought back to our remembrance? There's another verse, I believe it's in the 16th chapter, where he tells them that he will bring them into press food. In chapter 16.

Well, spoke to him, he says I did. When he, the spirit of truth is found, He will guide you into all. Even inside whatsoever actually. And we will phone you from this department. Lord Chapter 14, He says he will bring all things to remember. Whatsoever I have said unto you and run in chapter 16, he goes beyond that. And says we will bring them into. Donald leaves. For things to be made at the cross. Peace I leave with you. And while you were in this city? In the 15th chapter. And South of the turbine. And my father is the most good man. He says in verse 7, If you abide in me. When my words abide in you, abiding in formless communion, His words abiding in us is indeed. Independence of God, he says. He said. Ask what you want, and it shall be right unto you. You're almost like Father glorified, but you bear much fruit so. What is the word? This way is the reproduction. In the life of a Christian and the life of Christ. Many times it's applied to women's souls. I don't think that's the problem. I think the thought in food thing is. Was the reproduction of the life Christmas in our lives? And he goes, I have to say, if you keep my commandments verse 10. We should abide in my love even as I affect my Father's commandments. And a vine and dislike these people. I've spoken unto you, but my joy might remain in you. And that will draw my control. And again we keep. This is my commandment that you love one another. As I have loved you. Verse 16 says you have not chosen me. But I have chosen you and ordained you. But you should burn. And that your privacy should be made. The is to see Christ in prison to seek the price in our lives That's burying the and he says here is my father glorified that you. The. He says here it is my father glorified that she. Very much proof this life tells you that you should. And that's your food should be made. Again, it says in verse 17, these things I command you that she loved one another. Can't speak there. Is walking in love down here? Lord always seeks the blessing of the child. Love is the very painful places. That light down here in the sea. What's going to be the attitude of the world towards us? Are we going to be affected by the world? It was in the next verse. You know that he sees it me. But because you are not of the world. But I have chosen you over the world, therefore the world people. However, the world's system, this world was the head of the nations for a long. And Jehovah, the name of the true God, was to be made known through that nation, and she was a part of all the other men. As soon as the. Remember the word that I said unto you. Servant is not greater than his.

They have kept my saying they will keep yours also if we had an invention. Of this world, if we have a religion of this world, we will not. But we belong. Rejected Christ, who belonged to love, whom the world will not have. And he goes on to explain it. He says that all these things will they do unto you. Comments spoken unto them they had not that said, but now they have no quote for their sin. You what? Hated me, my father. That defines our place. The emotion that the Lord Jesus has. He finds our place perfect. This one rejected it. Will have financial success. Will have all your problems. That's not at all what prescriptions teach. In fact, when one comes to the Lord Jesus, sometimes his troubles be dear. Because the world completes Christ. And if you are true, witness. If we really manifest the life of Christ, which is. Now they both seemed and hated both me and my father. And so he put words. These kids disciples. Fellowship with himself on earth, he tells them that I'm going to prepare you for. Love one another. And their fruit. Down here in the scene. I've been rejected. You're going to meet with the patriot, the opposition, the persecution. What's 25 but this coming to pass? But the word might be fulfilled what was written in their law. They hated me without. He should testify with me, and he also shall bear witness. Because you have been with me. Come to the beginning. The 16th chapter, he continues. Instruction, he says these things have. This was strange to their ears because they were looking for a Messiah who would subdue all and. And set up the Kingdom of power and glory in this world. And say everything right. The Lord I was preparing them for the acceptance of laws. He says this is not going to be seen in my. Answers were righteousness. Rather, righteousness will settle. And that's what characterizes the present day. What characterizes today is that righteousness suffers. Characterizes the internal scope. Is what? Well, that's what we're headed for, but right now we don't expect. I was talking to a brother and he became. Somewhat angry at the Soviet justices that he. Relating to me that were happening in this world and we feel that everyone. The greatest injustice. The greatest crime? Was committed over 1900 years ago. So they nailed the Lord Lord to that cross. And they say crucify him.

In the 3rd chapter he says and this is at the end. Someone might say well. What the Lord said here was true for the holy. Christians, but once the world got the taste of Christianity. And learn how good it was. It would be converted and changed. Not so, Second Timothy is instruction for the last days, and there are the days in which we live in. Sat upon the Son of God, and made it to that cross. And so he says, what time cometh, that whosoever killeth you will pick them due. Ground service, these things will they do unto you because. They have not known the father of me, but these things have I told you that when the time shall come, you may remember that I told you of them. These things I said not have to do at the beginning because I was with you, but now I go my way. To him looks at me, and none of you asketh me with the lowest thou. And over and over again. Go on. Raising the understanding from huge hopes to heavenly hopes with the Christian. He says, But because I have said these things unto you, sorrow have pulled your heart. We can understand that sorrow. Just imagine. Saw the compassion that he had for the multitude. And now he says I'm leaving. The head level winged it was still missing the blood. Given to indwell them and to remain with them. To empower them to look for him. He said to dwell with you and he's going to die. Will never be taken from. He's going to dwell with you, and he's going. What the Spirit would. By his presence when he was here. So if I go not away but. This year as the constituted of. The Christian testimony and this is what characterizes Christianity, the Spirit of God in dwelling us. Well, he said. Well, he was cut. He will improve the world of sin. The new translation. To the world and sin and righteousness, and of judgment, three things. That is the very presence in this world of the Spirit of God is a demonstration. Foods sin. Righteousness and judgment. Presence in this world. It's not so much what he's doing when here, but the fact that he is here. Is a demonstration of the sin of the world in rejecting. Of the righteousness of God, and exalting him to his own right and in heaven, and of the judgment which is about to fall on this godless world, you can. Prince of this world. The presence, hearing of the Spirit of God. The Spirit. On the cross and crucified him. And so the presence of this word Spirit of God. The cross. And so the presence of the Spirit of God is a demonstration of the sin of the world and. Rejected price because they believe not on me. And of righteousness. Because I go to my Father, and you see me no more lovely God, and say that work that his Son did on the cross.

So it's a demonstration of the righteousness of God's righteous answer to the work of Christ. We write in John 14 that was the Son of man. Glorifying God is God. Glorified as nowhere else. Of the crops. And so God has answered that word, and rose, and exalted his Son. The display of his righteousness and so forth. Man's wickedness. In rejecting Christ, God's righteousness is demonstrated by the Spirit being here in the resulting Christ to his right hand, and the last thing he says of judgment for celebrity. Man did what he did. As led by sin. And I'm sure that these truths that. I went to get it tonight and that knew that you know them well, but I find it so refreshing to just trace the development. Who indwells and to demonstrate his very presence here. The world sin to reject Christ, righteousness of God and exalted, and the fact that this is a judge scene. God is not seeking to improve this world. In John 17, the Lord Jesus says, I pray not for the world, I pray for the. Trying to improve the world, getting involved in the politics of the world, getting involved in the social reforms of the world, getting involved in all these things to change the course of this world system, they're all together missing. That's not really good. We're here to bear fruit. We're here to manifest. Love one another and in that love to display what God is to a world that won't have it. And then to win, of course as many as we can, but that's that's a sovereign work. But if we added into the truth. It starts from much activity in in areas where many have spent much of their time trying to get involved. This is a common expression today. Well, and it's going to try to improve a scene which is under the judgment of God. This sentence has been pronounced. This is not a scene on file. It was on file for 4000 years, but the. Cross ended the history. And his relation to the world he did. If we understand this, and I'm sure I represent anything rude to me, but. We would be kept from expecting the world's improvement. And getting involved in areas and activities that. Oh 14 when I close when he is, but then however when he, albeit when he was scared of truth, is fine. He will guide you through all truth. We shall not speak and find himself she.

Budget. Or is it an excitement? Is it an emotional frenzy? It passes like that. And the Spirit of God never draws attention to Himself. The Spirit of God never draws attention to Himself. Always brought the hot out to Christ. He's here in the capacity of his servant. And there were so many movements where they talk about the work of the Spirit within them. They're occupied even with the work of the Spirit again. Each shall glorify me, and the Doctor praise. But they talk about the wonderful meeting we had last night, how we got happy and how we enjoyed long amongst ourselves. And it's all about themselves, it's all about some emotion and feeling that they had. That the Spirit of God doesn't testify. And the mark of the spiritual man. One who never talks about himself. Jesus Christ and let us never make a mistake. This is my beloved son, here, here. And when the cloud lifted, they found no thing. Whom have we learned but thee? Soul Boost to satisfy. A grassless spring. The wall is free. All of those things are dry 150.

Conference: 1993, What Is Christianity?

Address—C. Hendricks

I'd like to ask the question tonight and we'd like to look into the word to seek the answer to this question. The question is, what is Christianity? One of the comments I'd like to make in connection with that question is. Most of what we see. In Christendom. Is not true Christianity. Most of it is. A mixture of Christian truth and man's opinions and man's order and man's way of things. So we really have to get the answer to that question. From this book it has the answer. Let's turn to John chapter. 12. John, Chapter 12. Verse 23. And Jesus answered them, saying, the hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die. It abideth alone. But if it die, it bringeth forth much fruit. Now here the Lord Jesus is Speaking of his death. And he speaks of himself as that corn of wheat. Falling into the ground and dying, and then there would be much fruit as the result of that. He says. If it doesn't fall into the ground and die, it abideth alone. And he would not go back to heaven alone. He would have us. That he could take back with him. And so he came. Not only for God's glory, which was the paramount in principle thing, but also to save you and me and to bring us into. A new order of things that had never existed prior to this time of his death and resurrection. Verse 27. The Lord looks. At the cross. Which was absolutely essential in order to accomplish. This. New order of blessing that he was going to introduce. And as he looks at it, he says, now is my soul troubled? And what shall I say? And then as he. Anticipates the awful hour. That lay before him, he cries out. Father, save me from this hour. But immediately he follows that with But for this cause came I unto this hour we sometimes sing the hymn He came to die. That he's the only man that was ever here in this scene. Over whom? Death had no claim. No claim. He did not have to die. He was not a Sinner. The wages of sin is death. We die because we are sinners. He didn't have to die, but he came to die. His death was voluntary on his part. Man did not take his life from him. He didn't die as just a martyr. It's true. In the acts, Peter charges the Jews with murdering him. Because that was the intent of their heart. But actually, if we want to be very accurate. No one took his life from him. He laid it down voluntarily as a sacrifice for our sins. Repeatedly they tried to take him. In Luke 4, they took him to the top of the hill to throw him down. And he, walking through the midst of them, went his way. In John 8, after he had declared his deity before Abraham was I am. They took up stones to cast at him, and he, passing through the midst of them, went his way. In John 18 when they came to take him. He said, Whom seek ye, They said Jesus of Nazareth. And he said I am. I am. And they all fell backward to the ground. None could touch him. Until his hour had come. I recently reread Mr. Bellitz, The Son of God, The Moral Glory Also and The Son of God and enjoyed so much.

His comments on the Ark when the Philistines captured the Ark. They took it from city to city to city, and every place they took the ark of God. There was judgment upon the Philistines, judgment upon the Philistines. And he makes this comment. He says, why didn't they just smash it? It was just a box. Something like this right here. It was just a box made of wood overlaid with gold. Why didn't they smash it? And his answer came back. They couldn't. They couldn't touch it. Because of what it represented, the person of Christ. And so man could not touch him until he allowed them to. He was. Invincible He was the eternal Son of God. Well, he gave up his life. He says for this cause came I. Unto this world under this hour, Father, glorify thy name. Verse 28 There came, then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it said that it thundered. Others said an Angel spoke to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world. Now shall the Prince of this world be cast out. And I. If I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. He was going to die. The ignominious death, shameful death of crucifixion, lifted up between heaven and earth on a cross on a Roman jibbit. And he says now is the judgment of this world. Up to that point, the world was on trial. He had taken a segment of humanity God had, and he had given them the law, the nation of Israel. That perfect moral code, that law which is holy and justice and good. No fault in the law, nothing wrong with it. The fault is in this heart. The heart that will not. Do what God commands. The trouble with the laws that addressed itself to a nature which was bound and determined to have its own way. And so it would not submit to the righteous demands of God. Oh man is guilty. The Lord says in John 7, did not Moses give you the law, and none of you? Keepeth the law. But there was a further test. He himself, the Son. Came and when they saw

him they said this is the air. Let us kill him and seize upon the inheritance. And they killed him. They recognized who he was. They had killed the ones he had sent prior, mistreated them, and then they said this is the air. Let us kill him and seize upon his inheritance. Not just the law, not just God's righteous requirement for man, but God come here as a man in goodness. In love, in mercy, in grace, and in truth. And man could not stand the light which shone with such luster as to expose the treachery and the wickedness of his sinful heart. And so he put that light out. He cast him out of the vineyard. He crucified him. And that was the end of the world. As far as trial was concerned, now is the judgment of this world. God had tried man in every possible. Set of conditions. He himself even had come. Had become a man, a perfect servant. He could say to these very Jews that wanted his life's blood, Which of you convinceth me of sin? The Sinless 1. I remember when I started work at Sure Brothers, the company. I was there about 30 years, and I remember the vice president giving a little speech to the new employees that were hired that week. And I remember the comment that he made. He made a comment about a perfect man.

