Matthew - Commentaries by Charles (Chuck) Hendricks

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Address—C. Hendricks

Tonight, I'm the person of Christ. I've been struck of late. By some who have been misled. Misdirected. Wrongly taught. But they've left the path of the truth. For what they consider. Light. And it's not light. It's darkness. I think of the Lord's words, If a light that is in thee be darkness, how great the darkness. Turn with me to Matthew 22. And verse 41. While the Pharisees were gathered together, Jesus asked them, saying. What think ye of Christ? Whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit? Call him Lord saying. The Lord said unto my Lord, Sit thou on my right hand. Till I make thine enemies thy footstool. If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth. Ask him. Any more questions? Now keep your finger in this place and just turn back to the 110th Psalm. This is what the Lord quotes to them. And we'll come right back here, but I just wanted to read. The Psalm that he quotes. That verse of it, the 110th Psalm, verse one. The Lord. This is a Psalm of David. David speaking. The Lord said unto my Lord. Sit thou at my right hand until I make thy thine enemies. Footstool. That's what the Lord quoted to them. They had answered. He asked them a question. Usually they were asking him questions, trying to ensnare him. They didn't know who they had they were dealing with, of course. And this time he asked them a question, and he's asking it of the Pharisees, He's asking it of those that were. Umm of the sect of the Pharisees among the Jews that were the fundamentalists of the day, they should have known their Bibles. And he asked them, what think he of Christ, whose son is he? They should have known. They should have known that question, that answer, and they answer correctly. They say the son of David. And he was he is the son of David. He's called that over and over again in Scripture. The blind man cried out. Thou son of David, have mercy on me. But then the Lord asked them this question. How then? David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, so I make thine enemies the footstool of thy feet. Is David calling Lord? How is he his son? And. The last verse of this passage says they didn't know. They couldn't answer him. They didn't know who the Christ was. They didn't understand how he could be David's Lord as well as David's son. And the doctrine of Christ that we're going to look at this evening involves these two truths that he is Davidde Lord, he is God. And he is David's son. He is man. As God, he is the Son of God, as man, he is the Son of Man. And as we were singing, the union of both joined in one. The Divine in the human, united in one person. Formed the fountain of love in his heart. Whenever we read of him as the Son of God, we're talking about his deity. It's what he always was and always is. He never became the son, he became a man. He became a servant, but he was always the son. Thou art my son. That's a statement of who he is. This day, that's a point in time, I have begotten thee. He was begotten in time and born of the Virgin.

That's his humanity. But thou art my son, that's his deity. That's why they crucified him. Because he made himself the Son of God. That's what they said. Those were his, their quotes, their words about him. But he never made himself the Son of God. He always was the Son of God. Another passage says he said he was the Son of God. And so they crucified him. The Jews understood that when he claimed to be the Son, he was claiming deity. He was claiming equality with God the Father. The temporal sonship doctrine. Which? Was introduced many years back by a company of brethren. And is being promoted today by Christian leaders. In the camp. Is based upon an error, and it's based upon the error that sonship implies inferiority. But On the contrary, it implies equality. Equality, and we'll see that as we look, as we look at the scriptures tonight. Amazing that these religious leaders the best taught. Of the sect of the Pharisees did not. Could not understand, could not answer the question how can he be Davidde Lord and Davidde Son at the same time? If you look at the 22nd chapter of Revelation, last book in the Bible. We see that same truth. Revelation 22 and verse 16. I, Jesus have sent mine Angel to testify unto you these things in the churches. I am the root. And the offspring of David the Bright and Morning Star. As the root of David, he is Davidde, Lord. As the offspring of David, he is Davidde Son. So here we have that truth again brought before us. We get it over and over again in Scripture. Look at Romans 1. Paul, a servant of Jesus Christ, called an apostle, separated unto the Gospel of God, which he had promised afore by his prophets in the Holy Scriptures concerning his Son. Jesus Christ our Lord, which was made of the seed of David according to the flesh. That's his humanity, David's Son. Seed of David. And declared to be the Son of God. David's Lord with power according to the spirit of holiness, by the resurrection from the dead. So here we have another passage presenting him as David's son and David's Lord. As Son, as man, as God. Now let's turn to second John, the second epistle of John. Where we have this brought before us. The second Epistle of John it was written to. An elect lady and her children. The elder unto the elect lady and her children. Verse one. Wasn't written to a brother like 3 John was written to Gaius a brother and he was commended for his hospitality and how he had housed the Saints and and took care of them and so on. Normally what a woman would do, but here he's laying upon this sister, this elect lady and her children. Solemn responsibility to know who Jesus is, to know who the Son is, and to refuse those that would come and not bring the doctrine of Christ. The truth as to his person in verse 7 he says for many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. Now the way this reads in our King James, it sounds like the confession is the fact that he came, but that's really not the point of the passage. You could ask anyone in the world, even not necessarily Christians today, was there such a personage down here in this world? Jesus Christ, Yes, absolutely. Our calendar is dated from the time of his birth. They would say. But that's not exactly what John is saying. I'm going to correct it just a little. Many deceivers are entered into the world who confess not Jesus Christ, come in flesh. The confession that they don't make is the person who came in flesh, not so much the fact that he came.

But the person who came now, it wouldn't make any sense to talk of any of us coming in flesh. That's the only way we can come. Because we're just creatures. We're just men, women, boys and girls. Of course we come in flesh. But here's the confession of a person who pre existed before he became a man, before he came in flesh. Jesus Christ is his name and he came in flesh and he was there before he became man. That's the confession. So it involves the the truth of his deity and also his humanity. That's the doctrine of Christ. In verse 9 He says whosoever transgresseth. And abideth not in the doctrine of Christ. The doctrine of Christ is the truth of his Person. That he is very God. Very man. Son of God, Son of Man. Mr. Darby renders that ninth verse, whosoever goes forward. And he has a nice note and he says what is? Called. Development. Progress in the things of God. And those who deny his person. And there's various ways in which it can be denied. We

can touch him in his deity or touch him in his humanity. Either one we can sully His glory. Could the Lord Jesus have sinned? This question was addressed to a very prominent man. In the Christian circles today, living. He has a pastor, he pastors over maybe 3000 huge congregation and my brother told me and I asked him, I said Are you sure you heard him right? He said I'm positive. He was dealing with the question, Could Jesus have sinned? And his answer was. I don't know, we'll just have to wait and see. In other words, he would find out at a later time after he got home to glory, but he didn't know, and it's sad that he wouldn't know the answer to that question. Because the Lord Jesus in his humanity was holy. Not innocent like Adams before the Fall, not sinful like ours since the fall, but holy humanity. You remember the Angel said to Mary, you're going to have a son. How shall this be? She said. Since I know not a man? The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee. Wherefore also that holy thing, that holy thing which shall be born of thee, shall be called the Son of God. Notice the precision of Scripture language doesn't say shall become the Son of God. He never became the Son of God. He was always the Son of God. That's his name, the only begotten Son. But he was called the Son of God, that baby, that one who became a babe. The Word became flesh and dwelt among us, was called the Son of God. But it says, that holy thing which shall be born of thee shall be called the Son of God. His very humanity was holy. Holiness can't sin. Holiness abhors sin and delights in good. That's what Holiness is, and his humanity was that. And so the. The answer that he gave was very inadequate. And then there's another man out here in California. I won't name them. I can name them. Who denies the Lord's eternal sonship? He espouses temporal sonship. He says that he didn't become son until he became a man. And this company of brethren. That can say as we can. We have Darby for our father. They don't believe that he was Son from all eternity. Their teaching is that. You cannot define the persons of the Godhead before the Incarnation. They're inscrutable.

Unknowable. Undefinable. And the one that taught that. Later on in his. Comments went on to define what he had just said is undefinable. You don't even know that. There were three persons to the Trinity, to the Godhead. He does use the word Trinity. And what is the Trinity? You see, the denial of the eternal sonship really involves the denial of the Trinity. I was talking to a young man who has left us and gone with that company. And. I said to him. I said the brethren you're now with don't believe Jesus is the eternal Son of God. Oh, they believe that he is God from all eternity. I said. That's not the question. That's not the point. Yes I know that, but they don't believe that he was the Son from all eternity and God was the Father from all eternity because the 2GO together. And I said to him, I said, you know, you remind me of the man that Paul, you remind me of the what Paul read when he was in Athens. He saw. A marker that said to the unknown God. As you have an unknown God. You have a God that cannot be defined. That has not been revealed. But the only begotten Son, who is in the bosom of the Father, He hath revealed Him, He hath declared Him. And if the Father, if the Father has not been revealed, and the Son and the Spirit by the one who came, then God is unknown still. And that's really their position. It's a very serious thing. Not to know. The truth of this person. They even deny that the word was eternal. They say that it only applies to time. And he said, well, he was only called son in time. And I said, tell me. When before time did anyone exist? To hear him being called anything. Of course he was called Son in time. No one existed before time began except God Himself. The revelation had to be made in time. The argument is nonsense. The revelation was made in time of what God was from all eternity. Baptizing them. The very Christian formula for baptism in Matthew 28 is baptizing them in the name. Not names, but name of the Father and of the Son, and of the Holy Ghost. Three persons, one God. Why did the Seraphim cry Holy, holy, holy? Lord God Almighty, the whole earth is full of his glory because there's three persons. In the beginning Elohim God created. A plural subject and a singular verb. God Elohim, plural. In the Hebrew they have a singular number. They have a dual number, which means only two. Singular is 1, dual is 2, and then the plural is 3 or more in English. The plural is 2 or more, not so in Hebrew. In Hebrew, the plural Elohim, the plural is 3 or more, and so there has to be at least three and there are three persons. One God. The name of that God is the Father. In the Son, in the Holy Spirit, it's a name revealed and declared by the Son. In time, the Son become a man revealed and declared by him. A declaration of who God is. In His eternal relationships among the Persons of the Godhead. But this has all been denied. Do they know? Do they have the doctrine of Christ? It's a very solemn thing. Verse 9 Whosoever transgresseth and abideth not in the doctrine of Christ, these are not my words. These are the words of inspired Scripture, half not God. Most solemn. He that abideth in the doctrine, he hath both the Father and the Son. And then he gives instruction.

To the elect lady and her children. You children as most adults here tonight, but there's. One that's a child and and you're responsible to know who Jesus is. You should know that if you're asked a question, Could he have sinned that No, he couldn't have sinned. I know who he is. He's holy. Is God manifest in the flesh sinless? Not only that he didn't sin, but that he couldn't sin. To say that he could have denies his person, denies his impeccable humanity. To say that he is the Son only in time, that is the temporal sonship doctrine. Denies the eternal relationship between the Son and the Father. From all eternity. This company teaches. That he didn't enter the Father's bosom until he became a man. That's blasphemy. We sing in the 27th hymn, the second verse. Of course, they struck that hymn out of their hymn book. Son of God, thy Father's bosom ever was thy dwelling place. That's the truth of Scripture. He never entered the Father's bosom. He never left it either. He's always been there. In the bosom of the Father, Mr. Bell, it puts it so beautifully. In his Son of God, the hiding place of love. The hiding place of love, the place of delights in fellowship. And joy. That he enjoyed. Between himself and the Father there's a lovely hymn. It's not talking about the Father's bosom in the hymn. It's talking about the father's house. But there's some expressions in it that you could just apply to the Father's bosom. The son who knows how does it go? What, what, what? What him is that? It may come to me. I'll think of it right now. The sons. The the the the flow of affection and the flow of love. That characterizes that place. That's what characterized the father's bosom. It was his dwelling place from all eternity. Well, we'll come more. We'll get into that more. 127 that's what. Thank you. Verse 2 it says. Or at home the son who knows he only all his love. And brings us as His well beloved to that bright rest above dwells in his bosom. Knoweth all that in that bosom lies. And came to Earth to make it known that we might share. His joys. Oh what a home. And as we think of that, not just as the Father's house that we'll enjoy, but the place that he enjoyed from all eternity, their fullest love flows through its courts of light. The Suns divine affections flow throughout its depth and height. There's some expressions in that lovely hymn that suggests the Father's bosom, the enjoyment that the Son had in that place of nearness and blessing from all eternity. Well, all of this is denied. And then it said. What's been lost? What's been lost? What's been lost? So much the relationship. No, they don't deny that he was God. But they deny that He was in the place of Son from all eternity, and God was in the place of Father. Well, I want to make a comment on verse 9 before we leave it. Whosoever transgresseth, whosoever goes forward. New Translation. Abideth not in the doctrine of Christ Hath not God? I was passing out tracts on the elevated platform in Chicago as a young man. Loyola Station, there was a theological seminary there. That's where you changed from the L and the Loop to Loop and took the subway, if you so chose. And I passed a man attracted. We sat next to each other on the train and I got to talking with him. And he asked me what I believed. And I told him, I believe in the virgin birth of Christ. I believe He is God, man, and one person. I believe in his bodily resurrection. I believe in the inerrancy of Scripture, the all sufficiency of Bible, and so on.

Various foundations of the of the faith. And he smiled at me and he said that's nice, but now you have to go on into the deeper things. Now that's what John's talking about in verse 9. Whosoever goes forward is what is called development in the things of God. In this company of

brethren I'm talking about, they speak of fresh light and new light. It's not light, it's darkness. It's not truth, it's error. And we have to. Know what the doctrine of Christ is and recognize when someone comes to us under the guise of a Christian teacher. To reject them. Notice what he says in verse 10. If there come any unto you, and he's speaking to this elect lady and her children. And bring not this doctrine. Jesus Christ coming flesh. His Godhead and his manhood. Receive him not into your house, neither bid him Godspeed. For he that biddeth him godspeed, or greets him is a partaker of his evil deeds. So there's a solemn responsibility laid upon the very youngest in the family of faith, the children even. To know who the Lord Jesus is and not to receive one who comes under the guise of a Christian teacher but does not bring the doctrine of Christ. Remember the Old Testament? There was the Ark. Of all the vessels in the Tabernacle, that was the most holy and sacred. It spoke of Christ. It was the place where God dwelt. It was a box made of shithim wood or a quiche wood, an incorruptible wood, Speaking of the Lord's holy humanity. And it was overlaid with pure gold, Speaking of his deity. And a gold plate called the Mercy Seat. A cover for the Ark was placed upon it with two cherubic figures. Looking down upon the mercy seat where the blood was sprinkled. That speaks of his work and they were looking down at the blood of of the sacrifice. Well, in the history of Israel at the time of Eli, who was. A failing priest and he had two wicked sons, Hofnion and Phidias. They did some very evil things and he didn't restrain them. Israel went to battle against the Philistines and the Philistines defeated them. They brought the Ark into the camp. Great shout was given. And the Philistines heard what is this shout? And they said, the gods of the Hebrews have come into the camp. Quit yourselves like men. Be strong. These are the gods. They called, of course, the true God. Gods because they just. That's all they knew is God's. These are the gods that delivered them from the Egyptians. Pharaoh. Fight and they fought, and they defeated Israel. And they captured the ark. Now God would not allow. The art having been brought into their into the camp. To gain them the victory because of their state state that Israel was in was deplorably bad. But the Philistines were going to. They were going to learn. The awful consequences of. Capturing the Ark. And it went from one city to the next, and a plague broke out in this city. It was placed in the same place with Dagon, their God, and Dagan was falling in his face. They set him up again the next day. And the next day Dagon was falling on his face and broken. Before the ark of God. It speaks of Christ. Speaks of his person. There's instruction given to the Levites that they were to carry the ark. There were rings in the sight of the ark and staves that were also made of ******** wood overlaid with gold and the. The Coethites were to carry the ark on their shoulders. They were not to touch it, lest they die. It was holy. Spoke of Christ. Remember how many times they tried to kill the Lord? I remember Mr. Ballard and his son of God, he said.

All these plagues broke out and every city, one city got it. They didn't want to keep it. They said get rid of it and it went to another city and they went to another city and every city it went to, there was judgment on the Philistines. Why didn't they just break it? Why didn't they? Destroy it with just a box. I love his answer. Said they couldn't. You remember how many times they tried to destroy the Lord? In Luke 4 when he spoke of grace, mercy to the Gentiles in the Old Testament. They took him. They were filled with rage and anger in the synagogue, and they took him to the top of the hill to cast him down headlong, but he, passing through the midst of them, went his way. Had they cast him off the hill, he would have walked away at an unharmed at the bottom. Because he said, no man taketh my life from me. I have power to lay it down and I have power to take it again. This commandment have I received of my father. They couldn't touch him until he allowed it. Another time in John 8, he got into a discussion with them and they said. Thou art not yet 50 years old. And hast thou seen Abraham? Who makest thou thyself? And he said before Abraham was I am. You remember when Moses was told by Jehovah to deliver Israel, He said, when they asked me, What is his name? What shall I say unto them? And he said, I am that I am. I shall say unto them, that I am have sent thee. And so that's the name of Jehovah. The I am that I am the one who is who He is the one who does not change the unalterable, unchangeable God. An eternal God be I am the one who lives in an eternal present. The equivalent expression in the New Testament of Jehovah. We don't find the word Jehovah in the New Testament. We find the word Lord, but the equivalent expression expression is in Revelation one verse 4 from him who is and who was and who is to come. That's that's what Jehovah means, the eternal, the eternal he is, that's the present. He was, that's the past. He is to come, that's the future. He's a timeless being he inhabits. Thus saith the high and lofty One, who inhabits eternity. Timeless. Jehovah and the Lord claimed to be that. And they took up stones to cast at him, but he, walking through the midst of them, went his way. When they came to him in the garden with lanterns and torches and weapons to take him, he said, Hum, seek ye. They said Jesus of Nazareth, and he said I am and he I am. And they all went backward and fell to the ground. And he said, I told you that I am here if you seek me. Let these go their way and they. Then took him. And when Judas, who had betrayed him with a kiss, saw that he was delivered into their hands, that he did not deliver himself as Judith had seen him do over and over and over again, but that he was taken. Judas existence became intolerable to him. And he went out and hanged himself. The Lord did not die as a martyr. He freely gave himself to their hands. They could not touch him until he allowed it. And then he did it to accomplish the eternal purpose of God. Well. This person, this glorious person, is symbolized by the Ark. And so finally, the Philistines, they had had enough of having the Ark. And. They sent it back. And they made a test. They took 2 milk kind. And they took them away from their calves. They were attracted to, of course. I live right across the road in Allendale in Illinois. Southern Illinois now right across the road from afar. And whenever they are, they have taken the calves from the mother cows. All night long you hear those cows bellowing. Quite a quite a noise. I don't like it. And so they took these two milk kind put the ark on a cart.

And they said if it goes straight, straight. Into the land of Israel to bashmish. Then we'll know that the Lord has done this if it doesn't. Then we'll know it was just a chance thing and the cows went on. Cows were done mowing as they went, missing their calves but still going straight on. When they knew, and then the men of Bashemish, they saw the cart coming. The ark was put on the cart. That's not the way they were to carry it. But the Philistines didn't know anything about that. And so they put it on this card. And it came to the men of Bashir. And we read they did a very serious thing that was in the land of Israel, now back in the land of Israel. Those times had had enough of it. And says the men of Bashemish looked into the ark. And the gods smoked them with a great slaughter. And this is what men have done, beloved. Today they have looked into the Ark. They appeared into that which is inscrutable. In Matthew 11. The Lord says no man knoweth the Son, but the Father either knoweth any man. The Father saved the Son, and he to whomsoever the Son will reveal him. But you don't have that qualifying clause of. The Father revealing the Son there is that in the Son which is inscrutable, which is past our understanding as creatures. Which we will never fathom. Reunion of the divine and human in one person. That's beyond me. I believe it with all my soul, but I don't understand it. None of us really can understand that. How can he know everything and yet? Not know the day nor the hour. These are all mysteries of his person. How can he? The Jehovah who neither slumbers nor sleeps, and yet be asleep in the boat. Because He is God and He is man. And you can go through many, many things. I remember speaking to a Hindu boy and he could not understand how the Lord Jesus could not know the day nor the hour if he is God. I said because he's the perfect servant and it's not given to the servant to know. What his master is doing in keeping with the character that he was taking. And had taken. These are wonderful mysteries concerning his person. But men have gotten to reasoning upon this, these things, trying to explain these things. Which are beyond us. And they have peered into the ark. And when the men of Bashemish did that, they were immediately judged. Then they sent the Ark to another place. They were afraid. And it was put in the house. Can't remember the name man. There for 20 years. And then there's a break in the history for Samuel, and then we get other teaching, and then you get into Second Samuel. And let's just look at that in Second Samuel Chapter 6. We'll pick up that account. Very, very interesting.