And he said none of us would like a perfect man. And I nodded my head Yes, that's right. They didn't like him, they could not stand him because his life condemned. Their lives. Now is the judgment of this world. Now shall the Prince of this world be cast out? That's the first thing we have to apprehend. When we want to answer the the question is what is Christianity? Christianity is not another religion for this world. Judaism was. It was a religion for this world and it was given to the nation of Israel to see if there was any good in man. Of course, God knew from the beginning that there wasn't, but man didn't know it and so he had to to experience it himself. He had to go through it if God hadn't given. Man, the law, he could always have said, well, you never gave me a chance. You never told me what your requirements were. You never told me how you wanted me to live, so how can you blame me? No, that man can't say that. Because God has given him the perfect moral code and he's failed in everyone, every single one of those commandments. So the curse of a broken law rests upon him, the nation that has rejected. Christ. And broken the law. So the world is under judgment, not just the Jew, but all the world. Over the cross it was written the Lord's sentence. What he was nailed there for this is Jesus, the King of the Jews. And it was in three languages, Hebrew, the religious world. Greek, the cultural world. Latin. The political world. The whole world is guilty before God. Man is no longer on trial. What we learn in the epistles is that the cross is the crucifixion of the first man. Here it's the judgment of this world. And it's well for us as Christians to remember we are going through a judged scene, a scene which is under the sentence of condemnation and death. If you could pass by a house and there's a sign on the front and says condemned. You would think a man a fool if he hired a carpenters and painters to paint that house up and to fix it up. Because condemned means that its structure is unsound and is going to be torn down. And that's this world. The sad thing is that we see Christians on every hand round about us, I mean true believers that are engaged in activities trying to pick to fix up this world. To make it a better place to live in, to correct its ills, to raise protests and and all kinds of things to. Stem the tide of increasing evil. Is that why we're here? Is that true Christianity? That's what's being presented out there. I remember when I was at the Regina conference, a brother came to me and he said there are so many sincere, really sincere Christians that feel it is our responsibility to. Protest against abortion and. ********** and homosexuality, all these awful evils that are being practiced today in the world, and they are that. There's no question that they're evil. There's no question that the Christian ought to take a strong stand against those things, but how is that stand to be expressed? Are we to join hands with the ungodly? To suppress the evil of this world. And until Christ comes. That's exactly what has to be done. No, we're a people that have been called out of this world. We're not here to set it right. He will do that when he returns. And justice about all of the leaders in Christendom today are promoting that idea that we ought to set this world right. It seems like we are shirking our responsibility when we don't do that.

Why are we here if that isn't the case? Well, if Christianity was a worldly religion like Judaism was. And we were here to correct things here to fix up that condemned House. To paint it to. Hire carpenters to fix up the some of the walls that need bending. When the foundation. And the structure is rotten to the core. No, we can't change that. What man needs is a new heart. And we're here to witness to man's lost condition. Not to join hands with the ungodly in their endeavors to. To make this a better place to live in. This is a judge seen through which we're passing, and I was thinking of these verses in connection with an answer to the question, What do you tell those that are true Christians that have that kind of an outlook on things? Well, the first thing that we have to learn is that we're going through a judged scene. And the one who has been sent away from this scene is our Lord Jesus, and they sent him away with a cry. We will not have this man to reign over us. For the Christian to join hands with the world in trying to improve it or to rid it of some of its many ills and evils, is to say that that can be accomplished without Christ. And it can't. He will be the one that accomplishes the renewing of this scene. Let's turn over to Chapter 14. In chapter 14 we have. In these chapters 13 through 16, we have the ministry that the Lord Jesus gave beginning in the Upper Room, often called the Upper Room ministry, which sets before us an altogether different line of ministry than we have it in the synoptic Gospels. It's it's Christianity in principle, before the thing was established, in fact. And it's told us by the one who was to become the head of that new creation, which he became in resurrection. In verse 15 he says, If ye love me, keep my commandments. Love to Christ during his absence will show itself in obedience to Him to what he has told us, keeping his commandments. His commandments are the expression of his will to us. And he's told us many things that he would have us to do. And he says, if you love me, keep my commandments. And then he goes on to say, and I will pray the Father. And he shall give you another comforter. He was a comforter. He was a comforter amongst them when he was with them. But now he's going to take his leave. He's going back to the Father, and he's going to leave them alone. No, not alone. He's going to send them another comforter in His absence that He may abide with you forever. The Lord Jesus was not going to abide with them. He was going to leave them. He was only here for a very short time, 33 1/2 years, 3 1/2 years in public ministry. And then he was going back to the father, and when he told them of this, they were very sorry. They were sad in heart, they loved him. They did not want to lose him. But it was necessary. And he says this other comforter, in contrast with my abiding with you only for a very short period of time, he will abide with you forever. We will never lose the presence of the this other comforter, even the spirit of truth. Whom the world cannot receive because it seeth him not, neither knoweth him. This world knows nothing of the Spirit of God and His sphere of activity and what He is doing in this present day of grace. It does not see Him, It does not know Him. But ye know him. For He dwelleth with you, in contrast with the Lord's being dwelling with them only for a short time. He dwelleth with you. And he shall be in you. The Spirit of God taking up his residency in the Christian. Claiming our very bodies for him.

We get that truth in Romans 8. And there's so many wonderful truths that flow out. From the abiding permanent presence of the Holy Spirit. It is this truth which characterizes Christianity. We're living in the day of the Spirit, the day when the Spirit of God has been given not. In a measure, as it was in the Old Testament, the Lord says in John three that He giveth not the Spirit by measure unto Him. And those last two words in that verse unto him are in italics, which means that the translators have supplied those words. And that's certainly true. He didn't give the Spirit by measure unto his beloved Son, when he gave him the Spirit of God at the Jordan. He came down upon him as a dove, and it abode upon him. And the one who said to John that. The one that He was to witness to, he says Upon him whom ye see the Spirit descending and abiding upon him, the same as he which. Baptizeth with the Holy Ghost. And then John says I saw and bear record that this is the Son of

God. The Son of God. The one who received the Spirit. And the one who baptizes with the Holy Spirit. That's the truth that is not understood today. And it's it's that which formed the Christian company. Took place once. Never to be repeated on the day of Pentecost. The baptism of the Holy Spirit and everyone that believes the gospel receives the gift of the Holy Spirit and is brought by that reception into the baptized body. And he also. I'm getting a little ahead of myself, but I'm going to make these comments. He also inhabits the house. He inhabits the Saints collectively and individually. Every blessing that the Christian has in this present day is bound up with the Spirit of God. He is the one that unites us to the man in the glory. He is the one that makes us heavenly because He links us with a heavenly man. He is the one that makes our bodies the temple. Of the Holy Spirit. A powerful motive for holiness. He is the one who characterizes the life. That we have in Christ the law of the Spirit of life. In Christ, Jesus has set me free from the law of sin and of death. He is the one that gives deliverance from the power of the flesh, enabling the Christian to fulfill the righteous requirement of the Law, that which we could never do. When under law is now fulfilled in the Christian, who walks not after the flesh, but after the Spirit. I'm making these comments based upon Romans 8. But let's go back here to John 14. I will pray the Father verse 16 and he shall give you another comforter, that he may abide with you forever. Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him. For He dwelleth with you and shall be in you. I will not leave you comfortless, I will come. To you, and I think that is true today by the Spirit He has sent us. He comes to us in the person of the Holy Spirit, whom He sends from His place in glory. Yet a little while in the world seeth me no more. But ye see me, because I live, ye shall live also. He lives in that resurrection life. Which is a life beyond sin, beyond the curse of the law, beyond the ******* of the law, beyond this world. It's a life in resurrection. And because he lives, he says, ye shall live also, and we live of that same. Resurrection Life. At that day, the day of Christianity, that's what he's talking about. Ye shall know.

That I am in my Father. We know that He is in the presence of His Father right now, tonight. He's been there for nearly 2000 years. He has ascended and sat down at the right hand of God, sat on the Father's throne, and he's there in the Father's presence. Father has said to him, Sit down at my right hand until I make thine enemies the footstool of thy feet. At that day He shall know that I am in my Father. He is in the presence of the Father, a man. In the glory, the very man that hung on that cross. The last time the world saw him was a dead man hanging on the cross. His own took him down. His own. Handle that body, that precious body, and they placed it in the tomb, that new tomb which wherein never man had had lain before. And. In resurrection. In resurrection, that body rose from the dead, and he said to his. To his own. In Luke 24. Handle me. And see, for a spirit hath not flesh and bones. As you see me have. He had shed his blood. Atoning death was accomplished. God was glorified. And now as the risen man. He says a spirit hath not flesh and bones, as you see me have. Flesh and bones, Luke 24. Connect that with Ephesians 5. We are members of his body. Of his flesh. And of his bones. That is, we are connected with him, united to him in. Resurrection life in resurrection conditions, not before. Not as he was down here before the cross, but after he died, rose again, and ascended to the right hand of God. Christianity begins Acts one. It says they watched him go up into heaven, and a cloud received him out of their sight. Christianity begins on the other side of the cloud. A man in the glory. Sins atone for all put away by the work that he accomplished on the cross. And now there's a man in heaven. That blessed man, the head of a new creation, and you and I in Christ have been made new creatures, a part of that new creation, and brought into it by the power of the Holy Spirit. At that day ye shall know. That I am in my father. There he is in the presence of the father. First essential truth. Man had to be in the glory. And ye in me, that's Ephesians. We are in Christ before God. In Christ's place before God, ye and me. And I in you, that's Colossian truth, Christ in you, the hope of glory. So here you have in one verse. Christianity, Christ in glory, He's in the presence of the Father. We are in Him there, and He is in us here. And that's developed in Ephesians and Colossians, but we have it here. In one verse before it actually as a fact was accomplished. Chapter Well, let's turn, let's read on to verse 26. I want to read verse 25. He says these things. Have I spoken unto you, being yet present with you. But the comforter now was necessary to tell them of these things, because he was going to leave them. And now he. Tells them of what would take place in his absence but the Comforter, which is the Holy Ghost, whom the Father will send in my name. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. So He is our Teacher, and He gives us to recall what He. He says this of His disciples that were accompanying him when He was here. They would recall everything that he had said. And so we have the Gospels, and what the Spirit of God saw fit to give them in recall is what we have in the four Gospels.

Now in chapter 15. Verse 17 He says these things. I command you that you love one another. That's the the last verse of that section which speaks of fruit bearing and I'm not going to go into that, but what is to characterize the Christian community is that we love one another. We love one another. And then he says verse 18, if the world hates you. Ye know that it hated me before it hated you. In our countries. United States and Canada. In our countries, we we have a hard time, we Christians have a hard time realizing the true character of Christianity and the true character of this world because we've. And put him to death. My blessed man. Impossible for man to have committed a greater crime and he has never repented of that crime. The world is still guilty before God. It is still under the judgment of God. God isn't looking for fruit from the first man that has been condemned. And now he's calling out of this scene a people for his name to be a witness for him to unite them to himself in the glory. Let's go on chapter 16. These things have I spoken unto you, that you should not be offended. They shall put you out of the synagogue. Ye the time cometh that whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father nor Me. But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you while He was with them, and a distance from His leaving. He didn't have to tell them of these things, because He took care of their every need. But now he's going to wait going away. But now I go my way to him that sent me. And none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth. It is expedient, it is necessary, it is essential. For you that I go away. For if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. We have a far higher blessing. In Christianity, then, the disciples had that accompanied with the Lord Jesus when he was here on earth. He was their Messiah. Jewish Messiah among the Jews, and he had come to present himself. And they went forth to proclaim that the Kingdom of heaven is at hand. It was at hand, it was, it would have been set up in power had they received him. But they rejected him. Now he's in rejection and we are identified with the rejected Christ. Let's never forget it. And let's not think that we are here to. Make a name for ourselves in the world that has cast him out. That's really a shame. Should we aspire after that kind of thing? Should we aspire after being great? In a world such as we're passing through a judged world. A world which is. Guilty. Of the crucifixion of the Son of God. The very presence in this world of the Spirit of God is a witness of that truth. Let's read on. We'll see it. It is expedient for you that I go away, for if I go not away, the comforter will not come unto you. But if I depart, I will send him unto you. Now in the 14th chapter we learned 2 grand truths about the coming of the Holy Spirit. He says He dwelleth with you in contrast to the Lords leaving, and he shall be in you. Never to be taken from you. Will have the Spirit of God as the power of worship and communion forever. When we have our glorified bodies. Will have the Spirit of God to occupy us with himself. But now we have the coming of the Holy Spirit presented in three distinct ways. Notice what it says verse 8 when he has come.

He will reprove the world of sin, and of righteousness and of judgment. Now I want to reread that verse as it is in Mr. Darby's translation. When he has come, he will bring demonstration to the world of sin and of righteousness and of judgment, three things that his very presence here demonstrates. It's not so much what he does when here, it's not so much his activity, but his very presence here is a demonstration of three things Sin. Righteousness and judgment. What do those three things really mean? He goes on to say verse 9 of sin. Because they believe not on me. The presence of the Spirit of God in this world demonstrates the unbelief of man in rejecting the sent one of God. So the Spirit of God here is a demonstration of the world's guilt in rejecting Christ. Of righteousness, because I go to my Father, and ye see me no more. The righteousness of God has taken that blessed one, raised him from the dead. Exalted him to his own right hand, Set him at the highest place in glory. Given him that place. Given him a name which is above every name. Of righteousness, because I go to my Father, and you see me no more. The sin of man has set him on the cross and rejected him. They would not believe the righteousness of God exalted him to the highest place in heaven. And then he says of judgment. Because the Prince of this world is judged, we already saw in Chapter 12 now is the judgment of this world. This world system is under judgment and its Prince. Is judged Satan the God and Prince of this world? Of judgment, because the Prince of this world is judged. This world is under the influence and the power of its Prince. And it is under judgment, and the Prince of this world is judged. The Spirit of God down here is the demonstration of these three. Truths. The sin of the world in rejecting Christ, the righteousness of God, and giving Him the highest place in glory. And the judgment of this world's leader. As well as the world itself. I have yet many things to say unto you, but you cannot bear them now. He had more to say. We don't have it all recorded in the Gospels. We have other things that He said recorded in the epistles. Howbeit, when He, the Spirit of truth is come, He will guide you into all truth. For he shall not speak of himself. But whatsoever he shall hear, that shall he speak. And he will show you things to come. Brother asked me just recently. It seems more and more Christians are. Singing hymns to the Holy Spirit and praying to the Holy Spirit and worshiping the Holy Spirit. And the question was. What's wrong with that since he is a divine person? Well that's true, He is a divine person, but the only way I can answer that question is. The way the Word of God presents it is the Spirit of God does not draw attention to himself. He is here to glorify Christ. We are the Circumcision Philippians 3 who worship by the Spirit of God and rejoice in Christ Jesus and have no confidence in the flesh. John, Chapter 4. The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth. Now it's true that when we worship God, God being Father, Son and Holy Spirit, we're worshiping God in, in every, every person of the Godhead. But when the persons are singled out. We worship the Father in the Spirit. We worship the Son by the Spirit. But it's never.