Two Samuel, chapter 6. Again David gathered together all the children. The Chosen men of Israel 30,000. And David arose and went with all the people that were with him from Valley of Judah, to bring up from thence the ark of God. Whose name is called by the name of the Lord of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart. This was a mistake. David made the mistake that the Philistines made. And he brought it out of the House of Abinadab. That was his name, that was in Gibeah. And Uzza and Ahayo, the sons of Abinadab, draved the new cart. Now these were two sons of Abinadab and it had been there in Abinadab House for 20 years. And they were very familiar with the Ark and Ohio went before and gave the. Drive the cart. It says they. Brought it out of the House of the Vinadab, which was at Gibeah accompanying the ark of God. And Ohio went before the ark. Verse 5. And David and all the House of Israel played before the Lord on all manner of instruments made of firwood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nakin's threshing floor, Oza put forth his hand to the ark of God, and took hold of it, for the oxen shook it. That was one of the sons of.

Ohio drove it, and he was by it, and he went to steady it. The anger of the Lord was kindled against Uzza, and God smote him there for his error, and there he died by the ark of God. They were told in Leviticus. Not to touch you. Not to catch it. And heroes it does. And he's immediately smitten when David was displeased because the Lord had made a breach upon Oza. And he called the name of the place, pursues it to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David, But David carried it aside into the House of Obedom the guitar. And the Ark of the Lord continued in the House of Obadiah the Gittite 3 months. And the Lord blessed obed him in all his household. And it was told, King David, saying, The Lord hath blessed the House of Obed Edom, and all that pertaineth. Unto him because of the ark of God. So David went and brought up the ark of God from the House of Obed Edom into the city of David with gladness. Now it's not told us here. How he did it but if we turn over hold your place we're coming right back here to First chronicles 15 we'll see that he he learned of his error and. Corrected it. In First Chronicles 15 where you have this account. With some more details. And I'll pick it up at verse verse 11. And David called for Zedek and a buyer through the priests and for the Levites. For Uriel Asaya, and Joel Shamaya and Elio and Aminadab, and said unto them, Ye are the chief of the fathers of the Levites. Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel into the place that I have prepared for it. For because ye did it not at the first the Levites were to bear it on their shoulders. Remember, they put it, David put it on the cart. Because you did it not at the first. The Lord our God made a breach upon us for that we sought Him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bear the ark of God upon their shoulders. This is according to the due order. Now with the staves thereon, as Moses commanded, according to the word of the Lord. Now go back to Second Samuel 6 and let's just read a little bit more in that chapter verse 13. And it was so that when they that bear the ark of the Lord that was the Levites now had gone 6 paces. He sacrificed oxen and fatlings. And David danced before the Lord with all his might, and David was girded with a linen ephod. So David and all the House of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet. And as the Ark of the Lord came into the city of David, Michael. Saul's daughter looked through a window and saw King David leaping and dancing before the Lord, and she despised him. In her heart, she had no value for the Ark. She did not value it. That's the brightest spot in Eli the Priest. That when he was told. Israel went to battle with the enemy and he was told. That. His sons were dead. And Israel had been defeated. And the ark of God was taken, and when he heard that, he fell backward and died his neck break. He was an old man, over 90 and fat. But he had real value in his soul for the ark of God. Michael didn't, and so she criticizes David. Verse 17 And they brought him the ark of the Lord, and set it in his place in the midst of the Tabernacle that David had pitched for it. And David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to everyone, a cake of bread and a good piece of flesh and a flagon of wine. So all the people departed. Everyone to his house. Then David returned to bless his household. And Michael the daughter of Saul, came out to meet David and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself. And David said unto Michael.

It was before the Lord which chose me before thy Father, and before all his house, to appoint me ruler over the people of the Lord over Israel. Therefore will I play before the Lord, and I will be yet more vile than thus, and will be basing my own sight and of the maidservants which thou has spoken of. Of them shall I be had in honor. Therefore Michael, the daughter of Saul, had no child until the day of her death. Saul was a man after the flesh, and evidently Michael was a woman after the flesh. No value for the ark? No value. Do we value the ark? Do we value the person? Of Christ. His presence. It was the ark that made all the difference in Israel. It's Christ's person that makes all the difference. You remember in Matthew 16, I don't have to turn to it. You know it as well as I do, he said, who say that I the Son of Man and, and they said, some say that thou art John the Baptist, others Elias or Jeremias or one of the prophets. And all of those came short. Of his Person. But whom say ye that I am? And Peter confessed, and said, Thou art the Christ. The Son of the living God. That's the doctrine of Christ. Thou art the Christ, that's his humanity. The Anointed 1. What think he of Christ? Whose son is he? The Son of David. The Christ is the Son of David, yes. David called him Lord. And so Peter goes on to say in the other two gospels, Mark and Luke, Peters answer is the Christ of God. That's all he says. But here where it's going to to become these confession is going to be the rock foundation upon which the church is built. It's a full confession. Lord the Christ is humanity, the Son of the living God, his deity. That's the doctrine of Christ. And then the Lord says on this rock, Peter, I will build my church. The church is built on that truth, and the church is the pillar and ground of the truth. And the truth of this person is the most important truth that we have to carry through this wilderness, as the Levites had to carry the ark. To uphold it and to maintain it. What thinking of Christ is the test to try both your state and your scheme. You cannot be right in the rest unless you think rightly of Him. As Jesus appears to your view, as he is beloved or not, so God is disposed to you, and mercy or wrath is your lot. Most important question will ever have to answer. Or think ye of Christ. Whose Son is He? He is the Son of God, and He is the Son of man, very God and very man. The son of David, David's Lord, the root of David, the offspring of David. The eternal Son. Came to where we were. He is our kinsman, Redeemer. He had to become a man. He had to become one of us. Since the children partake of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to *******. The children partake of flesh and blood. He also Himself likewise took part of the same sin apart. The only difference? But his humanity is just as much. Just as true humanity is yours. But the state of it is holy. But it's true. Humanity, spirit, soul, body, blameless. And so he grew in spirit, in wisdom and stature, before God and before men. Because he was a true. Born as a. There was nothing miraculous about the birth. That was very normal. The miraculous part was the conception. Conceived, begotten of the Holy Ghost. That was his humanity. But this false teacher from years back in the last end of the last century.

He said. Where the idea of the union of the divine inhuman in one person came from, I know not. It seems to me perfect nonsense. Patrick Nonsense. God and man in one person. What was His formula? His formula was in person. He is God in condition. He is man. To Him the humanity of Christ was a mere condition that He took up in time. Didn't make it part of his person united to himself. Which I believe is the truth spend the orthodox confession of Christians throughout the years. God and man in one person, very God and very man, eternal Son. Let's just look at a few scriptures before we close. John, Chapter 1. John, Chapter one in the beginning. Was the word. How in the light of that statement? They teach that the word didn't begin to exist as such until he became a man. This is talking about the dateless past. In the beginning of anything that had a beginning, the word was He never began, but he was in the beginning. The word was the word that's his eternal person. And the Word was with God. That's his distinct. Personality with God the Father. The word was God. That's his proper deity. In that one verse we have his eternal person, his distinct personality. And his proper deity. And then it goes on to say in the same was in the beginning with God. He was there, a distinct person in the beginning with God, in the beginning, back in that time where this, Mr. Taylor said You can't define it. The Word of God says He was the Word back then. I'm using words to express what's in my mind. You're hearing those words. It's an amazing thing. You're hearing those words and then. Your brain. Conveys to you. What I need? It's amazing. I was out working in the backyard before leaving and dogs next door were barking. They just just hit me. All they can do is bark. They can't form a word. All they can do is Yep, Yep, Yep. They're just dogs. Only man. Can speak words. Only man can can write. If you want to read a tremendously interesting article under the heading Writing in the New and Concise Bible Dictionary, look it up. They have a story in there that has to do with writing. An Indian chief. Was talking to this missionary. And. They needed a hammer. And the missionary said, give me a piece of wood. He handed no piece of wood and he scratched something on the wood. He said just take this to my wife. He took it to his wife. The boy did, took it to his wife, gave it to his wife. Wife looked at it, went into the tool shed and brought the hammer out, brought the hammer and to him. And the Indian chief said we'll talk, we'll talk. He had never seen writing before. Only man can do that. Only man can form words. And all I am doing in speaking to you is uttering sounds. That's all it is. It sounds. If you didn't understand English, it wouldn't have any meaning to you. Tremendous is the word. I'm using words to convey what's in my mind, and then you are receiving those words and it conveys to your mind what I'm trying to convey to you. And that's what the Lord was. He was the word. He was the very expression of the mind of God. And he was that from all eternity. And then it says in verse 14, the word became flesh and dwelt among us. And we beheld His glory. What glory did they behold? The glory as of an only begotten with the Father. That's the glory of an eternal relationship that John saw by faith. Through that veil of human flesh, he saw glory that was his from all eternity.