He doesn't draw attention to himself and that's what he says here. It says. He shall not speak of. Or from himself. We get a beautiful picture of that in the servant that Abraham sent across the desert sands to gather a bride for his son Isaac. And he presented all the things that would. That would speak to her heart of Isaac. And the finer the question was put to her by her kindred, Wilt thou go with this man? And that's the question that we put to everyone when we preach the gospel. Wilt thou go with this man? Receive him. Will you? Agree to spend eternity with him. And she said I will go. And all the way back. Those 400 miles across the desert. That servant was telling Rebecca about Isaac. Not about himself. He wasn't there to witness. For himself or of himself? But he was there to speak of Isaac. And when she lifted up her eyes and saw a man coming in the fields. She said. Who is that? And he said it is my master. And then she veiled herself, alighted from the camel. And they met, and Isaac took her. Into his mother Sarah's tent and she became his wife and he loved her. The Spirit of God is here. To fill us with Christ. It's not that he is not worthy of worship. That's not the point. But it's not presented in that way. He is the power of worship. He shall glorify me. For he shall receive of mine, and shall show it unto you. All things that the Father hath her mind. Therefore said I unto you. Said I, that he shall take of mine, and shall show it unto you. A little while and ye shall not see me. And again a little while and you shall see me, because I go. To the Father. Well, there was more that he was going to say to them. And he said it in the Epistles. There's so much more on this subject, this wonderful subject. Of the Spirit of God. Let's just turn to two more passages. John 20. John 20. And Acts chapter 1 and 2, but we'll look at John 21St. John 20. Verse 19 Then the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. First thing he speaks to them is peace, the peace that He had won for them by His death on the cross. And when He had so said, He showed unto them his hands and His side. Then were the disciples glad. When they saw the Lord. Then said Jesus to them again. Peace. Be unto you. As my father had sent me, Even so send I you this time he he proclaims peace. Not for them, but that they might bear the message of peace to others. He sends them forth as the Father had sent him. He sends them with this wonderful message of peace. God has made peace by the blood of the cross. And when he had said this, he breathed on them. Or into them, and saith unto them, receive you, the Holy Ghost, literally receive Holy Spirit. It's characteristic. It's not the spirit given personally here, but rather. The Spirit of God as characterizing the risen life that we have in Christ. He breathes on them as the risen Christ, the breath of His resurrection life, which they were to receive in the power of the Holy Spirit. Now we get that truth. In Romans 8, the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. It's a wonderful thing to realize that the life that we have in Christ is a resurrection life. It's a life beyond condemnation, beyond sin, beyond the law, beyond this world. It's a risen life, a life identified with that risen and glorified man. And we have it in the power of.

And characterized by the Holy Spirit. Let's just look at Romans 8 for justice a moment before we close. In Romans 8 verse one, therefore there is therefore now no condemnation. To them which are in Christ Jesus. Notice the last part of that first verse is found at the end of verse 4. That's where it properly belongs. I don't think it belongs in verse one. Verse 1 is a statement of our standing in Christ, not a question of our walk. 4 is a question of our walk. But here we have just the statement of our standing before God in Christ. And then verse 2 Says the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. Verse 9 says ye are not in the flesh. But in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. The Spirit of God is the one who marks us out as being Christians. He is the one that characterizes the new life that we have in Christ, in resurrection, and He dwells in us personally as a divine person. And he takes this out of the old state of in the flesh. And puts us into a new state called in the Spirit. Takes us out of the old standing in Adam, puts us into a new standing in Christ. So in Christ and in the Spirit go together. In Adam and in the flesh go together. We are not in the flesh. If so be that the Spirit of God dwell in you. Now that's true of all Christians, whether they're carnal or spiritual. If they have the Spirit of God dwelling in them, they're not in the flesh any longer. And that opens up a whole range of precious truth that is developed. In Romans 8. Just touch on a couple of them. Verse 5 says for they that are after the flesh. Mind the things of the flesh. Can't mind anything else. That's all he has is the flesh. But they that are after the Spirit mind the things of the spirit. There. The things of the flesh, which the flesh minds, and there are the things of the spirit which the spirit minds. Now verse 6, I'm going to reread that as Mr. Darby translates it for the mind of the flesh. Is death. But the mind of the Spirit is life and peace. Two minds. The mind of the flesh. Flesh is personified as having a mind. Everything that it delights in, everything that it wants to do, everything that it desires is death, has the stamp of death upon it. The mind of the spirit is life. And peace. Life and peace. Verse 7 Because the mind of the flesh, it's not the carnal mind, but the mind of the flesh is enmity against God. It is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. The natural man who is in the flesh, who does not have the Spirit of God, he can't please God. He's at enmity with God. Think of a Christian who

has the Spirit of God, who is in the Spirit, who minds the things of the Spirit being married. To one who is in the flesh. Who cannot please God? Terrible thought, isn't it? I don't know of any more powerful argument there is in all of scripture why you should never young person. Even go out with an unsaved person. Much less be married to one. Must be awful to be in the in the spirit yourself. Desiring the things of the Spirit and yoke to one for the rest of your days down here. With someone that is in the flesh. That. Cannot please God. Whose very nature is enmity against God.

They that are in the flesh cannot please God. Well, we're not in the flesh verse 9 again, but in the Spirit, if so be that the Spirit of God dwell in you. If any man have not the spirit of Christ, he's none of his a Christian. Is one who is dead to the world. Who has died with Christ? Whose old man is crucified with him? Who is alive in the new life of Christ, risen from the dead? Who is indwelt of the Holy Spirit? Who is united to the Spirit of God, to the Christ in glory by the Spirit of God? And who's not in the flesh any longer, but in the Spirit? Who's not any longer in Adam, but in Christ? He has a new head. He's united to him. There's so much more. He's sealed with the Spirit, He's anointed with the Spirit, He has the earnest of the Spirit, He has by the Spirit been put in Christ. Before God. Well, we've only touched tonight. These precious things. But I trust that we've had a little. Picture of what Christianity is in contrast with just being a religion for man in the flesh, which is the view that so many have of Christianity. They're just another worldly religion. It's nothing of the kind. It's a person, Christ in glory. We're united to that person. He's made living and real and vital to us by the power of the Spirit dwelling within. Giving us to rejoice in Christ and to enjoy the things that are above. If you then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God, for ye are dead, and your life is hid with Christ in God. Well, I feel we've very very imperfectly addressed that subject, but made it stir us up to look further into the scriptures ourselves. For. Precious truths.

Regina Conference: 1993, The Indwelling of God's Spirit

Address—C. Hendricks

Please turn to John 12, John's Gospel Chapter 12. Verse 23. And Jesus answered them, saying, the Son of the hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except the corn of wheat fall into the ground and die, It abideth alone, but if it dieth, bringeth forth much fruit. Verse 27. Now is my soul troubled? And what shall I say? Father, save me from this hour, but for this cause came I unto this hour. Father, glorify thy name. And came there a voice from heaven, saying, I have both glorified it, and will glorify it again. Verse 31. Now is the judgment of this world. Now shall the Prince of this world be cast out? And I, if I be lifted up from the earth, will draw all men unto me. This, he said, signifying what death he should die. Now this passage very clearly indicates that when the Lord says the hour is come. It was the hour of his death. He said this signifying what death he should die. He was to be lifted up on the cross. To give his life. And he says in connection with that death, he says now is the judgment of this world. The world is no longer on trial. It was. Prior to that 4000 years of man's history. But the cross ended the trial of man. And the world is judged. We're going through a judged scene. A scene that. Is condemned. And what God is doing in this present day of grace is not improving it, not seeking to mend it or to fix it up, but rather to call out of it at people for His name. It's so important. In order to be intelligent as to what is the Christian's responsibility down here to understand. These things. And I want to speak this afternoon on the Holy Spirit, the Spirit of God. But in order to understand we are in the dispensation of the Spirit, if you will, the axe is called the Acts of the Apostles, More properly would be called the axe of the Holy Spirit. In Luke 11, the Lord speaks of praying for the Holy Spirit. How much more shall he give the Holy Spirit to them that ask him? Well, that was when he was here on earth. Now he gives instruction. In this book. The Gospel of John instruction which applies. After his death, his resurrection and his ascension to glory. It's the only gospel that does that. It's unique and different from the other three. But John's Gospel gives us Christian truth before it was actually established as a fact in this world. And so it's very important for us. It gives us what would be characteristic. The first thing is the world is judged. So all these efforts that are being put forth by sincere and earnest Christians to fix up this poor world are a mistake. Because the world is a judge thing. If you go by a building and it has on it condemned, you would think a man quite foolish if he had hired painters and carpenters to fix it up, because it's going to be torn down, it's condensed. And that's this world. It's a condemned scene. We should understand that. Now in chapter 14. We can only touch on these things in Chapter 14, he says. In verse 12, Verily, verily, I say unto you, He that believeth on me the works that I do, shall he do also. And greater works than thee shall he do, because I go unto my Father. I speaks of going to the Father. Is going to return to the father. He came from the father and now he's going back to the father. And in his absence, he. The Holy Spirit, verse 16. And I will pray the Father and He shall give you another comforter. He had been their comforter. He had been their sustainer. He had cared for them and ministered to them and provided for all their needs. But now he was going to leave.

He was going to the Father, but he says, I will pray the Father and he shall give you another comforter. That he may abide with you forever. He wasn't going to remain with them. He was only here for a short time. But he says, I'm going to give you one that will remain with you forever. Tremendous truth. The Spirit of God will abide with us forever. All through eternity he will be the power of worship, the power of communion. Power Fellowship. Even the spirit of truth. Whom the world cannot receive. This is that judged thing, that judge system, the world, it can't receive the spirit of truth. Because it seeth him not, neither knoweth him. But you know him, for he dwelleth with you in contrast with the Lord. About to take His leave of them, and not remaining with them any longer. And He shall be in you. That was not true of the Lord. He was not in them. He was with them, but now he says the Spirit will be with you forever, but He will dwell within you. Tremendous, tremendous truth. Truths that they had never heard before. Not revealed in the Old Testament. These are things that connect with Christianity, this new thing that he was about to introduce. And the formative power? Of all that is Christian is the Spirit of God. Spirit of God. You read the book of Acts, just trace it through and read all the passages that refer to the Spirit, the Spirit, the Spirit all the way through. It's the acts of the Holy Spirit. He's called the Spirit of truth. Whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, For he dwelleth with you and shall be in you. I will not leave you comfortless. I will come to you. And he fulfills that promise by the Spirit. Verse 20, he says that that day, and we're in that day now it's the day of Christianity, ye shall know. Three things. That I am in my father. We know he's in the presence of the father. He's gone on high. And he and me, we are in Christ. And I am you. Christ is in us now. We had Ephesians before us in our readings. And Ephesians. Presents the Christian in Christ, in Christ placed before God. That's what he says here, ye and me, Colossians, presents Christ in you, the hope of glory, and I in you. So we have those two epistles embraced, you might say an embryo form here in this verse. Verse 26. Verse 25. These things have I spoken unto you, being yet present with you but the Comforter, which is the Holy Ghost, whom the Father will send in my name. He shall teach you all things and bring all things to your remembrance. Whatsoever I have said unto you. In the middle of verse 28, he says, if you love me, you would rejoice because I said, I go on to the Father.

He's about to return to the Father. That was the joy that was set before him. Because eating back in the presence of the Father. He said, Who for the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God. The joy that was set before him. So he says, if you loved me, you would rejoice because I go to my father. Now in chapter 15. Verse 18. If the world that's that judged system that we read about in Chapter 12 now is the judgment of this world if the world. Hate you. Ye know that it hated me before it hated you. If ye were of the world. So now he's talking to a company of Jewish disciples, and the Judaistic religion was of this world. But now he says you're not going to be of it. I'm going to take you out of it. And make of you a heavenly people. 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 hated you. We've been living in a false atmosphere that the countries in which we've been living are Christian.

There is no such thing in Christianity in this present day of a Christian nation. Christians are heavenly people, citizens of heaven. And the world in which we are, through which we are passing, is a judged scene. These are these are truths that we should get a real hold of so that we would know what is consistent with true Christianity in what is being promoted in Christian circles today and what is not. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will persecute you all. So they have kept my saying, they will keep yours also. And then he says at the end of the chapter verse 26. But when the comforter is come. Whom I will send unto you from the Father, even the Spirit of truth. There He is called the Spirit of Truth again. Which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because I have been with you from the beginning. Now in chapter 16. Verse 4. Well, let me read the first 3. Chapter Verse One. These things have I spoken unto you, that ye should not be offended. They should put you out of the synagogues. Yeah, the time cometh. That whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me Whither goest thou? He's trying to lift. The sights of these Jewish disciples, from earthly expectations to the realization that they're now going to be a heavenly people and their portion is going to be heavenly citizens of heaven, not of this world, and the world would hate them and persecute them even as it did him. So he says, remember the word verse 20 that I said unto you, The servant is not greater than his Lord. If they persecuted me, they will also persecute you. So on. Now in chapter 16. Verse 4 But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me. And none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. They didn't want him to go. They loved him and they were very attached to him. But he says I'm leaving. And then he says in verse 7, something very important. Nevertheless, I tell you the truth, it is expedient, it is necessary. It is absolutely essential for you that I go away. For if I go not away, the Comforter will not come unto you. So the coming of the Comforter depended on his leaving the scene. He could not send the Comforter while he was here below a Messiah on earth. He had to be rejected as such, and then go back to the Father, and then he would send the Comforter. And the coming of the Comforter would characterize and be the formative power of the Christian testimony. From the Day of Pentecost to the Rapture. We had much of that before us in our readings. The spirit forms the body. And the spirit indwells the house. And he is the one who dwells in each one of us, individually and collectively. Well. He says It is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you. And when he has come. He will reprove the world of sin. I am going to read that as it is in the new translation. He will bring demonstration to the world of sin. And of righteousness and of judgment. I believe that verse means that when he comes, his very presence here is a demonstration of 3/3 basic truths. The first is the sin of the world in rejecting Christ. Of sin because they believe not on me. Man's unbelief. Proven by the presence in this world of the Son of the Spirit of God.