What was it? It was the glory of an only begotten with the Father, and the Word. Only begotten has nothing to do with time. It has to do with. Essence, it says in Genesis 1. Every animal begat after his kind. You'll never find a cat coming from a dog. You'll never find a wolf coming from a fox. They began after their kind, after their kind. And so if there isn't one who is called the only begotten Son, he is of the same substance. And the same essence. As the father. It has nothing to do with time at all. It has to do with essence. Has to do with kind. If the Father is God, the Son is God. So the expression the word, the name son implies. He is one with the Father. And so he is. Verse 18 No man hath seen God at anytime, the only begotten Son. Which is in the bosom of the Father. He hath declared him. Now there's something in the original. That you don't see in English. And it used to puzzle me and I think I understand it now. It's in the original Greek. I would have thought that that little preposition in was the Greek word en. But it isn't. It's ice. Which is translated into unto or for, but you cannot translate it that way here. The only begotten Son, which is unto the bosom of the Father, into the bosom of the Father. For the bosom of the Father doesn't make any sense. You have to translate it in. But why is it ice? I used to say why is it ice? Ice means motion towards. What he's talking about, you see these false teachers, they use that to say, see, he entered the father's bosom at some point in time when he became a man. That's why it says ice wrong, false. That's not correct. What does it mean then? It means what we were looking at in that hymn 127. The sons divine afflict affections flow throughout its depth and height. There was the sun in the Father's bosom, the hiding place of love, the affections of the Father for the Son flowing to him, and He is his affections reciprocating and flowing back to the to the Father. That's why it says ice. It's the movement within that place of love, of the divine affections between these. Two persons, the father and the son, most precious and most beautiful. One more passage I want to call your attention to, and then I'll close in John 5. I said that I would point out a verse that showed and refuted the idea that sonship implies inferiority. On the contrary, it implies. Equality, verse 17 of John 5. But Jesus answered them, my Father. Worketh hitherto, and I work. He refers to God as my Father, the only one that ever did, the only one that ever used that expression. He did teach his disciples to call for us to pray our Father, which art in heaven, and so on, but not my Father. That was his distinct privilege, being the eternal Son. So he says, My Father worketh hitherto, and I work. And that the Jews understood what he was claiming. Notice their reaction. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father. That means he was his son. He was claiming equality, making himself equal with God. That's the divine comment. That's what they understood and they were right. He was claiming equality with the father. By addressing him as my father. Well. These truths are very, very precious. And of all the responsibilities that we have, beloved? The carrying the ark through the wilderness, not touching it, not looking into it, not trying to understand what he has told us we cannot understand. But upholding and maintaining the truth as far as He has revealed it to us.

And upholding it till we're home in glory.

Hemet Conference: 1997, Humanity of Christ

Address—C. Hendricks

Matthew. 22. We begin there. And verse 41. While the Pharisees were gathered together, Jesus asked them, saying, What thinking of Christ? Whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord? Saying The Lord said unto my Lord, Sit thou on my right hand. Shall I make thine enemies thy footstool? If David, then call him Lord. How is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. I want to speak this evening on the. Impeccable humanity of the Lord Jesus. And I thought it would be well to start here. They gave a correct answer when he asked them. Whose son is he? The Christ? What think ye of Christ? Whose son is he? And they say unto him, the Son of David. That was correct. He was the Son of David. That's in his humanity. But then he asked them another question, which they could not answer. He says, How then did David in spirit call him Lord, saying, The Lord said unto my Lord, quoting the 110th Psalm? Sit thou on my right hand till I make thine enemies thy footstool. If David then call him Lord, how is he his son? And the last verse of the chapter says no man was able to. Answer him a word neither durst any man from that day forth ask him anymore questions. No man, none of the Pharisees, scribes that were round about. Could answer that they

did not really know who the Christ was. They knew that He was truly a man. The son of David, but when he speaks of himself as. David's Lord, they did not understand. They did not realize the truth of His person, the full truth of it, that He was both God and man in one person, God's Son. Son of God and the Son of Man. I have spoken on him here. As the Son of God, his deity. And tonight I want to speak on his humanity. You see, if we, if the enemy can, he will attack his person, either on the divine side, denying that he's the eternal Son, or on the human side, denying that. He was a perfect man saying that he could have sinned. Are other statements such as this, and we'll look at some of them this evening. Let's begin by turning back to Genesis chapter 3. Genesis chapter 3. And this was after the fall. The Lord God verse 9 called unto Adam, and said unto him, Where art thou? And the Lord and he said, I heard thy voice in the garden, and I was afraid because I was naked. And I hid myself, and he said, Who told thee that thou was naked? Hast thou eaten of the tree? Where have I commanded thee that thou shouldest not eat? And the man said, the woman whom thou gave us to be with me. She gave me of the tree and I did eat. And the man said. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this. Thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go. And thus shalt thou eat all the days of thy life. Now the Lord is speaking to the serpent, and he says, And I will put enmity. Between thee and the woman. And between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel. It that is the seed of the woman.

Shall bruise thy head, or another translation reads it. Crushed thy head, and thou shalt crush his heel. When did that take place? This is the first promise from God of a coming Redeemer. And he's called the seed of the woman. It's striking, isn't it, that God attacked the first human couple? Adam and Eve by attacking the weaker vessel by questioning her and engaging her in a conversation. And Adam allowed it. He allowed it. You might say that one woman brought in sin, but the word of God says by one man sin entered into the world, and death by sin. And so death passed upon all men, for that all have sinned. Man was placed as the head, and he was the responsible one. If he allowed the woman to take the lead. God holds him responsible. And so he was, but he says to the woman, he says, thy seed will crush. He says to the serpent that the woman's seed will crush. Thy head. So the serpent introduced sin through the woman. The Lord Jesus will introduce a Savior through the woman the. Seed of the woman Everyone of us in the room tonight is the seed of man. Where all the seed of man, the Lord Jesus, was the seed of the woman. He was. Seed of the woman who would crush the serpent's head. And in that process, on the cross, when he defeated him, he had his heel crushed. He was nailed to a cross and so on. But that was the defeat of Satan. By weakness and. Defeat, apparently. So He won the median crown, trod all our foes beneath his feet by being trodden down. Well, that's the first indication in Scripture. Right after the fall, God comes in and he says I'm going to send a Redeemer and he will be the seed of the woman. Now turn to Isaiah. Isaiah Chapter 7. Isaiah Chapter 7. And verse 10 Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God. Ask it either in the depth or in the height above. But Ahas said I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O House of David, Is it a small thing for you to weary men? But will ye weary my God also? Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son. And shall call his name Emmanuelle. There you have the truth of this person. The woman the virgin conceives and bears a son. That's his humanity. And his name is called Emmanuel, which means God with us. That's his. His deity. It really is literally here. The virgin shall conceive and bear a son. There was one particular virgin that would be suitable and that would meet all the requirements of the Scriptures as to the first coming of the Lord Jesus. And that woman's name, we know was Mary, and we'll read about her shortly in the New Testament. The seed of the woman, not the seed of man, but the seed of the woman, would destroy the serpent's power. Now let's turn to Matthew chapter 1, where we have the birth of Christ. Brought so beautifully before us. Now I'm going to read this genealogy. I want you to notice that there is one word that is found almost in every verse. Not in every verse, but almost in every verse. In this genealogy. The book of the generation of Jesus Christ, the son of David, the son of Abraham. So his genealogy is traced back to David the royal line, the king, and then Abraham, the line of faith. Abraham begat Isaac, and Isaac begat Jacob, and Jacob, and Jacob begat Judas and his brethren.

And Judas begat Pharaohs, and Zerah of Thamar, And Pharaohs begat Esraim. And Esram begat Aram, And Aram begat Himinadab. And a minute Dad begat Naasin and Naison begat Salman and Salman, Bigot, Boaz of Rakab and Boaz begat obit of Ruth, and obit begat Jesse and Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias and Solomon begat Robohome and Rebom begat Abaya, and Abaya begat ASA. And ASA begat Josephat, and Josephat begat Joram, and Joram begat Osaias, and Osaias begat Joatham, and Jotham begat Akaz, and Akaz begat Ezekias. And Ezekiel begat Manassas, and Manassas begat Ammon, and Ammon begat Josias, and Josias begat Jeconias and his brethren about the time they were carried away to Babylon. And after they were brought to Babylon, Echinacea begat Salathiel, and Salathiel begat Zerubbabel. And Zerubbabel began Abayad, and Abayad began Eliakim and Eliachim begat Azor, and Azor begat Sadik, and Sadik begat Akum, and Akum begat Eliah, and Eliah begat Eliezer, and Eliezer begat Matt Fan, and Matt van begat Jacob. I notice and Jacob begat Joseph. And it does not say, it cannot say Joseph begat Jesus. It cannot say that because Joseph was not his biological father. He had no human father. He was the seed of the woman. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. The Scriptures very carefully guards the virgin birth of Christ. If you do not believe that the Lord Jesus Christ was born of a virgin. You're not a Christian. You're really not saved at all. You might be a Christian by profession. But you have rejected a very, very fundamental truth. If it isn't so, then we don't have a savior. Because the one that would crush the serpent's head was the seed of the woman, the very first word from Jehovah God himself after sin had come in. He would be the one that God would send. God, the enemy attacked the human race through the woman. God would use the woman to destroy. Satan's power. Then let's read on South all the generations from Abraham to David were 14 generations, and from David until the carrying away into Babylon are 14 generations, and from the carrying away into Babylon unto Christ our 14 generations. Now the birth of Jesus Christ was on this wise when as his mother Mary, I want to call your attention to that expression. Mary is repeatedly called the Lord's mother. He derived his humanity through his mother. As to his humanity, he has no human father, only a mother. As to his deity, he has no mother, only a father. There are some that call Mary the mother of God. That's absolutely unscriptural. She was nothing of the kind. She was the mother of the Lord Jesus, Humanity. Oh yes, He was God, but God has no mother but He. The Lord Jesus, as God, has a father, and He is often referred to as such. He was here to glorify his Father. But as to his humanity, Mary was his mother. When as his mother Mary was espoused to Joseph. Here's the guard before they came together. She was found with Child of the Holy Ghost. Before they came together, there's the guard. She was found with child of the Holy Ghost. She was a virgin when she became pregnant with that child of the Holy Ghost. Man had nothing to do with that pregnancy. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying. Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which is conceived in her is of the Holy Ghost. Now if you have a margin in your Bible, and I have one in mind, there's a note by conceived and it says the Greek for this word means begotten. And that's why I read the genealogy. Abraham begat