Proves that the world has rejected him. The sin of the world. Of sin because they believe not on me. Of righteousness because I go to my Father and you see me no more. The world rejected him. That was the world sin. The righteousness of God exalted him to the highest seat in heaven. He's there. God in righteousness set him there. And God in righteousness has set each of us there. We have a place of acceptance before God, the very same place that He has as the glorified man. Set there by the righteousness of God. You and I have been set there too. God righteous in doing so. Because he has answered to God for all of our sins on the cross. He has opened the floodgates of God's love and grace to bestow upon us the greatest blessing ever bestowed upon any of His creatures. Far exceeding that of angels. You and I are one with Christ in glory. United to him by the coming of the Holy Spirit. In dwelt by a divine person. Who inhabits us, who dwells within our bodies, and who also dwells within us collectively? Among us, collectively. Of judgment, because the Prince of this world is judged. The presence in this world of the Holy Spirit. Is the demonstration that the world has rejected Christ? God has accepted him. And the Prince of this world, who led the world to reject him as a judge, is judged, and so is the world. The whole system of things down here is a judge thing. What folly then, for us who are heavenly people to be making? Our nest egg down here. In this world. Every mark of the world is a reproach to him that is heavenly. I have yet many things to say unto you, Verse 12. But you cannot bear them now. Howbeit, when he. The spirit of truth is come. He will guide you into all truth. Isn't that wonderful that we have the spirit of truth dwelling within us to guide us into all the truth? For ye shall not speak of himself. He doesn't draw attention to himself. He's here to glorify Christ. But whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me. For he shall receive of mine, and shall show it unto you. Just as the Lord down here glorified his Father, so now the Spirit is sent to glorify. The Lord Jesus. Now let's turn to. Can only touch these things very briefly. Acts chapter 1. Verse one. The former treatise which is the Gospel according to Luke. 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 through the Holy Ghost, the day in which he was taken up. That's his ascension. Not his resurrection, but his ascension, the day in which he was taken up. After that he threw. The Holy Ghost had given commandment under the Apostles whom he had chosen. To whom also he showed himself alive after his passion, his sufferings. By many infallible proofs. Being seen of them 40 days. And Speaking of the things pertaining to the Kingdom of God. He was a risen man on earth for 40 days after his resurrection. And then he ascended. He was taken up. And ten days later, completing the 50. Was Day of Pentecost 50 days after his resurrection, 40 days on earth? 10 days in heaven, and then he sent down the Holy Spirit. And he says to them, verse 4 again, 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 sayeth he have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. Verse 8 But ye shall receive power. After that the Holy Ghost is come upon you. Then you shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

The Holy Spirit is power. Power of the Holy Spirit for witnessing. 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 looked 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 you have seen him go into heaven. Then returned they unto Jerusalem from the mount that is called Olivet. Which is from Jerusalem, a Sabbath day's journey. They watched him go, and he, cloud received him out of their sight. Now there's a man in the glory, and Christianity begins on the other side of the cloud. Didn't begin when he was here on Earth. The Spirit of God couldn't be sent until he had gone to heaven. And a cloud receives them out of their sight. And then the next chapter verse chapter 2, verse one. Ten days later, which is 50 days after his resurrection. The day of Pentecost, which means. When the day of Pentecost was fully come, they were all with 1 accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and notice it filled all the house. Where they were sitting, I think a little picture of the Spirit of God coming, filling the House of God. Here it was the house in which they were dwelling, but a picture of the Spirit of God coming to fill the House of God, so that the Saints collectively, as we had it in Ephesians 2, can be spoken of as the habitation of God by the Spirit God the the Holy Spirit dwelling in the midst. And amongst his people. Wonderful truth. And he'll never be taken from us. Can't lose him. Can't lose him. He is with us forever. I want to call your attention to one more passage in John chapter 3. We'll come right back here to Acts, but in John chapter 3. Very important verse, Very important. Verse 34. He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him. At the River Jordan. When he came to John to be baptized of him. The Spirit of God came down upon him as a dove. Father's voice was heard from heaven. This is my beloved Son, in whom I am well pleased. And he received the Spirit of God. It says God giveth not the Spirit by measure unto him. And he received the spirit and the fullness of his power to remain upon him. As the perfect man. He received the Spirit by virtue of the perfection of his person. But you notice the last two words of that verse are in italics. They have been supplied by the translators. And the verses it reads here certainly correct. But let's read it without it. God giveth not the Spirit by measure. Now that's a statement characteristic of Christianity. Not only unto him, but unto all of us, when the Spirit of God is given, as He came upon the prophets in the Old Testament and they were moved to prophecy and to speak His words, and then He was withdrawn from them, He didn't remain. But upon us he remains. We saw that in John 14. He shall be with us forever. Never be taken away. We cannot lose the Holy Spirit once He has sealed us once He has. Then give them to us. He marks this out as his just as the Spirit of God came upon the Lord Jesus. And marked him out as his. He sealed him. Turn to Chapter 6 of John. Verse 27 Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. The force of. Is. Marking out as his. This is my beloved son, in whom I am well pleased. And he sealed him. He sent the spirit marked him out as his beloved son. Has he done that with us? Yes, he has.

When we when we believe the gospel of our salvation, he has sealed us, it says. Mark this out. As his. He was the son. We are sons. By virtue of his work. We receive the Spirit by virtue of his work. And justice, as God didn't give the Spirit by measure unto him, he doesn't give the Spirit by measure unto you and to me. Is given to abide with us forever and to dwell within us. The Old Testament was characterized by the Spirit being given by measure. Just coming upon one for a time. An occasion. But now you cannot sin the Holy Spirit away. You can grieve him, you can quench him, but you cannot send him away. Once he takes up his abode in your body. You'll never leave you. That's one of the truths of the resurrection. I hope we'll get to it. Going back to Acts chapter 2. Peter in explaining. Well, let's read verse 3. It says in verse 2, the end of the verse, it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as if fire, and had sat upon each of them. The significance of the tongues in the gift of the Spirit is that Christianity is not just for one nation like Judaism was, but it's for all the nations in the world. For all the languages, all the peoples, all the nations. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Now in a little bit later in the chapter. Verse 32 we know the we know the story well, so I'll pick it up there. This Jesus Peter says, hath God raised up whereof we all are witnesses, therefore being by the right hand of God exalted. That's what he that's what he says in chapter 1 when he says He was received up. He's exalted now, and having received of the Father the promise of the Holy Ghost, he had shed forth this which he now see and hear. Verse 36 Therefore let all the House of Israel know assuredly that God hath made that same Jesus, whom you have crucified, both Lord and Christ. Now there's a man in the glory on the other side of the cloud. Now he sends down the Holy Spirit to form the one body. To inhabit the house to indwell believers individually. Then Peter, now when they heard this verse 37, they were pricked in their hearts, and they said unto Peter, and to the rest of the apostles, men and brethren, what shall we do? Is there any hope for us? We've crucified our Messiah. Peter said unto them, 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, The gift of the Holy Ghost. Well. The Samaritans received the Holy Ghost in chapter 8. The Gentiles received the Holy Ghost in chapter 10. And the gift of the Holy Ghost. And when you believe the Gospel, you have received the gift of the Holy Ghost now. What are some of the blessings? This is what I want to get to this afternoon. What are some of the blessings that are ours because we have the Holy Ghost? Turn to Romans 8 please. I want to read one verse in Romans 5 first. Romans 5 verse 5. Hope maketh not ashamed because the love of God. He shed abroad in our hearts. By the Holy Ghost, which is given unto us. The love of God is shed abroad in our hearts. By the Holy Ghost. Whether it reads Holy Ghost or Holy Spirit, it's all the same. Just the difference of the translation. It's the same word in the original. And he sheds forth the love of God in our hearts. Now, chapter 8. Chapter 8 is the most wonderful. Unfolding of truth. Verse one. There is therefore now no condemnation to them which are in Christ Jesus. I believe that's where that verse should end. The last part of the verse is properly found at the end of verse 4, but I don't believe it belongs in verse one because there it's. Our position in Christ no condemnation to them who are in. Christ Jesus. What does it mean to be in Christ? It means to be in Christ's place before God. God sees us. No longer in Adam, but in Christ. There's two heads, Adam and Christ. We were in Adam.

In our unsaved condition, but in our safe condition, we're in Christ, in Christ before God. And then he says, for the law of the spirit of life in Christ Jesus, that made me free from the law of sin and death. In Chapter 7. We have the experience of a man under law, under ******* he's miserable. And in verse 23 he sums up and he says I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. So here you have a quickened soul under law and miserable. And he says, O wretched man that I am. This is not the description of the Christian position or the description of the Old Testament Saints position. Before they receive the Spirit. Who shall deliver me? From the body of this death, who shall deliver me? And then he gives the answer. He says, I thank God. The deliverance comes through Jesus Christ our Lord. Now verse 2 of chapter 8. The law of the Spirit. He talked about the law of sin, which is in his members. Now he has another law operating. That's nothing to do with the law of Moses. The law here is used in the sense of a fixed principle or a constant tendency. Like we talk about the law of gravity. Apples always fall down towards the earth. They never fall up but the law of gravity. So here we have the law of the Spirit. Of light in Christ Jesus hath made me free from the law of sin and death. The ******* that that man under law in Chapter 7 was in leading him to proclaim he was an wretched man. Now he says, I am free by the power of the Holy Spirit. For what the law could not do, and that it was weak through the flesh. It addressed itself to the flesh, and the flesh cannot please God. God sending his own Son in the likeness of sinful flesh, and four sins condemn sin in the flesh. God has not improved the flesh. He's condemned it. And he's given us an altogether new life. He's given us the Spirit. As the power of that life, the spirit of life in Christ Jesus. That the righteousness of the law, what the law righteously required. Might be fulfilled in US. We who are not under law, but who walk. Not after the

flesh, but after the Spirit. So here you have a soul that has received the Holy Spirit, is believed in Christ, and he walks according to the Spirit. No longer, according to the flesh, a new power. A new life has been given to him and a new energy and power. For they that are after the flesh do mind the things of the flesh. But they that are after the Spirit, the things of the Spirit 2 entirely different. Things to mind. Things of the flesh. The natural man, that's all he can mind, that's all he can go after, the things of the flesh. Can a Christian do that? Yes, because he still has the flesh. But they that are after the spirit mind the things of the spirit. Can an unsafe person mind the things of the spirit? And he cannot impossible because he does not have a new nature. Is not indwelt of the Holy Spirit, but the Christian has still the old nature as well as the new, and therefore he can, if he allows the old to act, he can enjoy this world. In a certain sense. But here we have the. Contrast between one who is after the flesh and one who is after the spirit. Verse 5 For they that are after the flesh do mind the things of the flesh, that they that are after the Spirit, the things of the Spirit. Now verse 6 I am going to. Correct the translation. We must be very accurate here in order to get the force of it for the mind of the flesh. It says to be carnally minded that that's not the thought. The mind of the flesh is death. But the mind of the Spirit. Is life and peace. The flesh has a mind. And the Spirit has a mind. And everything that the flesh delights in has got the stamp of death upon it, The mind of the flesh. Is death. So when we allow the flesh. And desire the things that the flesh desires. It has the stamp of death upon it. But the mind of the Spirit is life.

And peace. The Christian who lives half in the world. And half in spiritual things is not a happy Christian. The only real happy Christian is one who is all together for Christ. Because the mind of the flesh is enmity against God, verse 7. For it is not subject to the law of God, neither indeed can be tremendous statements. So then they that are in the flesh. In that condition before God cannot. Please God, now everyone in this room here this afternoon is either in the flesh. Are in the Spirit. Everyone here either. Has the Spirit of God or doesn't? And if you have the Spirit of God, you are characterized in this chapter as being in the Spirit. If you don't have the Spirit of God, you're characterized as being in the flesh. And you mind the things of the flesh. Then they that are in the flesh. Cannot please God. The expression in the flesh. Cannot apply to a true believer. If he's a true believer, he is what is described in the ninth verse. But ye are not in the flesh. But in the Spirit. If so, be that the Spirit of God dwell in you. The Spirit of God indwells you. You are in the Spirit. Doesn't mean you're spiritual. Well, it does in the sense of. Of one passage of Scripture depends on the viewpoint of the writer. But here to be in the Spirit is to have the indwelling spirit of God. And to be in the flesh is not to be lost, it's to be lost. You're not in the flesh, but in the spirit of so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. I want to say this to our young people. It says the mind of the flesh is enmity against God. If you entertain marrying an unsafe person, all they have is the mind of the flesh. That's all I have. They don't have the Spirit of God. And this verse says they can't please God. How could you entertain marrying someone that can't please God? Says the mind of the flesh is death. Mind of the Spirit is life and peace. The mind of the flesh is enmity against God. For it is not subject to the law of God. Neither indeed can. But you can't get your unsaved. The desire to go to meeting. Has no desire. You can't get them to read the Bible if they have no desire to pray. You can't get them to desire the things of God because they don't have the Spirit of God dwelling in them. They're in the flesh. Their mind is death and enmity against God. They that are in the flesh cannot please God. How can you possibly think? Of linking up for your lifetime. With someone that can't please God. Isn't that a horrible thought? That's what you're doing. If you never go out with an unsafe person, you'll never marry them. Well, enough of that. But you are not in the flesh. But in the spirit, if so be that the Spirit of God dwell in you. Infinitely better that you remain single than that you marry an unsaved person. If the Spirit of God dwells in you, you're in the Spirit. And then he says, if any man have not the spirit of Christ, he is none of his, He doesn't belong to him. He's not marked out. As being his. I can't comment on every verse. Verse 11 is beautiful if the spirit of him that raised up Jesus from the dead dwell in you. He that raised up Christ from the dead shall also quicken your mortal bodies by reason of or because of it. Ought to read His Spirit that dwelleth in you. The Spirit of God has claimed your body for God. Your body is his. And he's going to claim that he's going to raise it in that day. Therefore, brethren, we are debtors not to the flesh. We don't know the flesh a thing. To live after the flesh. We are not debtors to the flesh. For as many. For if you live after the flesh, ye shall die.