Isaac, who begat Jacob, and so on. Begat, begat, begat, begat until we come to Joseph. And it does not say Joseph begat Jesus. It cannot say that because he was not begotten of a man. He was begotten of the Holy Ghost, and so it really reads that which is begotten in her is of the Holy Ghost. Matthew talks about the begetting power of the Holy Spirit. Luke, which presents the Lord's humanity, presents Mary conceiving. So the word conceived is proper in Luke, but it's not proper here. It ought to read that which is begotten in hers of the Holy Ghost. And it wasn't a man that did that, beginning as it is in all of our normal relationships. This was a miraculous birth, a miraculous begetting. In fact, it was the begetting that was so miraculous. Not the normal term of pregnancy, which was nine months, not the birth. Those were normal. But it was the conceiving by Mary and the beginning by the Holy Spirit that was. Unique and miraculous and setting aside. This person, the Son of God as. Indeed special. That which is begotten in hers of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus. Jesus means Jehovah the Savior. For he shall save his people from their sins. Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet saying, and now he quotes Isaiah 7, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. Then Joseph, being raised from sleep, did as the Angel of the Lord had bidden him. And took unto him his wife. And knew her not till she had brought forth her first born son. And he called his name Jesus. Notice there are two guards in this chapter guarding the truth of. His special birth, the first one is in verse 18. I've called your attention to it in the middle of the verse. Before they came together. She was found with child of the Holy Ghost and this last verse tells us something more. He knew her not till she had brought forth her first born son. And he called his name Jesus. So when Mary bore him when he was born, she was still a virgin. She was a virgin when she conceived, and she was a virgin when she. For him and he came into this scene. This is guarded by God. Especially the Holy Ghost guards this truth in line with that first indication from Jehovah God to the serpent, the seed of the woman. He was indeed the seed of the woman, not the seed of man. Now let's go on chapter 2. Now when Jesus was born in Bethlehem of Judea in the days of Herod the King. Behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews, For we have seen his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled.

And all Jerusalem with him, and when he had gathered all the chief priests and scribes. Of the people together, he demanded of them where Christ should be born. Herod was troubled, but the sad, sad part of that verse we don't. Find it too surprising that Harold was that Herod was troubled, but that all Jerusalem with him was trouble. Here come these wise men from the East. Where is he that is born king of the Jews? They did not know anything about his birth at this point. And they were troubled. They should have rejoiced. And they went to the ones that should have known. And. He asked, he demanded of them where Christ should be born, and they said, verse 5 unto him. In Bethlehem of Judea, for thus it is written by the prophet that the prophet Micah, chapter 5. And thou, Bethlehem, in the land of Judah, art not the least among the Princess of Judah, for out of thee shall come a governor. With that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem and said, go and search diligently for the young child. Now notice that expression. We'll come across it over and over again in this chapter. The young child, the young child. And sometimes it's the young child and his mother. It's never the young child and his father. Never, never does the Spirit of God called Joseph his father. Men did people of the world. Did even some of Philip did when he was first told about him. He's called him the son of Joseph. Well, legally he was that, but not genetically, not biologically. Joseph had nothing to do. Physically with that birth. He was the son of Mary, as to his humanity. So he sent them to Bethlehem and said, go search diligently for the young child. And when you have found him, bring me word again that I may come and worship Him also. Well, we know He wanted to kill it, not to worship Him. When they had heard the king, they departed, and lo, the star which they saw in the East went before them till it came, and stood over the place where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were coming to the house, they saw the young child with Mary, his mother. And fell down and worshipped him. Didn't worship her, they worshipped him. And when they had opened their treasures, they presented unto him, yes, gold and frankincense and myrrh. Beautiful the significance of these gifts, Gold speaks of his deity. Frankincense speaks of his impeccable humanity. And Myrrh speaks of his atoning sufferings. How do they know? What to bring that was suitable to that child by the Holy Ghost? They were led by the Holy Spirit, by that star. It was divine leading all the way through. For these wise men. And so they presented unto him gifts, gold, and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod. They departed into their own country another way. And when they were departed, behold, the Angel of the Lord appeared to Joseph. In a dream saying arise and take the young child and his mother. And flee into Egypt. Notice the Angel of the Lord doesn't say to Joseph, Take your wife and son and flee into Egypt. He doesn't say that. What does he say? He says take the young child and his mother. And flee into Egypt. Joseph is looked upon as often. Apart from that pair the young child and his mother. They are put together by the Spirit of God repeatedly in connection with His.

Holy humanity. Flee into Egypt and be thou there until I bring thee word, for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother. That formula is never departed from in this chapter. It's never Joseph. It's never his father and his mother. It's the young child and his mother. He departed by night and departed into Egypt, and he was there until the death of Herod. Verse 15 that it might be fulfilled, which was spoken of the Lord by the prophet saying, out of Egypt have I called my son? Now who is that that's speaking? Well, that's God, that's God the Father, and he refers to him as my son. On the divine side, he was the Son of God. On the human side, he was the Son of Mary. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under. You remember he had diligently inquired when that star first appeared. He wanted to date the time of his birth. He wanted to date the time of his birth, and now he goes about in his wicked plan to try to kill that child, thinking he was still at Bethlehem. It says from 2 years old and under according to the time which he had diligently inquired of the wise men. Verse 17 then was fulfilled that which was spoken by Jeremy the prophet saying in Rhema was there a voice heard lamentation and weeping and great mourning. Rachel weeping for her children and would not be comforted because. They are not. All those male children from 2 years old and under were put to death. The Lord was not there. He had been taken to Egypt. By Joseph. But when Herod was dead, behold, an Angel of the Lord appeared in a dream to Joseph in Egypt. Saying, arise and take the young child and his mother. And go into the land of Israel, for they are dead which sought the young child's life. And he arose and took the young child and his mother, and came. The young child and his mother. The young child and his mother, the young child and his mother. And all of a sudden the light went on and I said yes, what a wonderful truth. Son of Mary as to his humanity, not the son of Joseph. Not the son of Joseph. Wonderful truth. He arose and took the young child and his mother, and came into the land of Israel. When he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, notwithstanding, being warned of God in a dream, he turned aside into the paths of Galilee parts of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets. He shall be called and Nazarene. Now the genealogy in Matthew. We read it. Starts from Abraham. He was the son of Abraham, son of David, his royal line, his line of the line of faith from Abraham, and it works down towards the time of his birth. And that was the genealogy of Joseph. But in Luke's gospel, and let's turn to that now in Luke chapter. Chapter 3. We have the genealogy of the Lord. It's really on Mary's side. And Luke

presents to us his true and proper humanity. Now Luke gives us a moral order of things, and let's begin reading here. In Luke chapter 3. And verse 21. Now when all the people were baptized, it came to pass that Jesus. Also being baptized and praying the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him.

And a voice came from heaven, which said, Thou art my beloved son. In thee I am well pleased. And here we have the Father declaring his delight in his beloved son, and he addresses him in Matthew and in Mark. The voice says This is my beloved son. He's talking to those roundabout, but here he's talking to him personally. Thou art my beloved son, in whom I am well pleased. Now notice right next door to this verse, the very next verse. And Jesus himself began to be about 30 years of age being And here we have the guard in the parentheses being, as was supposed, the son of Joseph. If you leave that parentheses out, then you have destroyed the truth. Being the son of Joseph. No, Being, as was supposed, the son of Joseph. Which was the son of Eli, which was the son of Matthew. And you go through this and it starts out with with Joseph and goes back to Adam goes let's look at the last verse 38, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. Adam is called here the son of God because he was created directly by God. And so he was the Son of God by creation. The Lord Jesus was not that. He was the eternal Son of God. But you might say, well, I thought you said that this was Mary's genealogy. Yes, it is. Look at verse 23. Jesus himself began to be about 30 years of age, being as was supposed. The son of Joseph, which was the son-in-law of Hilah. Now in the Hebrew usage, a son-in-law is called a son. We do that too. So really, Heli was Mary's father. So Joseph was the son-in-law of Heli. And so the genealogy, who was the father of Mary? So the genealogy is really Mary's in Luke. And how fitting that is for setting before us his perfect humanity. Now let's turn back to the first chapter of Luke. Luke chapter 1. Verse 26. And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee named Nazareth. To a virgin espoused to a man whose name was Joseph. Of the House of David, and the Virgin's name was Mary. And the Angel came in unto her, and said, Hail thou that art highly favored. The Lord is with thee. Blessed art thou among women. How many Hebrew women had yearned to bear the Messiah? It's called the desire of women in Daniels Gospel. This Antichrist will disregard the desire of women, the desire of women. A Jewish woman was to have a child and like Rachel says to. Jacob, give me children or I die. But to have the Messiah, to have the Christ of God was a yearning that many, many godly Jewish women had. Well. Art thou among women because she was going to bear the Christ? The Son of God. And when she saw him verse 29, she was troubled at his saying and cast in her mind. What manner of salutation this should be? And the Angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive now that's the right word in Luke. Matthew uses the word begotten, but here we have it. Thou shalt conceive in thy womb and bring forth a Son, and shall call his name Jesus. He shall be great, and shall be called the son of the highest. Now the Son that she conceived and bore was. That's his humanity. And now he's called the Son of the Highest. That's his deity. You get those two truths put together over and over and over again in Scripture.

He shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David. Again, that's his humanity. His father. They asked him, they answered when he said, Whose son is he? The Christ? They said, the son of David. They were right partly, but they didn't know the full truth of this person, that he was not only David's son, he was David's Lord as well. And he was not only Mary's son, but he was Mary's Lord as well. Her God, as he is to each one of us. She does not have any special favors bestowed upon her when it comes to her relationship with God. In fact, he could say at later we could look at it. My spirit of rejoicing God, my Savior. She needed a Savior just like you and I do. She was a Sinner just like any of us is, but she was so privileged to bear the Christ. Verse 33 And he shall reign over the House of Jacob Forever, and of his Kingdom there shall be no end. Then said Mary unto the Angel, How shall this be? Seeing I know not a man. She was a virgin she knew, not a man. How can I possibly have a son? Now here comes the answer. 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. Notice the precision of Scripture. It doesn't say that holy thing we shall be born of thee, shall become the Son of God. He never became the Son of God. He was always the Son of God, but he was called the Son of God. That just think of that tremendous truth. Here's this little baby born in a stable, laid in a Manger called the Son of God. The Son of God. Tremendous truth. Some years ago. I don't know if I've mentioned this here or not, but it's good to repeat it. Some years ago I came across a full page, a full page ad in the Los Angeles Times, a great big newspaper, and the whole page was devoted to telling about the next event that's going to happen, which will be the coming of the Lord for his church. And then it said in there, there were two mistakes in the ad, in that it wasn't an ad in this beautiful setting forth of scriptural truth, but there were two mistakes. One was very minor, the other was very serious. The minor one which said that after he comes for the church, he will come back with the church to set up the Kingdom 3 1/2 years later. And I think that's a mistake. That's a minor mistake. I think it's more like 7 years later, but that's not that important. It's just a matter of some time. But then the author said Joseph had nothing to do with the birth of Christ. True, he was not biologically the father. But then he went on to say neither did Mary have anything to do with the birth of Christ. Absolutely wrong, absolutely false. If that were true, then we wouldn't have a savior. The the view of the author of that paper, and I think I know who put it in in is because because I have read in one of his books since this view that he has that God created a special humanity in the womb of Mary and her womb simply incubated. Humanity of Christ. So he didn't derive his humanity for Mary, and if that's the case, he has no real connection with the human race. With you and me, he is not a man like you and I are. And that's a devastatingly wrong doctrine. The the Roman Catholic Church has developed a teaching trying to, I think they did it in good faith. I'll give them credit for that. I don't know how far back in their history this came about, but they developed the teaching of the Immaculate Conception. I don't know if you've ever heard of that, but they developed a teaching that Mary was conceived without sin.

And they realized that the Lord Jesus in his humanity was holy. And sinless. And so they invented the theory that Mary was. Conceived without sin. And therefore her son was without sin. Well, all that does is move the problem one generation back to Mary. Who couldn't have been conceived without sin because she had a sinful father as well as a sinful mother? Well, Mary was a Sinner and she had a sin nature, so their theory is not scriptural. It's true that the Lord Jesus was conceived without sin. How did God do that? It didn't. It wasn't because his mother was sinless. She was not. She said my spirit rejoices in God, my Savior. She needed a Savior just like you and I do. How then, did God preserve the humanity of the Son? From contracting the sin nature of Mary. Well, this 35th verse gives the answer. Let's read it again carefully. 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. It doesn't say Holy 1, and I believe that the reason it doesn't is because. The Spirit of God here is talking about His holy human nature. That holy thing which shall be born of thee shall be called the Son of God. The nature of man has existed in three distinct states. When God created Adam, he created him with a. An innocent nature without sin. He had no sin as created of God. He was innocent, but he was capable of sinning. Innocence is not the same as holiness. And after he sinned, the state of his humanity went from innocency. To sin sinfulness, and you and I partake of a sin nature. And so we're all sinners by nature and by practice. But Adam was not a Sinner by nature when he was created of God. He fell by listening to the voice of Satan, and Eve did. And then they both took of the fruit, and they disobeyed God, and sin came into the world. But the Lord Jesus neither partook of an innocent nature, nor of course not of a sin nature. And yet, horror

of horrors, there are true Christians that say the Lord Jesus could have sinned. And they don't understand holiness. That holy thing which shall be born of thee shall be called the Son of God. The Lord's nature was holy. His human nature was holy. That means it was sinless and incapable of sinning. Holiness cannot sin. We understood what holiness is. What is holiness? Holiness is delight in what is good and abhorrence of evil according to God, abhorrence of evil. Every suggestion to him to sin or to do anything. Independently of the Father's will was painful to the Lord Jesus. And it was rejected with holy horror. There was only one time I could think of it was in the garden. When the Lord expressed his will, He said, Father, if it be possible, let this cup pass from me. But then in the perfection that was always his, he said. Not my will, but thine be done. He submitted always to the perfect will of him that had sent him that was proper to him in his humanity. I come to do thy will, O God. It was a man on earth that was absolutely, impeccably perfect. No sin, no propensity to sin, no possibility of sin. The best illustration I've ever come across is a man brings in two pieces of gold. He suspects one of them is real and the other one is false. Is is an imitation, but he wants to get it tested. So he brings it to the jeweler and the jeweler puts it through. I think it's nitric acid. It may be another acid, it doesn't matter, but it's the acid they use to test. And he immerses the gold ring in the nitric acid. And it's not attacked by the gold and he pulls it out. He says that's true gold.

The acid cannot attack it, does not attack it, cannot attack it. Then he took the other one and immersed it in the acid, and it was eaten up by the acid, he said. That's fool's gold. That's not real. Now I ask you, was the ring that was consumed by the acid the only one that was subjected to a real genuine test? Was not the other ring that was pure gold submitted to a real genuine test, though it could not be attacked by the acid? Of course it was, they were both tested. But the testing that the Lord Jesus went through was to prove that He was pure gold in His human. Could not sin. I'm going to make a very strong statement, but. Anyone that thinks the Lord could have sinned does not really know who he is. Does not really understand him. The Holy One of God, that holy thing which shall be born of thee. Shall be called the Son of God. I was speaking on this once at Gresham, and afterward a young man came to me and he said, Why do you emphasize so strongly that? His humanity had to be that of Mary. What's wrong with the idea that God created a special humanity? Is there anything in the Old Testament that would indicate that? And I didn't have the answer then. But as I lay in bed that night and meditated upon it right away the book of Ruth came before me. Boaz was the kinsman Redeemer, and the thought of being our kinsman is the answer to that question. He had to be. One of us, His humanity, had to be the same humanity as ours is in order for him to be our Redeemer. If he had a different kind of uniquely created, independent sort of humanity, couldn't have been our Redeemer. He had to have his humanity derived from a human mother, and that was Mary. Not a human father, no. The Spirit of God was the beginner in that, and the Spirit of God prevented. The overshadowing power of the Holy Ghost prevented any sin nature from Mary being transferred to that child. The Holy Spirit maintained that Son in his humanity. Holy, holy without the taint of sin. And so these other inventions trying to protect the Lord's holy humanity. Failed. And what really explains it is that 35th verse. I'll read it once more. The Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power. Of the Highest shall over shadow thee. Therefore that holy thing which shall be born of thee shall be called the Son of God. Tremendous, wonderful truth. Let's turn to the second chapter. Verse 25. And behold, there was a man in Jerusalem whose name was Simeon. And the same man was just and devout, waiting for the reconciliation of Israel, and the Holy Ghost was upon him, and that it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus. To do for him after the custom of the law, then took him up in his arms and blessed God, and said. Lord, now let us, thou thy servant, depart in peace according to thy word, for mine eyes have seen thy salvation, which Thou hast prepared before the face of all people. A light to lighten the Gentiles and the glory of thy people, Israel. Notice verse 33 and Joseph and his mother. Again there is the distinction between Joseph and Mary called. His mother doesn't say Joseph and Mary, but Joseph and his mother marveled at those things which were spoken of him. Now if you read that verse in most of our modern translations, it reads. His father and his mother. This is the one instance where I believe Mr. Darby chose the wrong.

Manuscript because there are some manuscripts that read his father and his mother. But the vast majority of the manuscripts read Joseph and his mother, maintaining that wonderful distinction between Joseph and Mary. Now notice the very next verse reinforces that truth. And Simeon blessed them, and said unto Mary his mother, not Joseph his father. But Mary his mother, behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. And in. They would Passover to verse 40. And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Now his parents and that slit, that's correct, that's correct rendering his parents went to Jerusalem every year at the feast of the Passover. When he was 12 years old, they went up to Jerusalem after the custom of the feast, and when they had fulfilled the days as they returned, the child Jesus tarried behind in Jerusalem. Now here it is, and Joseph and his mother knew not of it. The other translations read his parents knew not of it. Well, I don't object to the expression his parents so much, but I believe that Joseph and his mother expresses as we have it in our King James, the truth that we've been looking at all through Scripture, which the Spirit of God guards carefully that. He had no earthly father, so it should read in those two passages. Joseph and his mother knew not of it. And then this following account. Reinforces that, but they supposing him to have been in the company. When a day's journey and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors. Both hearing them and asking them questions. Here he was a boy of 12. Wouldn't have been proper for him to be teaching them at that young age, but he was hearing them and asking them questions. And all that hurt him were astonished at his understanding and answers. And when they saw him, they were amazed. And his mother said unto him, Son. And I detect a bit of irritation in Mary here. Son, why hast thou thus dealt with us? Behold thy Father and I. And sought thee sorrowing. I don't know how else she could have said it. Because Joseph was indeed. His father legally, but notice how he corrects that. And he said unto them, How is it that ye sought me? Wished ye not that I must be about my father's business. Is first recorded utterance in Scripture. I must be about my father's business. That wasn't Joseph he was talking about. That was God his father. And Mary? It says they understood not the saying which he spake unto them. You know it is. We are slow in arriving at the truth of who he is. Whether we're talking about his deity or his humanity. You can attack either side of his person, and if you succeed under the influence of Satan, if you succeed, you've lost Christ, you've lost a Savior. Because if he wasn't a virgin born son of God, he's not our Savior. If his humanity was a different kind of humanity than yours and mine, he wasn't truly the son of Mary. We know he wasn't the son of Joseph, but he was the son of Mary. And if that stands then. You've lost a savior. So these other doctrines. I remember talking to a young brother that was with us in fellowship at the table at the time who was insisting on this teaching. He was not the son of Joseph. He was not the son of Mary. I said, Oh yes, he was the son of Mary, absolutely. And he had the idea that he had a special humanity created especially of God.

And that is not what Scripture teaches. He was the kinsman Redeemer. And he was one of us. Let's just look at Hebrews 2 on that point, and then we'll close Hebrews 2. Hebrews 2. Verse 14 For as much then as the children. Our partakers of flesh and blood, He also himself likewise. Took part of the same. That through death he might destroy him that had the power of death, that is the devil, and deliver them. Who,

through fear of death, were all their lifetime subject to *******. Verse 17 In all things. Wherefore in all things it behooved him to be made like unto his brethren. That he might be a merciful and faithful high priest in things pertaining to God. In all things, and He gives the one exception is in chapter 4, and that is verse 15. We have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are. Yet without sin, or literally sin apart. He had no sin. Nature, and the temptations that were hurled at him came from without. He had no inner temptations from within because he did not have to grapple with an evil nature. He was the Holy One of God. So many is settled the question could Jesus have sinned by saying of course not, he was God? Well those that say that he could have sinned will admit he couldn't have sinned as God, but he they say he could have sinned as man and that denies his holy humanity. Touch either side of the impeccable person of Christ, his deity. His divine side or his human side? Touch either one of those and you have lost. The true Christ of God, as presented in the Word of God, the seed of the woman, shall. Crushed the serpent's head, and he did that at the cross. Let's sing #7 in closing. Thou Son of God, the woman seed, who didst for us on Calvary bleed and bear our heavy load, spoiler of deaths orwhelming power, or come by thee in that dread hour, thou Holy One of God.

Conference: 1995, Eternal Sonship of Christ

Address—C. Hendricks

Denied the eternal sonship of Christ. Which is quite common today. There are those that teach this error, this terrible error. In the camp. There were those that were of brethren circles that introduced it. Some years ago. And. Then there are other errors. We will look at his person and what what constitutes the doctrine of Christ. To begin with, let's turn to Matthew 22, Matthew chapter 22. And verse 41. While the Pharisees were gathered together. Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand. Till I make thine enemies thy footstool. If David then call him Lord, how is he his son? And no man was able to answer him a word? Neither dost any man from that day forth ask him any more questions while the Lord quoted. You can keep your place here, but I'm coming right back, He quoted from the 110th Psalm. And I want to just read that first verse. The 110th Psalm verse one a Psalm of David. So this is David speaking, the Lord said unto. My Lord. So here you have the Lord Jehovah speaking to Davidde Lord. Sit down at my right hand until I make thine enemies thy footstool. This is the passage that the Lord Jesus coded. He asked them the question and He was addressing the Pharisees. He was addressing those who were of the strictest sect of the Jews religion, the fundamentalists of the day, those that should have known who Christ is. And so he asks them what thinking of Christ? They were used to asking him questions and and he's silencing them with his answer. But this time he asked them a question. What think he of Christ? Whose son is he? And they answered, The Son of David. You remember earlier in this gospel, the blind man cried out, Jesus, thou son of David, have mercy on me. That was the right answer. He was the son of David. But then the Lord asks them. How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit down at my right hand. Till I make thine enemies Thy puts to it, David, call him Lord. How is he his son? Now this is the mystery of the person of Christ being able to answer that question. And the last verse of the chapter is very remarkable. No one, no man was able to answer him a word. Neither dost any man from that day forth ask him anymore questions. In John's Gospel, the Lord Jesus said, Except you believe that I am, you believe not that I am. You shall die in your sins. I think of the poem I don't know at all, but I know the 1St 2 lines, 1St 2 stanzas. What think you of Christ is the test to try both your state and your scheme? You cannot be right in the rest unless you think rightly of Him. As Jesus appears to your view as he is beloved or not, so God is disposed to you. And mercy or wrath is your mutt. That states it very correctly, doesn't it? If we're wrong as to who he is, If we're wrong as to that. We have. We have erred on the very foundation. The 11TH Psalm says, If the foundation be destroyed, what shall the righteous do? Christ is the foundation. He is the rock. So he asked them this question. David called him Lord. How can he be his son? Well, he's David's son is man. He's David's Lord as God. And they didn't seem to know. These Pharisees should have known that the Christ who had come was God, God over all, blessed forever. They couldn't answer the question. You have it again in another 22nd chapter, and that's in Revelation. Turn to it, please. Revelation 22, last chapter.

In the Bible. Revelation 22, verse 16. I, Jesus, have sent my Angel to testify unto you these things in the churches. I am the root and the offspring of David the Bright and Morning Star. As the root of David, He was Davidde, Lord, as the offspring of David, David's son. He is both the Son of God, David's Lord, and the Son of Man. David's son. David's offspring. As the root, he was David's Lord. We find this truth all throughout Scripture. I will refer to one more passage, Romans 1. Romans chapter 1 You can trace it through at your leisure. How many times this this doctrine of Christ? Consisting of his Godhead and his manhood. Are presented together Romans one Paul, a servant of Jesus Christ, called an apostle, separated unto the gospel of God. Which he had promised before by his prophets in the Holy Scriptures concerning His Son. I want to make this comment whenever the scripture speaks about his about the Lord Jesus as the Son of God. It's always his personal glory. As God, God the Son, the Son of God, yes, the Son of God became a man. He came into this world and he died. The Son of God, Galatians 220 who loved me and gave himself for me. But the Son of God always sets before us the glory of his Person, a glory which was eternal, never became the Son, never became the Son. You see the temporal sonship doctrine. That when he became a man, he became the son. And when he became a man, God became the Father. You see, this doctrine, this heresy, this awful teaching, denying the Eternal Sonship, involves striking at fundamental truth. Its fundamental error is what it is. His Godhead, that he is God, the Son of God. You could ask at Jehovah's Witness who Jesus is and he will say he's the Son of God. But he doesn't mean by that He is God the Son. He doesn't mean by that. He is God the Son. He means something else. He means He was the first created being and then He created everything else. Does a brother in our Silver Springs assembly? Greg Beneventis, his name. He was saved out of Jehovah's Witnesses. And he loves to use their New World Translation in confounding them. He used to go around as one of their missionaries, propagating the errors of Jehovah's Witnesses. Now he defends the faith. In John One, in our translation King James, it says all things were made by him and without him was not anything made that was made. Mr. Darby's translation and the New World Translation of Jehovah's Witnesses, they read almost identically, and it reads, all things came into being through him. And not one thing came into being without him that has come into being. And then he would read that verse to them, and he'd say, did he create himself? Because that verse says that nothing has come into being without him. And if he was the first created being, then God created him without him. And that's of course contradicted by the scriptures, their own scriptures, and it confounds them. Well, the denial of the eternal sonship doesn't necessarily mean that those that do that deny that he is God, as the JW's do. But they deny the relationship between the Father and the Son, that it's an eternal relationship, a very serious error. All right, let's read this Romans 1/3 concerning his Son Jesus Christ our Lord. Which was made of the seed of David. That's his humanity, according to the flesh. He is the son of man, son of David. And declared this to be the Son of God with power. That's his deity, the Son of God with power according to the spirit of

holiness.

By resurrection from the dead, he raised, Lazarus. He raised. Others in the Gospels. And he said, Destroy this temple, and in three days I will raise it up, speaking as the sun. The eternal Son, he raised himself from the dead. Only God could do that, and so he was. God and very men now turn to second John, if you will. Second Epistle of John. Where we have the doctrine of Christ spoken of. And it's striking that this epistle is addressed to a sister. And her children the elder unto the elect lady, and her children whom I love in the truth he says. 3rd John was addressed to the well beloved Gaius the elder, unto the well beloved Gaius, whom I love in the truth, and he commends Gaius in three John for being hospitable and opening his home to the travelling brothers that came around. And he warns this sister in second John about. Those that are deceivers and antichrists who don't bring the doctrine of Christ, and that she is responsible to know the difference. To know who the Lord Jesus is and to reject those that are not true to Him. It says in verse seven of second John many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. Now I want to correct this just a little bit. It sounds like in our King James translation that the confession is that. Such a person named Jesus Christ came in the flesh. Now you can ask just about anyone out there, whether they're saved or not, if there was such a personage as Jesus Christ in this world, and they'll say yes. Our calendar is dated from his birth. That's not what John is. That's not what John means. Let me read. Let me reread that verse. I'm going to leave out one or two words and you'll notice the difference. Many deceivers are entered into the world who confess not Jesus Christ. Come in flesh. The point that John is making is the confession of the person who came in flesh. The person who came existed before he came in flesh. It would be silly to talk about any of us coming in flesh. That's the only way we can come. We're simply creatures. We're simply men and women and boys and girls. We come in flesh. That's the only way we can come. But here's the confession of a person who existed before he came in flesh. As God, it's the confession of his deity and his humanity that he is God the Son and man as well. He came in flesh. While there are many deceivers, he says, entered into the world that do not make this confession. That do not own his person. That He is very God and very man. That God was manifest in the flesh. That the Word became flesh and dwelt among us. John 114. But he says in verse 9. Whosoever he says at the end of verse 7, this is a deceiver and an Antichrist. One who does not confess the full person of Christ, the full doctrine of Christ, The doctrine of Christ involves his deity. It involves his humanity. Attack him in either the one or the other, and you have. Attack the doctrine of Christ. You don't hold it properly, which is the most serious thing, as we'll see as we read on here. A very A brother from North Carolina told me this. And when he told it to me, I said, Are you sure you heard him right? He said absolutely, I heard him right. I won't mention the man's name, the very famous preacher in Atlanta, GA, I'll say that much. And he has a very large congregation of thousands. And he was dealing with the question, Could Jesus have sinned? And he said. I don't know, We'll have to wait and see. And he's the. Is the leader of hundreds, More than hundreds? Thousands. I don't know. We'll have to wait and see. There's a man out here in California. You probably know whom I'm Speaking of. That denies that he's the eternal Son. That says that he didn't become son until he became a man.