That's a path that leads to death and destruction. But if ye through the Spirit do mortify, do put to death. The deeds of the body he shall live. Our brother was telling us the other day. Brother Dan. That. If you're his your private property. That's right, you belong to him. You're not to give yourself to another. Until you're married. Verse 14 says as many as are led by the Spirit of God, they are the sons of God. What characterizes, I believe that ought to read Children of God. Many are led by the Spirit of God. They are the sons of God or the children of God. That's what characterizes one who's. A child of God who is led by the Spirit of God, the Lord Jesus, the Son of God. He was led by the Spirit always. And so those who are sons of God, led by the Spirit of God. For you have not received the spirit of ******* again to fear, but you have received the spirit of adoption, whereby we cry ABBA, Father. This expression is found three times in Scripture, here in Romans 8. Spirit of adoption, we cry ABBA Father. It's found its. Look at it in Galatians chapter 4. And there. It's called the Spirit of his son Galatians, chapter 4. Verse 6 And because ye are sons. God hath sent forth the Spirit of his Son into your hearts, crying ABBA Father. It's interesting that that word ABBA was not translated. It's the Aramaic and it means Father. If it was translated, it would read Father Father. They translated the Greek word Potter, which means father as father, but they didn't translate the Aramaic. Which means father. Crying ABBA father. Well, two times. Here in Galatians 4 we have the spirit of the sun. Galatians in the Romans 8 We have the spirit of adoption. Sonship we cry, ABBA father. The other time, and I'm just going to read it in Mark chapter 14 when the Lord is in the Garden of Gethsemane. He uses that expression. He's in the extremity. Of suffering. And he went forward a little, verse 35, and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, ABBA, father. All things are possible unto thee. Take away this cup for me. Nevertheless. Not what I will, but with thou wilt. He was in perfect communion with his Father. In the garden he cries. Amber Father. Appealing to him from the depths of his anticipatory sufferings as he anticipated the cross. And his sweat became great drops of blood falling to the ground. Father if it be possible, if there is any other way? Let this cup pass for me. But then he says not my will. The dying beggar Father, you and I can address God that way. In that precious. We have the spirit of the sun, the spirit of adoption. And we too cry. And the Father. He's brought us that near, as near as he. As he is as a blessed man. Have a father. Verse 16. Now in chapter 8 of Romans, the Spirit itself beareth witness with our spirit that we are children of God. If we're children. Then were heirs. And immediately you find out your heir to something and you'd say who's heirs? Cares of God. What are my air tube joint heirs with Christ? All that he is 1. Is going to share with us. Joint heirs with Christ. That's the very height of Romans 8. There it is. If we're children, we're heirs, Heirs of God, Joint heirs with Christ. You can't go any higher. Joint heirs with Christ. If so be that ye suffer with him. That we may be also glorified together. The suffering is always brought out in the epistles. Because that's the common experience. Of a heavenly man. That walks in separation from this world. If the world hates you, you know that it hated me before it hated you.

Now let's turn to 1St Corinthians chapter 2. One Corinthians chapter 2, verse 9. As it is written, I have not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. These are things that never have entered man's

thoughts, man's heart. Never conceived of such wondrous blessings, but God hath revealed them unto us by his Spirit. For the Spirit searcheth all things ye the deep things of God. For what man knoweth the things of the man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God. Man's spirit knows his own thoughts. God's Spirit knows God's thoughts. We have God's Spirit. So that we can know God's thoughts. The natural man doesn't. He can't understand. God's thoughts, He can't understand this book. It's a closed book to him. He can read it, but if he doesn't have the Spirit? He won't understand it. The way we get the Spirit is through faith in Christ. Now let's see what this says. The Spirit searcheth all things ye the deep things of God. Verse 12 Now we have received not the spirit of the world. But the Spirit which is of God, that we might know. The things that are freely given to us of God. In verse 10 he says God has revealed them unto us by His Spirit. We have three things here. We have the revelation. Of the truth. To the apostles. And then they wrote under the inspiration of the Holy Spirit, the words, the very words of the Holy Spirit, verse 13, which things also we speak. Not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. Comparing spiritual things with spiritual or communicating spiritual things by spiritual words or means. The very means of communication. Are according to the Spirit of God. Everything in Christianity is by the Spirit. So we have the revelation by the Spirit. And then they were inspired to write it down in the words taught by the Holy Spirit. That rules out paraphrases as good translations. They're not good translations because a paraphrase is putting the original words into your own words, and we don't have that right to do that. We should seek to translate as accurately as we can, because the very words of Scripture are inspired. The very words are inspiring. But we need something more than that. Not only has he revealed it to those that he now inspired to write it down for us, the apostles, but we need the Spirit to receive it. And that's what he goes on to say. The natural man. Receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can He know them, for they are spiritually discerned. But he that is spiritual, he that has the Spirit, hears the passage where the word spiritual means one who is indwelt of the Holy Spirit. He is called spiritual in contrast with the natural man who does not have the spirit. He that is spiritual, He that has the spirit. To judge it, or discerneth all things. Yet he himself is judged or discerned of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ, we have the Spirit of God, the mind of the Spirit, here called the mind of Christ. So we can know. The things that are freely given to us of God. Isn't that wonderful? Turn over to 1St John Chapter 2 for a moment. 1 John, Chapter 2. Because this is So what we've just been looking at. John writes in verse 20, chapter 2. Ye have an unction, an anointing from the Holy One, and you know all things. Now he's writing to the babes in the family. Family of God is fathers, young men and children or babes, and he says to the babes, you have an unction from the Holy One referring to the Holy Spirit. That word action means anointing. And the Spirit of God is that anointing and you know all things that that doesn't mean that a babe, one that's just recently been saved, has come to the understanding of all things. But he has the capacity to understand all that God has given because he has the teacher.

The author of this book dwelling within him as a teacher. And if we are subject, we cannot ever take the position. I can't understand it. Because the Teacher, the divine Teacher who dwells within us, he will teach us. Instruct us. In these things. And so it says, you know all things. I've not written unto you because you know not the truth, but because you didn't know it, and that no lie is of the truth. The one who has the Spirit, who is a true believer, he knows the truth, He has it, He's received Him who is the truth. Verse 27 But the anointing which he have received of him abideth in you, and you need not that any man teach you. But as the same anointing teacheth you of all things in His truth, and is no lie, and even as it hath taught you, you shall abide in Him. So we have a divine teacher within. And he enables us to receive these inspired words of the apostles, who receive them by revelation. And he gives us to. Understand the truth of God. To walk in it. Nothing can replace communion. Walking in fellowship with this divine person on earth. I want to back up for a minute to 1St Corinthians again, this time to chapter 3. One Corinthians, chapter 3. Verse 16. No ye not. That ye are the temple of God, and that the Spirit of God. Dwelleth in you. Now there he's viewing the Saints collectively as the temple of God. And he says he dwells. In US in a collective sense. He says, if any man defile the temple of God, him shall God destroy that word defile and destroy the same word in the Greek, If anyone destroy the true character of the temple of God by defiling it him shall God destroy. For the temple of God is holy. Which temple GR. We saw in Ephesians 2 That. He's building. The building is growing to a holy temple in the Lord. Their Christ is the builder. Here man is the builder. Paul says, going back to verse 10, he says. I have laid the foundation as a wise master builder. Verse 11 he says other foundation can no man lay than his laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay and stubble, and we see the result of man's building all around us, not Christ's building. But what we see in Christendom and all the confusion. And all the error of doctrine and the wrong practices and the wrong thoughts. As a result of man's building wood, hay and stubble, it's all going to be burned up. But what is gold and silver and precious stones that's going to bite the fire, that's going to receive a reward? Oh, don't you long to be a builder. With gold and silver and precious stones. Got you along for that. You don't want to build wood hand stubble do you? I don't. None of us does. We don't want to commend something that's going to go up in the flames and be destroyed. We don't want to give our energies to things which are not consistent with what Christianity really is. We want to build gold, silver, precious stones. Most of what's been built. Is wood hand stubble? Sad to say but it's true. All the big buildings. The Cathedrals. The choirs. The vestments. All the. Tacodontal system of things. Clerical system. Wonderful music. Sites. Ornate buildings, that's all patterned after duty and that's all going to be burned up. That's wood. Hand stubble. If we understand what we really are as Christians, A heavenly people.

United to a heavenly man. Hated down here, despised down here, passing through strangers and pilgrims. On our way to glory, indwell to the Holy Spirit, that Divine Teacher and that wonderful will never be taken from us. He is our comforter. He is our encourager. That word could be translated in courage as well as comfort. How can we get discouraged when we have the Divine Encourager within? But we do? Because we get our eyes off of Christ, the Spirit is here to keep our eyes on Christ. I know we felt this morning in the Lord's presence. As we remembered him and all that he went through to bring us into blessing. To make all these things that we're looking at this afternoon a reality to us. We felt. And all what a joy it was to his heart. See a few of his own gathered around himself. As the hymn writer said, gather to Thy name, Lord Jesus, losing sight of all that Thee. Oh a joy thy presence gives us, calling up our hearts to Thee. That with reverence we would linger in the shadow of Thy cross, which has closed our hearts forever.

Chicago Conference: 1982, The Cross the Glory the Spirit

Address—C. Hendricks

General Meetings, Wheaton, July 1982. Addressed by Charles Hendricks. We begin. Our meeting with him #39. On his father's throne is seated. Christ the Lord, the Living One, All His toil on earth completed. All his work for sinners done in the glory see him, God's eternal Son.

#39 on his father's throne is seated. Christ the Lord, the Living. One all his toil on earth completed all His. Work for sinners done. In the glory. In the glory. Say him God's eternal song. In the glory. In the glory. See him gone? Every knee shall bow before him. Every tongue confess his name. Learn some merit shall adore him who endured. Thou Sinner shame. From the glory, from the. Glory. God doesn't know his word proclaim. From the glory. From the glory. God don't know his word proclaim. Man Lacrosse to him. Awarded. My savior crusade. This world's judgment stands recorded. God's own justice. Satisfied. By the glory, by the glory. Christ was clean on earth who died. By the glory, by the glory. Christ was claimed on earth. Who die. Son of man, His incoming. Grace. Some of mine do. Create. Chosen Race. Well, make glory, well make glory. From him in the water place. Well may glory, well may glory. From your name, he ordered. Place. Let's pray.

Turn with me to John's Gospel chapter 12 for a verse. Verse 23. And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you. Accept a corn of wheat fall into the ground. And die it abideth alone. But if it die, it bringeth forth much fruit. In verse 31. Now is the judgment of this world. Now shall the Prince of this world be cast out? And I if I be lifted up from the earth. Will draw all men unto me. This, he said, signifying what death he should die. I have before me this afternoon 3. Facts Three blessed facts. That form the basis. For Christianity. The 1St and I'll name them at the outset. The first. Is a finished work. The Lord Jesus did a work. Cross. On the ground of which God can bring the vilest Sinner. Into his very presence. And bless him. A finished work. I was reading. In Second Chronicles Chapter one. Solomon offered. 1000 Bullocks. And at the dedication of the temple. There were 22,000. And then there was 120,000 sheep. But not one of those, and are all of them combined and put together. Could put away sin. All the repeated sacrifices and offerings of the Old Testament economy. Were but a foreshadowing, and had all their value in just that, that they pointed forward to the one who would do a work on the ground of which God could bring us into His very presence, and bless us out of the fullness of His heart of love. A finished work. The cross we sing sometimes center. Of two eternities which look with rapt adoring eyes onward and back to thee the cross. Indeed, the cross is the most important event. That has ever occurred in the annals of time. When God, God's beloved Son, become a man. Undertook a work. Of such magnitude. As to settle once and for all the question of good and evil. To glorify God in the very place of sin. So that the floodgates of eternal love and grace could be opened up. To the guiltiest Sinner. The Cross. The center. Of two eternities. He says in verse 31 of our chapter now is the judgment of this world and we sang. Man the cross to Him awarded. Man the Savior crucified. This world's judgment stands recorded. God's own justice satisfied. Let us dwell just for a moment upon the meaning of the cross.

On the cross he bare our sins in his own body on the tree. This is probably the most well known. Fruit of the Cross. The well known results of the cross, That He bore our sins, that He bore the sins of each one of His children, Children of God. But not only did he bear my sins in yours, beloved St. of God. He stood there as the representative of all that we were. In the flesh. And what happened to him? Has happened to us. Not only has he put my sins away, he's put me away. Not only have my sins been forgiven, and not only am I justified before God from all the sins which I have committed. But all that I am in Adam and in the flesh has been dealt with. On a righteous basis. And God there at the cross condemned sin in the flesh. So Paul could say, I am crucified with Christ. Nevertheless I live yet not I, but Christ liveth in me. And then we have what the truth of verse 31, the judgment of this world. You can learn. Many many scriptures and commit them to memory. And you can learn passages and never really. Get a hold of what God is doing of the meaning of the cross. Of the meaning of his resurrection and glorification. And that's the second thing I want to bring before us. And that is, the 1St is a finished work, the second a man in the glory in consequence of that finished work, and the third grade and tremendous truth that characterizes this present day of grace, is a divine person, the Holy Spirit on earth, forming an altogether new thing, one body united to that man in the glory. But before we leave the subject of the cross. The Cross. That's where he died, for my sins. That's where he took my place. Each one of us can say that. Who believe? In Him as our savior. Now is the judgment of this world. Man was on trial for 4000 years per. To the cross. The verdict has been pronounced. Guilty. This world's trial is ended. The cross is the end of the history of the first man. The cross ends something. It culminates the world's trial and the verdict is passed down. Guilty. So today for man to be striving to gain acceptance with God on the ground of his own works. Is to totally ignore that man is no longer on trial. God is no longer looking for fruit from the first man, from man after the flesh. The judgment of God has been pronounced against the flesh. He condemned sin in the flesh. When he was made a sacrifice for sin on the cross. And all that's a wonderful thing to get ahold of. To see that God is no longer looking for fruit from the first man. That the world's trial is ending. At the cross, so the cross is the consummation. Of man's history after the flesh and man is now condemned. The resurrection and glorification of the Lord Jesus.

Is the beginning of an altogether new thing. He is called in Revelation 3. These things saith the Amen, the faithful, and true witness, the beginning of the creation of God. And this is an address to those at Laodicea, the final condition of the church in this world. The Amen he is the confirmation of all God's promises. The fulfiller of all God's thoughts. He was the faithful and true witness. This is what the assembly ought to be for him in this world. But it is not. And he is the beginning of the creation of God, and that's referring to the new creation as the risen man glorified at the right hand of God. Turn with me to the 7th chapter of John's Gospel. For a verse. Verse 37 In the last day, that great day of the feast. Jesus stood and cried, saying this was the great feast day of the Jewish economy. The Feast of Tabernacles, that great day. And here he stands up in the midst of all this religiousness, all this religiosity. All this religious activity of the flesh. And he says, if any man thirst, if you have a thirst for something which these ordinances and ceremonies and the sasser doddle system cannot satisfy, if any man first let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Before the Spirit of God could be sent down into this world as the Constitutor of Christianity. Notice that word given is an italics in the King James, which means it's not in the original. It's been supplied by the translators and if you leave it out, it reads for the Holy Ghost was not yet. Because that Jesus was not yet glorified doesn't mean the Holy Ghost didn't exist because he is a Divine Person of the Trinity. He's always been here and moving and working, but as a divine person in dwelling the church, forming an altogether new thing on earth that never existed before, uniting all believers together into one body. And to the man in the glory that never existed before the Holy Ghost was not yet as the constitutor of Christianity. Until Jesus was glorified. In Acts 19, let's turn to it for a verse. Verse one. And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus. And finding certain disciples, he said unto them, Have you received the Holy Ghost since you believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. Now, they didn't mean that. They didn't know that the Holy Spirit existed. But they hadn't heard that he had come. They hadn't heard that, this new thing, this new company, this new order of things of which we've been. Enjoying which we've been enjoying in our souls in these days of conference. In Ephesians, they didn't know anything about it. And you know, there are many today. Who call themselves Christians who don't know much about it either. And I wondered, and I have to search my own heart.

How much do I know about it? And have I entered into it and enjoyed it, that which is mine? But going back to John 7 the Lord Jesus, in the midst of all this religious ceremony, he stands there, and he cries. If any man thirst, let him come unto me and drink. The Spirit of God was not yet given because Jesus. Was not yet glorified. Now turn to Acts 2. In Acts 2. Peter is speaking. To the Jews. In verse 22 he says ye men of

Israel hear these words. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs. Which God did by him in the midst of you, as ye yourselves also know, Him being delivered by the determinate counsel in foreknowledge of God ye have taken. And by wicked hands have crucified and slain, whom God hath raised up, having loosed the pains of death. Because it was not possible that he should beholden of it. Now let's go on down to the 29th verse, he says, Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried in his sepulchres with us under this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the to him, that 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 was not left in hell, neither his flesh did see corruption. Now notice this verse, 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. It was the day of Pentecost. The Spirit of God was poured forth. They were baptized into one body by the baptism of the Holy Spirit. That new company was formed, united to that glorified man. And how did the Spirit come? Well, when the Lord Jesus was a man on earth, as he went to the River Jordan to identify himself with that remnant among the Jews who were repentant and took their place as guilty before God and repented of their sins. It says the spirit of a dove descended upon him, and the Father's voice was heard from heaven. This is my beloved Son, in whom I have found all my delight. And so he was sealed with the Spirit. The Spirit came upon him. He was anointed of the Spirit of God there at the river Jordan. But here we learn an added truth, that having died and accomplished that work which glorified God as to the question of sin, which opened the floodgates of eternal love and grace, for God to come out in foolish blessing, such as we've been considering at the conference here. All that stood against us, the whole question of sin having been settled, God glorified in John 13. I'll quote it. The Lord Jesus says now, is the Son of man glorified, and if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. At the cross God was glorified. As to the sin question all that was in God against sin. Went out against our precious substitute, the Lord Jesus Christ. Stroke upon stroke fell upon him. And eternity for us to spend in hell, He bore it in those three hours of darkness on the cross. And that cry which wrung from his blessed lips as it pierced the thick darkness, and shrouding Golgotha's hill. My God, my God, why hast thou forsaken me, beloved? He was forsaken that we might never be He took our place, that He might give us His place.

Of acceptance in the glory. He was there for me and for you. That he might share those realms of light and bliss and joy above with our souls. And this is what He's brought us into, and in order for us to enjoy it when he enters that glory him hath. Being by the right hand of God exalted, now he enters into the glory of a man. And if we could enter that glory tonight, we'd see a man there. Wondrous, stupendous truth, that blessed man, you know, when he came into this world and took humanity into union with his person, so that now the person of Christ is that he is God and man, and one inscrutable person. He'll never give up that humanity. He didn't just take it for a time just to do a work on the cross and then laid that humanity aside and gone back into deity. Oh no, he's a man forever. And we're going to gaze upon that blessed man when we enter the glory. We're going to be conformed to his image, just like him. And he wants us like him. Now and always, I look in my own heart. I have to hang my head and say how unlike him I often AM. We're going to be like him and that moment for which all moments were made is soon to come. When he shouts that shout and were brought home, he enters his man into the glory, and he receives a second time. First time was at the River Jordan, when the Spirit of God came upon him without blood, because he was that holy One. No blood had to be shed for him to receive the Spirit. He received it by virtue of his own perfection and Excellency. But now he enters his man, having accomplished the work of redemption, having put away sin by the sacrifice of himself. When he offered himself by the eternal Spirit without spot to God, he enters his man, and he receives the spirit a second time, this time to pour that spirit forth upon his disciples. Upon those that believed in him, that he might unite them to himself. In that position of Excellency, in the glory. You say that's overwhelming. I was describing my reaction as we had Ephesians 3 before us. And the way I described it to one was. Just take your breath away. You can hardly describe the immensity of it as we think, as we go from one glory to another to another. All the fullness of these blessings, the heart of God, has been told out. So it 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 the Spirit of God sent down from the glorified risen head of the church, to form that new company, and to unite those disciples, those 120 believers. On the day of Pentecost, to one another and to himself. Brother made this remark so we were standing on the stairs waiting for lunch. The higher the truth, the more elevated the truth, the more necessary for us in order to carry it out. To be absolutely nothing. To realize that we are nothing. He's taken those who were worse than not and elevated us into such a place of glory. And that's why we have Ephesians 4 following upon Ephesians 3, with all lowliness and meekness. With all lowliness and meekness. Let's turn. To First Corinthians chapter 12.

Verse 12. For as the body is 1. And half many members. And all the members of that one body. Being many are one body, so also is the Christ the word. The article should be there. Now I would expect that to read. So also is the Church. That's what he's talking about, the church. 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 the church. That's the way I would expect that to read. But it reads, so also is the Christ. Because the Church. And the Lord Jesus, the glorified man are one. And we often sing. I think we sang that hymn yesterday. Lord Jesus, are we one with thee, Oh height, oh depth of love. So also is the Christ reminds us of Genesis, He called their name Adam. After he created them. He didn't call their names Adam and Eve, but he called their name Adam. She bears his name. And so we the members down here bear the name of the head. So also is the Christ, for by 1 Spirit. Are we all baptized? Should be in the past tense. Were we all baptized? Refers back to the day of Pentecost, when the Church was formed once and for all by the baptism of the Holy Spirit. By one Spirit, where we all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit, I think we have in that verse both the corporate truth of the baptism of the Spirit that is being united together. By the power of 1 Spirit into one body, and also it speaks of we have all been made to drink. Into one spirit. If any man's thirst, let him come unto me and drink. And he says in John Seven that passage we read. Out of his belly shall flow rivers of living water, rivers of testimony, refreshment, and blessing to all in the power of the Holy Spirit. In John 4 you have the subject of worship, and to that woman of Samaria the Lord Jesus says give me to drink. He was a Jew, she a Samaritan. And he says, How? She said, How is it that thou, being a Jew, ask us drink of me, which I'm a woman of Samaria, for the Jews have no dealings with the Samaritans? There's nothing so great a barrier as religious. Dealings. And he didn't even answer her question. Completely ignored it, he says. If thou knewest the gift of God, and who it is that saith to thee, give me to drink. Thou wouldest have asked of him, and he would have given thee living water. He draws out her heart. Sir, give me that water. She wanted it and that he speaks to her conscience. Call thy husband. And he lets her know that he knew all her life. He knew all that she'd ever done. And he so attracted her heart, offering her that living water. A picture of the Spirit of God dwelling within us as a fountain source of refreshment and blessing. The Spirit of God. You go back to the third chapter of John's Gospel, and again you have the Spirit of God. As the communicator of life. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.

So the Spirit of God is. Great theme of the present day economy, you might call it the dispensation of the Spirit. The Spirit is here now as the Constitutor of Christianity. He is the one that indwells us, that seals us, that gives us the power for worship and for testimony and for the enjoyment. Of the Lord Jesus, and he's the one that is the uniter to that man and the glory. The Spirit of God. Now let's think of it for a little while. We have these three tremendous facts of scripture. A finished work. By one offering? He asked, perfected forever them that are sanctified? We have a perfect conscience, A purged conscience. No more conscience of sins. Sins can never be imputed to us again. Not one sin can be imputed to the one that is purged by the blood of Christ. That perfect work has given us an acceptance before God, a peace. The realization that we have a purge conscience. Wonderful truth. And then in answer to what Christ has done. And let's for that just for a moment turn back to John 16. Again, the Spirit of God before us. Verse 7 Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the comforter will not come. Unto you But if I depart, I will send him unto you. And when he has come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin because they believe not on me. Of righteousness, because I go to my Father and you see me no more. Of judgment, because the Prince of this world is judged. Where do you see the greatest sin that was ever committed in the annals of time? We want to know the heinousness of sin. Where do we see it? Where do we see it in its worst possible form? It's when the creature struck with deadly intent at his creator, when he cried out away with him. We will not have this man to reign over us. Crucify Him, Crucify him. The presence in this world of the Spirit of God is a demonstration of that amazing fact of the world's sin. And we sang it. This world's judgment stands recorded, God's own justice satisfied, and then it goes on to say of righteousness, because I go to my Father, the righteousness of God raised him from the dead and exalted him to the right hand of the majesty on high. This was God's only righteous answer to the work which Christ did on the cross. It was the world's sin in its worst possible form when they nailed them to that cross of ignominy and shame. It was God's righteousness which exalted that man to his glory in heaven, and it proves that the judgment. This world is under judgment of judgment because the Prince of this world is judged. The cross is the end of the history of the first man. The resurrection and glorification of Christ is an altogether new beginning. 2nd Corinthians 517 reads, If any man be in Christ. He is a new creature. All things have passed away. Behold, all things have become new, a new order of things, and we belong to it. All beloved Saints of God, if we could only realize. In the power of that Spirit, as we were reading in Ephesians 3, that we might be strengthened in the inner man, that Christ might dwell in our hearts by faith, that Christ who's been rejected here.

I think of this. This little poem and let me recite it. And yet outside the camp. Was there my Savior died. It was the world that cast him forth and saw him crucified. Can I take part with those who nailed him to a tree? And where his name is never praised, is there the place for me? Nay, world, I turn away, though thou seem fair and good, that friendly outstretched hand of thine. Is stained with Jesus blood if in thy least device I stoop to take apart. All unawares, thy influence steals God's presence from my heart. Oh, if we only realized. How little? Will satisfy the enemy of our souls. How little will satisfy the enemy of our souls? Young brother, young sister, for this is a young people's address. You have your life before you. You can look back that you could not, that you had to look forward with a very dim view. Very feebly apprehended. You have the immense privilege everyone of us here as a Bible. Tremendous blessing. You can look back upon the finished work. A work that was done. No one has to add a thing to it. It's perfect. God is glorified. How do I know? He's glorified his Son. That's the only answer he could give. Raised by the glory of the Father. All the moral glory of the Father put forth in power to raise his Son and exalt him to his own right hand. And then when he got there, he receives the Spirit of God. A divine person, and he sent him down. And we're living in that dispensation of the Spirit. Almost 2000 years has gone by, and we're at the very end. You are, if you're a believer in dwelt of the Holy Spirit, we read at the end of Ephesians 3 now unto him, that is able to do far exceeding abundantly above all that we ask or think. And what had Paul just asked? Have we ever uttered a prayer of such elevation as Paul uttered in Ephesians 3? Have we ever? Dared. To enter to utter such expressions. But he did. He did in the power of the Spirit, and at the end of that prayer he says unto him that is able to do far. Exceedingly above all that we ask or think according to the power that worketh in US. Young people, young brother, young sister, you have a power. Greater is he that is in you than he that is in the world. The world's glitter All its crinkling ornaments and glitter. It's trash. Don't let Satan deceive you. He just wants to rob your soul of the true riches. He wants to rob our souls. Of Christ. Christ. All that our hearts might be filled with Christ. Don't let Satan. Get an entrance into your life. When you wake up in the morning. Is it Christ who's your first thought when you go to sleep at night? Is it Christ who is your last thought? He is the Alpha and the Omega, the beginning and the end, the first and the last. He's God's first thought. He's God's last thought.

Is God's everything? Is he yours? Is he mine? He is. In his person as the glorified man. Forming us by that Spirit that He sent down into this world. Who has united us to himself up there? He's forming us. To be like him. Be a people for himself. We're not here to get ahead in this world. We're not here to make progress down here. We're here for one reason. To witness for Christ. To live for him, for me. To live as Christ, Paul could say. Is that your one motive? Is that my one motive? Oh, may it be so, so little time remains. Only one life will soon be passed. Only what's done. For Christ will last. You say I don't have the power, I'm so weak. Unto him that is able to do far exceedingly abundantly above all that we ask, or think according to the power that worketh in US. Unto him be glory by the Church, throughout all ages, world without end. Amen. There will never come a time in the countless ages of eternity when God will not receive glory through the assembly. It will be the vessel of display of his eternal glory. In Christ. That's what we've been brought into. That's what we're a part of, this heavenly company. All that we might get a hold of these things. That I might get ahold of these things. That they might have power in my life, in your life. That we might enter in to that which is really ours. There are so few. So few that call themselves Christians that really understand what a Christian is. Christian is a man. Who has delivered altogether from a condemned scene down here, and belongs to an altogether new scene up there and to the one who is there. And the Spirit of God is sent down here to form us according to that man to whom we've been united. Who is our life? Who is our righteousness? Who is our all to form us According to him? Oh, I know, these are feeble words. This is the day of feebleness. But oh, if I could only convey just a little. Of the desire. Just a little bit. That one has to enter in to our portion young people. Your life is in front of you. But what is your life? Just a vapor that appeareth for a moment and then it's gone. What you're going to do with it? What are you going to do with it? Are you going to spend it for yourself? Or are you going to live Christ? That's up to you. I'll tell you one thing. Every. Who has given himself? To live for Christ. Will be so thankful in that coming day. May God help us. To realize. That he is everything. But he is everything. May he be everything to me and to you. May the Spirit of God. So control us, so fix our gaze upon that blessed one. That we have power to walk above the flesh and the world.

And all the enticements of the enemy of our soul. God has given us all that we need. Has given us a new object. A new life, a new power. The word of God. Young men, I earnestly beseech you. When you're young, read the word. Heal your soul with the word of God. When your mind is able to take it in and to retain it, make it your own. Make it your own study. Saturate your soul. With the word of God. You'll never regret it. Never regretted get alone with the Lord. Spend time with the Lord alone in the Word. God will bless you. Let's sing number. 153. Whom have we Lord? But thee. Soul thirst to satisfy. Exhaustless spring. The waters free. All other streams are dry. Our hearts by Thee are set. On

brighter things above. Strange that we ever should forget. Thine own most faithful love. Yet OFT we credit not. He freely gives his God, though well we know our happy lot and trusting to his blood. None like the ransomed host that Precious Blood have known. Redemption gives faith's holy boast to draw so near the throne. Higher and higher yet. Pleading that same lifeblood. We taste the love that knows no lead. Of ABBA as of God 153 Some brother raised the tomb. Our hearts by the. Right turn. In joy strange. Almost. All. Spray.

Walla Walla Conference: 1994, The Good Shepherd and His Fold

Address—C. Hendricks

Turn with me tonight to John's Gospel Chapter 10. Verse one. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way. The same as a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the Porter openeth. And the sheep hear his voice. And he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them. And the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him. For they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were, which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers. But the sheep did not hear them. I am the door by me. If any man enter in, he shall be saved. And shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy. I am come that they might have life. And that they might have it. Abundantly. I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. But he that is in Harlingen, not the shepherd. Whose own the sheep are not. See if the wolf coming and leave us the sheep and flee us, and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is in Harlingen Careth, not for the sheep. I am the Good Shepherd and know my sheep and am known of mine. As the Father knoweth me, Even so know I the Father, and I lay down my life for the sheep. And other sheep I have. Which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be 1 flock. And one shepherd. You may have noticed if you were reading carefully with me that I made two changes. I left out the word more in verse 10. And I changed the word fold to flock. In verse 16 at the end. And we'll see why as we go through this very interesting portion of Scripture. It's a dispensational picture that we have here. The Lord in the first verse speaks of. False Shepherd. And he says he that entereth not by the door into the sheepfold. You might ask, what is the sheepfold? It's Israel. Israel the sheepfold. Is people of old. And he entered and he speaks of those that didn't enter in by the door. That's the proper way of entrance. We all came into this building tonight. We entered in by the door. We didn't climb up through a window or come in down through the roof. We entered in by the door and there's a proper way of entrance into the sheepfold. By the true shepherd of the sheep. And that was through the door. But he speaks of those that didn't enter in by the door. They didn't come according to the Old Testament Scriptures. They they didn't answer to the time when the Messiah was to come and the way in which he was to come, the place in which he was to be born and how he was to be born and all of these details that's entering in by the door. The true Messiah had to come in according to the word of God. And the Porter, the Spirit of God, opened the door, and as he came in amongst the people of Israel. So he says he that entereth not by the door, and that the sheepfold, but climbeth up some other way, the same as the thief and the robber. There were false shepherds, that false messiahs that had come. And they didn't enter according to the scriptures, they didn't meet the scriptures. In fact, if you would look at all of the Old Testament scriptures that were fulfilled at his first coming. There's there's so many of them that the probability of that happening by anyone that wasn't the true shepherd is so infinitesimally small that it's a virtual impossibility.

But he met every requirement. He met exactly the requirements. He entered the true Shepherd, as it says in verse 2, He that entereth in by the door. Is the shepherd of the sheep. Now we read the word door here in verse one and two. That's the door of entrance into the sheepfold which is Israel. Now in this sheepfold he has sheep that are his and there were other sheep that were not his. For instance, he says. In verse 26. But she believed not. He's speaking to the Pharisees. Because ye are not of my sheep, as I said unto you, They were Jews, they were in the sheepfold, but they were not his sheep. So as he entered into that sheepfold, the Messiah, the true shepherd of the sheep, he found his sheep, and they heard his voice. But there were other sheep there that weren't his. They were Jews, all right. They could say we have Abraham for our Father, but they weren't his sheep. They'd never been born again. They'd never received by faith the Lord Jesus. They hadn't come into the possession of life. They had no faith. In the true Shepherd. But there were sheep there, Jewish sheep that were his and he. Let's read about it. Verse 3. Now to him the Porter openeth. Remember when the Angel announced to Mary that she would have a son? And she said, How shall this be, seeing I know not a man. And he said, 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. To him the Porter openeth. He was born of the Spirit He came in. The Spirit was the begetter in that birth, and Mary was the one who conceived. There was number human father, though he did have a human mother. He was born into this world by the begetting power of the Holy Spirit. To him the Porter openeth. He was born at Bethlehem. Remember when they asked where the Christ should be born? The kings from the East? In Bethlehem of Judea, For thus it is written, thou Bethlehem. Ephrata, least among the cities of Judah. Out of these shall come forth he that is to be governor. Whose goings forth have been from of old, from everlasting. They knew the Scriptures all right, but they didn't know the Shepherd. You know, that's so important. You might learn the scriptures as a young person, you might be taught them by your mother and father. The the most important question is, do you know the Shepherd? Do you know him? My sheep hear my voice. Have you heard his voice? Have you ever heard his voice? Really. If so, then you're one of his sheep. And they follow me. That's what's characteristic of a sheep of Christ. To him the Porter openeth. And the sheep hear his voice. The Spirit of God was in every action and activity. In the event of the blessed Lord. He was justified in the Spirit. He was led of the Spirit. He was anointed of the Spirit. He was sealed of the Spirit. The Spirit of God was the one that drove him into the wilderness to be tempted. Of the devil. Always under the promptings and leadings of the Holy Spirit. To him the Porter openeth. And he also used John the Baptist to point him out. Behold the Lamb of God, which taketh away the sin of the world. And the sheep hear his voice. This is what is characteristic of a true sheep of Christ hearing the voice of the shepherd. And he calleth his own sheep by name, and leadeth them out. He knows each of you. If you're his, he knows your name. He calls you by name. You are very personal to him and He loves each one of us individually, calls you by name. Now, so far in this chapter, it's all Jewish. He's he's entered the shepherd of the sheep. The Messiah has entered into the sheepfold, the nation of Israel. The sheepfold is an enclosure. Here it's an enclosure with a fence around it and a gate, a door going in or a gate going in, and the sheep are kept together by that enclosure. It's a picture of Israel and Judaism to be separate from all the nations which were round about them.

They were not to mingle with the Gentile nations round about. They were to be a separate people and to bear testimony to the true and living God in the midst of all the idolatry and the false gods that were worshipped by the nations round about. And they their, their separation was maintained by a physical, geographical separation from the nation's roundabout. That's the way it was to be maintained. We know they failed in that separation, just as the church has failed in her separation. But that was an enclosure. And it was marked out. It was 1 nation under God. That's what Israel was. This nation, I say, this nation, I'm in Canada now. I have to remember that I'm from the States. We often say the United States, a nation under God, but there's no such thing in this dispensation as a Christian nation like there was with Israel. Christians are everywhere, interspersed in this world, among the ungodly and the unbelievers. The separation of Christians is not by some physical setting them apart by some sheepfold, but. By following the shepherd, that's what separates us, the unregenerate, the ungodly. They don't follow the shepherd, they don't know his voice. But the true sheep do. And what keeps the sheep of Christ together is following the shepherd. And the closer we are to the shepherd, the closer we are to one another. The unity that we're going to be looking at that was established by the Lord's death and resurrection is something that is very different from what they had in the Old Testament. The Old Testament, the question of being born of God, was never raised. It's spoken of in the prophets, but it wasn't a requirement. You could be an Israelite and have all the access to all the blessings of an Israelite, whether you were born of God or not. But if you're his sheep, you're born of God. All his sheep have a new life. They hear his voice and they come to him. Verse 5 says a stranger. Will they not follow? But will flee from him, for they know not the voice of strangers. Now this parable spake Jesus unto them, but they understood not what things they were which he spake unto them. They didn't understand the significance of what he was saying. The sheepfold. Is this real? The true shepherd had to enter by the door, by the proper way of entrance. He had to fulfill in his coming all of the scriptures. He had to come according to the prophetic time clock of Daniel Chapter 9, the 70 week prophecy. He had to come at exactly the right time. He had to come to the very place. Everything, all the machinery, had to be under. God moved in such a way so that he could come, and the Virgin had to be there to bear him. Not just any virgin, but the virgin. And. Had to be in the right town where he was born, the right place, the right conditions. The whole machinery of the Roman Empire had to move in such a way as to call for that census so that he would be born in Bethlehem. The door he entered by the door. Verse 7 Now then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. Now, the word door is used here in an entirely different sense. He's the door of exit from the sheepfold. The door of the sheep. He has his sheep in that sheepfold. Not all of the sheep in that sheepfold were his, but he's the door of exit. He went into the sheepfold to get his own sheep and to call them out and to lead them out. So he says, I'm the door of the sheep. All that ever came before me are thieves and robbers. But the sheep did not hear them. There were false messiahs. Let's turn to Acts chapter 5 and we'll read of two of them. Acts Chapter 5. Verse 34. Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of the Law, had in reputation among all the people, and commanded to put the apostles forth a little space, and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do, as touching these men. For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about 400, joined themselves, who were slain.

As many as obeyed him were scattered and brought to naughty. Here was one of those false shepherds that came into the sheepfold and LED some Jews out. For a Jew to abandon Judaism to follow a false shepherd, was apostasy really apostasy from Judaism for a Jew to quit Judaism? Without the true Shepherd, leading him out would have been apostasy. And that's why the Epistle to the Hebrews was written, to tell those Jewish Christians whom God bore with for a long time. To quit Judaism altogether, go forth unto him without the camp bearing his reproach. In that setting, the camp is Judaism. Today the camp is Christendom. At least much of it has a Jewish flavor to it. All the characteristics of the Jewish camp are found in in Christendom. It's interesting since I've made this comment, it's interesting that in two of the addresses to the seven churches, Smyrna and Philadelphia, we have. The the camp mentioned. Not as such, but they're called those who say they are Jews and are not, but are the synagogue of Satan. That's really what the camp is. And they're the ones that oppose the Philadelphian testimony, the truth of. The heavenly calling of the church and all the blessings that we enjoy. Well, let's read out a little in Acts chapter 5. Verse 37. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him, he also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone, for if this council or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God. And to him they agreed. And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they cease not to teach and preach Jesus Christ. Yes, if that new religion, as they called it, was of men, it would come to naughty, but if it was of God, nothing could stop it, and nothing has stopped it. The power of the Gospel has been sounded forth now for 2000 years. And millions have been brought in. Well, there were those that he speaks of in verse 8, going back to John 10 again, All that ever came before me are thieves and robbers. We saw two of them mentioned in Acts 5. But the sheep, his sheep did not hear them. And now he uses the word door in a third sense. She says I am the door by me if any man enter in this time, the door is the is the way of entry into the blessings of Christianity. Here's the picture. The shepherd of the sheep comes and enters by the sheepfold door into the sheepfold Judaism to lead his sheep out of Judaism into the blessedness of Christianity. He is the door of the sheep as the door of exit from the sheepfold. And now he's the door of entrance into the blessings of the new order of things. Notice how verse 9 reads. I am the door by me. If any man enter in, he shall be saved. Saved. That's a word which is characteristically Christian. Saved. Clean. Delivered from the world and from the Prince and God of this world, and from all the power that stood against us. Saved. He shall be saved and shall go in and out and find pasture. It's not a sheepfold any longer, it's not an enclosure any longer. It's not a place of constraint, but it's following the shepherd on the green pastures.

Of the precious Word of God. He should go in, in for worship, in for adoration and praise to the one who is worthy, and out for service, and then find pasture. Going in and out speaks of liberty. Where the Spirit of the Lord is, there is liberty, no confinement, but liberty to to go in and to go out. That's Christianity. Verse 10 Now the thief cometh not, but for to steal, and to kill, and to destroy. Whenever there's a work of the enemy, there is the attempt on the part of those that are being used by the enemy to steal away our blessings, to kill anything that is of God in an exercise that you might have, and to destroy the unity and the happiness and the joy of the Saints. This is what the thief does. And then he says in contrast. But I am come. That they might have life. And that they might have it abundantly. The Old Testament Saints had life. We have abundant life. The reason I take the word more out, it's not that the Old Testament Saints had abundant life and we just have it more abundantly. That's not the thought they had life. We have life in abundance. We have life in the fullness and power of the Holy Spirit. We have life in the full assurance of sins forgiven. We know God is our Father. The Spirit of God has taken his dwelling in our hearts. We are children of God. We cry ABBA Father. We're reconciled, we're justified. We're forgiven. We're brought into. The the family of God. And God is our Father, and the Lord Jesus Christ calls us my brethren. These are some of the blessings that go with this abundant life that we're brought into. And there are more. I am come that they might have life and that they might have it abundantly. I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. But he that is in hireling, and not the shepherd, whose own the sheep are not. See if the wolf coming and leave the sheep and fleeth. And the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is in harling, and careth not for

the sheep. I am the Good Shepherd. And know my sheep and have known of mine. As the Father knoweth me. Even so, know I the Father. Those two verses 14 and 15, rather than having a period at the end of the 14th verse. It should have a comma. He says I am the Good Shepherd and know my sheep, and am known of mine, even as the Father knoweth me. And I know the father. It's a tremendous statement. And I laid down my life for the sheep. That is, there is an intimacy of knowledge on our part of him and on his part of us. And intimacy is so precious that he compares it with. Even as I know the father. Even as the Father knoweth me, and I know the Father. Wonderful. It's a statement that is, that is so. Immense that it's. Hard to grasp, but the Spirit of God can can open it up to you. Read those two verses in the new translation once. Now, up to this point in the chapter. The Lord has spoken of his Jewish sheep altogether his Jewish sheep. But now he expands. Because Christianity is not just Judaism. It's not Judaism at all. It's not just the Jewish people or the Israelites. It's all peoples. It's the world that the gospel goes out to, to bring souls in from every tribe and people and nation and tone. And so he says other sheep, verse 16 I have, which are not of this fold, this Jewish sheepfold. These aren't Jews, these aren't Israelites. There are other sheep he's got outside of that enclosure we call Judaism.

Them also I must bring these are gentiles. Those of us who have believed the gospel in this present day, I don't believe there are any that were Jewish here. I don't know you all that well, but I think you are probably all Gentiles. And so here we are in this verse. 16 other sheep I have which are not of this fold. This Jewish sheepfold them also I must bring, and they shall hear my voice, and there shall be 1 flock. Why they rendered that fold, I don't know. It completely destroys the sense of the verse. One flock. Christianity is a flock following a shepherd, not a fold anymore. We're not a fold. That speaks of Judaism. It's interesting that the English translation that preceded the King James the Bishop's Bible. I may be wrong in that, but whatever it was, which one preceded it had it right one flock. Why they changed it, I don't know. There shall be 1 flock. And one shepherd, Now that's the truth of Christianity. One flock following the one shepherd. How many flocks? Just one. One flock composed of Jew and Gentile. Now we don't get the one body of Christ in John's ministry that Paul brings out, but here we get the one flock, the one flock following the one shepherd. There shall be 1 flock, 1 shepherd. And then he goes on to say, Therefore doth my father love me? A striking statement. Immediately you would say, doesn't he? Didn't he always love him? Yes, he did. But here is a fresh motive for the father to love his son, his son in manhood. He says, therefore doth my father love me because I laid down my life, that I might take it again. He lay his life down in loving devotedness to his father, and in love for you and me, that he might bring us into this one flock. No man taketh it from me, but I lay it down of myself. Sometimes people speak of the Lord's. Death as he died as a martyr. According to this verse, he didn't die as a martyr. No one could take his life from him. Peter does speak in that line when he. Talks to the Jews and says that they killed the Prince of Life. And desire to and murdered him. But. They couldn't touch him. If he did not allow it, so he says, no man taketh it from me. I lay it down of myself. I have power to lay it down. And I have power to take it again. And then the capstone of that verse, the choicest part, is the last sentence. This commandment have I received of my Father. He did it not just as a divine person, which He had the authority to do, but He did it in subjection to the commandment of the Father. He laid his life down in obedience to the Father, and therefore he starts out the verse. Therefore doth my Father love me? Father found fresh love, if I could put it that way, a new motive to love his son. In viewing him in loving obedience and devotedness, laying his life down. Well, there was a division, therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad, Why hear ye him? Others said, These are not the words of him that hath a devil. Can the devil open the eyes of the blind? And it was at Jerusalem, the feast of the dedication. And it was winter. And Jesus walked in the temple in Solomon's porch. And then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and he believed not. The works that I do in my father's name, they bear witness of me. But she believed not. Because ye are not of my sheep. As I said unto you. And now we have some very, very precious words, verses that the Lord uttered.

My sheep hear my voice. And I know them. And they follow me. It's wonderful to realize that He knows us. That's more important than that. We know him. But he says, I know my sheep. He knows everyone of them. Not one of them will be lost. He knows each one. And they follow me. This is what is characteristic of a sheep of Christ. We hear his voice. He knows us. And we follow him. And I give unto them eternal life. Now that's this abundant life that he's been speaking about in verse 10, eternal life. Life in all the fullness and blessedness. Of. The redemption that he has wrought. He tells us in John 17. This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom now has sent. The knowledge of the Father and the Son. Is what eternal life? Is characteristic of. They didn't have that knowledge in the Old Testament. Want to make this statement? The life that is given when a soul is born again. Is the same life in this dispensation as it was in the Old Testament? Its divine life. The life of the Sun. But in the Old Testament, they didn't have that life. And in the conscious knowledge of redemption being accomplished. They could not cry. ABBA father. They did not have the indwelling of the Holy Spirit. They did not know their sins were forgiven. They could not say that they were reconciled. All of these are truths that flow from his death and resurrection. They didn't have resurrection life in the sense that we have. They had the life. But the life in the conditions. That we have. Is what is here called in John's ministry? In John's ministry eternal life? The abundant life. Life in the fullness and power of the Spirit of God Romans 8 verse 2 Says for the law of the Spirit of life in Christ Jesus. Has set me free from the law of sin and death. The law of the spirit of life. In John 20. The Lord breathed upon the disciples the breath of His resurrection life. And said, receive you Holy Holy Ghost. That's abundant life. That's something more than they had in the Old Testament. But when they were born again. And not all Israelites were born again, only those that were his sheep. Only those that had faith in him could be spoken of as born again. And that's true today. But Christendom has gotten used to, and we have two using the term born again as though that's the sum total of all the blessings that we have. And it's not. It's just the beginning. Just the beginning. It's the most basic and fundamental of all our blessings. It's true that everyone must be born again or he cannot see nor enter the Kingdom of God. That's absolutely essential. We must have divine life. But that's just the beginning. To get to give a thought that might help you to seize the difference between being born again and having eternal life. Think of it this way, we need to be born again. We receive eternal life by faith in Christ. He is in his own person, eternal life. Did he need to be born again? No, of course not. That would be blasphemy. You can see the difference in new birth being born again. It doesn't apply to him. But He is that eternal life, and we have it in Him.

Whereas we need to be born again because we're sinners. He was not. So there's a definite distinction. And I don't think I'm doing well at making it between new birth and eternal life. Well, let's. He says in verse 28, I give unto them eternal life. It doesn't mean just young people. It doesn't mean a life that goes on and on and on and on and on and will continue for all eternity. It doesn't mean that it's a life that had no beginning and no ending. It's the life of the Son of God. He is the true God and eternal life. First John 520. He is the true God and eternal life. He is in His own person. The life was manifested and we have seen it. And bear witness and declare unto you that eternal life that was with the Father and was manifested to us. So when you have the son, you have the life. He is the life. That's quite. A much fuller expression than just new birth. I give unto them eternal life. It's a quality of life. That was not known in the Old Testament. And they shall never perish. Neither shall any man pluck them out of my hand. Eternal life. Of course it goes on forever, but it's far more than that. They shall never perish.

Absolute certainty of being his, neither shall any man pluck them out of my hand. We're held in the hand of Christ as secure. And then he says, my Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand, held in the powerful hand of the Son and of the Father. Eternal security. Well, you've heard that many times, and I and my Father are one. Turn back to John 3 for a moment, just to make these distinctions a little more clear. In John chapter 3. There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher, come from God, for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man, be born again. He cannot see the Kingdom of God. This is the most essential truth we have. Very basic. Without the new birth, 1 cannot see the Kingdom of God. Much less enter it. Can't even see it. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's woman be born, not entering it all into the force of the Lord's words? He was Speaking of a spiritual birth, not another physical birth. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water. Water is the symbol of the word. As Peter tells us, being born again, not of corruptible seed, but an incorruptible by the word of God, which liveth and abideth forever. The word of God is presented to a soul, and the Spirit of God working in that soul causes that soul to believe that word and at that instant. Imparts life and the soul is born of God. Life and faith come at the same instant. In fact. In John 525. We'll just call your attention to it. John, 525. The Lord says, Verily, verily, I say unto you, the hour is coming. And now he is. When the dead. That is the spiritually dead. Shall hear the voice of the Son of God, and they that hear shall live. If there is an order. According to this verse, the hearing precedes the living. But I believe they coalesce in one event, human language. Is. Fails us here. We do not understand.

The the all that is involved in the new birth. But no one was ever born again without faith. Faith. In the word of God. That's how we're born again by the word of truth. James tells us that. And here we have it. In verse 5 of John 3. Except a man be born of water, that's the word. And of the Spirit, Spirit of God, using the Word of God to impart and produce faith and life at the same time in a soul. He cannot enter into the Kingdom of God. That which is born of the flesh is flesh. And that which is born of the Spirit is Spirit. The flesh. By itself will never receive. The Lord. There must be the work of the Spirit of God and the voice of the Son of God. Who can make his voice heard in the soul of a dead Sinner? And he that hears shall live. John 525. That which is born of the flesh is flesh. You can educate it, you can train it. You can cultivate it. You can. Promoted in every way. And it's still flesh. You can flog the body, You can discipline yourself, You can deny yourself. And it's still flesh. No matter what you do. That which is born of the flesh partakes of the nature of the Source. Flesh produces flesh. And that which is born of the Spirit is Spirit. Partakes of the nature of the Source, The Spirit of God communicating a life to a dead Sinner. And faith. Faith is the gift of God, just as life is. That which is born of the Spirit is Spirit. The nature of the new nature, the nature of it, is spirit. Comes from the Holy Spirit. Marvel not that I said unto thee, You must be born again. It's one of the musts of Scripture. Absolutely essential. The wind bloweth where it listeth, and now hearest the sound thereof. But canst not tell whence it cometh, and whither it goeth? So is everyone that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art, tell a master of Israel, and knowest not these things. He should have known about the new birth. The Old Testament scriptures spoke of it, spoke of sprinkling water upon them, and they should be clean, the water of the Word. And now notice verse 11. Verily, verily, I say unto thee, we speak, that we do know. The we who is the We Divine Persons, Father and the Son Holy Spirit. We speak that we do know and testify that we have seen. And you receive not our witness. Now he changes back to the singular If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? Oh, now he's going to tell them the heavenly things. Eternal life has to do with heavenly things being born again. Which he should have understood has to do with earthly things. Just to enter the earthly Kingdom one has to be born again. But now he's going to tell them of something more than just being born again. No man hath ascended up to heaven, but he that came down from heaven. Even the Son of Man, which is in heaven. Now this that he's going to speak of is connected with the Son of Man coming down, the Lord of glory coming down into this world. And as Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up. That was the cross. That whosoever believeth in him should not perish, but have eternal life, doesn't say be born again. Now. Now he's going. Now he's advancing to what he calls heavenly truth. Heavenly things. This is what is characteristic. This connects with John 10. The being born again connects with the sheep, and the sheepfold is the sheep that he's brought out and brought in. I'm come that they might have life and that they might have it abundantly. The abundant life, life and the fullness and power of the Spirit. Life in the conscious sense and enjoyment of sins forgiven.

Of an established eternal relationship between US and God as our Father. The Lord Jesus calling us my brethren. Telling us, go to my Father and your father, my God and your God. So that all the epistles, not all of them but some of them addressed, are addressed to blessed be the God and Father of our Lord Jesus Christ. You don't have anything like that in the Old Testament. They didn't have that knowledge. The work of redemption was not yet accomplished. So this now flows from an accomplished redemption. As Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life, the very life of the Son. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. Again says everlasting life, but it's it's really eternal life. The English word everlasting means from now on. But the word eternal means from now on and forever in the past. No beginning, no end. Eternal. That's the life that we have, the life of God. The son has been communicated to us that we might know and enjoy all the things that he has for us. And we have the power of the Spirit. God sent not his Son into the world to condemn the world, but that the world through Him might be saved. Notice how the word saved is applied. I remember when I was first saved. I went where? I talked to a young lady that was my sister's friend. She was a Methodist. And she said to me, she said you're always talking about being saved. She said. We don't talk like that in our church. So I said, well, let me show you a few passage and I just. Reeled off. Passage after passage after passage that spoke about being saved, being saved. And she just said, well. I never knew there was so much about being saved in the Bible. It's amazing. What do they teach them in these places? What do they teach them? What do they talk about all this time? These are the things we ought to be talking about. These are the things to which are really ours. These are the eternal riches that we have in Christ, eternal life, the life of God Himself, the Son. Has been communicated to us by the Spirit of God. Who also has taken up his abode in our bodies. To be the power of that life. And the source of enjoyment of all that that he has won for us. That he might be saved. He that believeth on him is not condemned. That he that believeth not is condemned already. You don't have to wait. If you don't have faith tonight, you don't have to wait to see if the sentence of condemnation will be pronounced upon you. At the judgment seat, it's already been pronounced. If you don't believe, you're condemned already. The greatest sin, The greatest sin that man can commit. Now that the Son of God has come. And has died and shed his precious blood, and has risen again. And is seated at the right hand of God the greatest sin that you can commit. Is the sin of unbelieving unbelief. And not receiving him, not bowing to him, not submitting to him. Treating his coming into the world as though it was of no consequence for your life. Once you receive him, your whole life ought to change entirely. You now are a different person. You have a new life. And you have the Spirit of God.

The Spirit of Christ dwelling in you. The spirit of life. You have the abundant life. Fullness of it. God has nothing more than he can give to a creature. He's exhausted himself, if I can put it that way. In Blessings. He's given us all the fullness of his heart. And if God hasn't won your heart. Can't do anymore to win it. Can't do another thing to win it. He's done everything. He that believeth on him is not condemned. But he that believeth not is already condemned. Because he hath not believed in the name of the only begotten Son of God. To reject him. The only begotten Son of God. Is the most despicable thing that you can do. Nothing worse. And this is the condemnation. That light has come into the world. The light of God has come into the world. And men love darkness rather than light because their deeds were evil. They love darkness. Think of it, loving darkness. Have you ever taken a rock kids? Have you ever taken a rock and and flipped it over at all? These little creatures, creatures of darkness, go scattering in every direction. They love the darkness. They don't want the light and when the light comes upon them they just scatter till they can get into another dark place. That's what you're like if you. Hate Delight. Light has come into the world, and men love darkness rather than light because their deeds were evil. We're at the end of this dispensation. Christendom has had the light of the gospel for 2000 years and man is saying we don't want it. We don't want it. They love darkness. They're under the power of darkness. They're under the Prince. Of the power of the air. Power of darkness. Paul was given the gospel to open their eyes and to turn them from darkness to light and from the power of Satan to God. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light, who has delivered us from the power of darkness, and translated us into the Kingdom of the Son of His love. Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be shown as they are reproved, shown as they are exposed for their true character. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Well, he came. That we might have life and that we might have it abundantly. What a wonderful blessing is ours. In Christianity now we follow the shepherd. And the closer we are to the Shepherd, the closer we'll be to one another. Let us keep. Near to him.

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