And this company of brethren, the Raven brethren, I will name them. They have developed through James Taylor's heterodox teachings, that he wasn't son until he was born in time, nor was he the word until he was born in time. Nor did he. Dwell in the Father's bosom until he was born in time. Terrible errors and God wasn't the Father until Christ was born in time. These are all offshoots of the heterodox teachings of these men. I was talking to a sister and a brother about this subject and the sister said how could they? How could such intelligent men not see the truth? Christ's eternal sonship. How could they? She just couldn't understand. He couldn't grasp it. And I said to her, I said, well, maybe, maybe you don't know the treachery of your own heart. Because we are all capable of falling into these mistakes and errors. These men that have fallen into these errors and that hold them even today are remarkable men and very gifted men. But involved in very serious error and I know three young men that used to be with us and they've left us for the Raven Company. I think they're more spiritual than we are. If the foundations be destroyed, what shall the righteous do? If we don't hold fast to the person of Christ, you can look at everything else and it really doesn't make that much difference. If you don't hold the foundation of our faith. Christ said to Peter, Well, he said to his disciples, Who do men say that I, the Son of Man AM? I'm quoting Matthew 16 And they said, Some say that thou are John the Baptist, or Elias, or Jeremiah, or one of the prophets. But whom say ye that I am? Peter said Thou art the Christ. That's his manhood, that's what he came to be, the Christ, the anointed, the prophet, the priest, the king, and then he says the Son of the living God, That's his deity. That's the doctrine of Christ involving the confession of His manhood and His. Deity, blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my father, which is in heaven. Then he says he gives him a new name. He was Simon. Now he gives him the name Peter. A still he says, Thou art Peter still. And on this rock he had just confessed the truth of Christ's person, the Christ, the Son of the living God. And he says on this rock I will build my church. So the church is built upon that foundation. The Church is the pillar and ground of the truth to uphold that foundation, to hold that uphold that truth beyond anything else. Well, he holds this elect lady and her children, John the Apostle writing to her in second John. He holds her responsible for knowing who the Lord Jesus is. He says in verse 9. Whosoever transgressive. And abideth not in the doctrine of Christ. The doctrine of Christ is what we had in verse 7. That Jesus Christ has come in flesh, the person God become a man. That's the doctrine of Christ. And he says whosoever transgresseth in the new translation. It's not a translation difference. Between Mr. Darby and the King James, it's a Greek text difference. I looked it up. He renders it. It's a different Greek word, Whosoever goes forward. And abides not in the doctrine of Christ. Goes forward. So let me explain what that means. I was passing out tracts in Chicago a long time ago when I was a young man. On the elevated platform Loyola right there, there's a theological seminary. It's turned modernistic now. They used to be sound, but they're not anymore. Like so many have gone that way. And I got to talking to this professor. He got on the train and he sat next to each other and he asked me what I believed. And I told him I believe in that. Jesus is God. Part of the Trinity, Father, the Son, the Holy Spirit. That he became a man who was born of a virgin, died a vicarious sacrificial death on the cross, rose bodily from the dead lives, ascended and glorified in heaven. Spirit of God is down here forming the Church and the all sufficiency of the Bible. And I went over the fundamentals.

Of what we believe and hold so dear. And he smiled at me and he said that's nice, but now you have to go on to the deeper things. And that's what John is talking about in verse 9. Whosoever goes forward, it's what is called development. And abides not in the doctrine of Christ. Hath not God? That's a solemn word. Hath not God now? I didn't say that John wrote it. John wrote it under the inspiration of the Holy Spirit. Whosoever goes forward and abides, not in the doctrine of Christ hath not God, but he that abideth in the doctrine, he hath both the Father and the Son. Both the father and the son. So the test. As to where we really stand is do we hold and abide in? The doctrine of Christ, that he is very God. And very man, the eternal Son. And. A holy man. You can attack him either on the divine side of his person or the human side of his person. Either one of those attacks. Denies does not abide in the doctrine of Christ. This man in Georgia that couldn't answer the question, could Jesus have sinned? He said. I don't know. We'll have to wait and see. Does he really know who Jesus is? When the Angel said to Mary, you are going to have a son, she said, how shall this be seeing I know not a man. The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee. Wherefore also that holy thing. Which shall be born of thee shall be called the Son of God. Notice the precision of scripture doesn't say shall become the Son of God. He never became the Son of God. He was always the Son of God. That's his

eternal person. God the Son, the Son of God. And the father. And from all eternity, the Trinity, Father, the Son, and the Holy Spirit. Why did the Seraphim in Isaiah 6? Cry holy, holy, holy. Why three times? Because there's three persons in the Trinity, The Father, the Son, the Holy Spirit. Why do we read so often? Lord God Almighty, there we have the Trinity again. Trinity again in the beginning, God created the heavens and the earth. In the beginning, God Elohim. That's a Hebrew word for God in the plural. Created as in the singular, a plural subject with a singular verb. It's not grammatically correct, but it sets forth the truth. God is 1 and yet consisting of three persons. In the English language, the singular is 1, the plural is 2 or more. Not so in Hebrew. In the Hebrew they have a singular 1A dual 2 and a plural three or more. So Elohim being in the plural couldn't be just two. And has to be at least three or more. And we know it's three, the father. The Son and the Holy Spirit. Well, verse 10, instruction to this elect lady and her children, the children in the family of God should know who Jesus is. This is foundation truth. If there come any unto you Christian teachers that come to your home purportedly under the guise of being a Christian teacher and bring not this doctrine. He's not talking about a worldling that's coming to her home. They don't bring the doctrine of Christ. They're not supposed to. They're not expected to. Because they don't believe he's talking about a professing Christian here. A teacher can either come any unto you and bring that this doctrine, the doctrine of Christ. Receive him not into your house, neither bid him Godspeed. Don't greet him. For he would biddeth him Godspeed, his partaker of his evil deeds. If we are not true to His person and refuse, all that sullies His glory, either on the divine side or the human side. Deny His eternal sonship you did you touch the divine side of His person? Saying that Jesus could have sinned, you touch the human side of his person. They argue, of course they have their arguments. This man that teaches that in California, he teaches that sonship implies inferiority.

Does it? Scripture teaches just the opposite. Scripture teaches that it implies equality, not inferiority, but equality. But he reasons from this false premise to the fact that he couldn't have been inferior in the Godhead. Therefore he couldn't have been Son in the Godhead. Turn back to Mark 12 verse or two. Gospel chapter 12. He began to speak unto them by parables. A certain man planted a vineyard, and set in hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husband and a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him and beat him, and sent him away empty. And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another, and him they killed, and many others, beating some and killing some. Now notice this having yet therefore one son is well beloved. He sent him also. He was the son before he sent him. He didn't become sung on being sent. This is the air, they said. He sent him also last unto them, saying They were reverence, my son. But those husbandmen said among themselves, This is the heir they know, they knew who he was. Come, let us kill him, and the inheritance shall be ours. And they took him. And killed him and cast him. Out of the vineyard. But he was the son before he was sent, not after he was sent as the error. Would make it. I turned to John 5 please. John's Gospel, chapter 5. Now this is a verse that shows that sonship does not imply inferiority. On the contrary, it implies equality. In John 5. We have the case of the impotent man at the pool of Bethesda. And in verse 15, the man departed and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day? Now notice verse 17 that Jesus answered them. My Father worketh hitherto. And I work. That was a simple statement, but it was so to them. To the Jewish leaders, it was blasphemy. A man on earth daring to call God my father. And I check this out, I have a computer New Testament. Many of you may have it, and I put in the expression my father. And I went through the whole New Testament. There's only one man that ever uses that expression. That's the Lord Jesus. No apostles ever speak of God as my Father. He taught his disciples to pray our Father, which art in heaven. Hallowed be thy name, but no mortal ever uses the expression my father. Only the Lord Jesus, only the eternal Son. And when he said my father, the Jews understood he was claiming. To be equal with God. And So what does it say? Jesus answered them. My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father. Mr. Darby reads that God was his own father. Making himself equal with God. Not inferior to God, but equal with God. To the Jewish mind, for a man to call God my father was blasphemy. And so they sought to kill him because he was making himself equal. With God. In addressing him as my father. No, sonship is not inferiority, it is equality. And when he claimed to be the son? He was claiming equality with the father, as he does in Return to it in chapter 10. Chapter 10. Now here in these two passages, I'm going to look at now in the 10th chapter, and then we'll follow it with the 14th chapter. We have the doctrine of Christ when you put the two together.

In verse 30 of chapter 10, he said I. Verse 29 My father, which gave them me, is greater than all, and no man is able to pluck them out of my father's hand. I and my father. Are one. And again the response was the same, that then the Jews took up stones again to stone him. Because he said I and my father are one, There's only one meaning that you can attach to that, that sentence that he is claiming equality with the father. I and my father are one, but that's only half of the doctrine of Christ. That's his deity. Turn to the 14th chapter. Where you have the other side of the truth. In Sean, 14. Verse 27 Peace I leave with you, my peace I give unto you not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. You have heard how I said unto you, I go away. And come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father. For my father. Is greater than I. That's his humanity. As man, he could say my father is greater than I. He took a position when he became a man. He laid aside his. The form of God. And assumed the form of a servant. So he who could say as to his deity, as to his eternal sonship, I am my Father, are one. Can say now as to the place that he took in humanity. My father is greater than I. I remember talking to a Hindu, a young man. His parents were Hindus and he was a professing Christian. And the passage that troubled him the most. Was in Mark's gospel. Let's look at it in Mark's gospel. Chapter 13. In Mark's Gospel chapter 13. In verse 30, the Lord says, Verily I say unto you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. But of that day and that hour. Knoweth no man. No, not the angels which are in heaven. Neither the son. But the father? And he couldn't understand. How that could be there? How come? How can he know everything? Because he is God. And yet not know the day. Nor the hour. Well, this comes in the Gospel of Mark. This is only found in the Gospel of Mark. Mark presents him as the perfect servant, and the scripture says the servant knoweth not what his master doeth, so it's in keeping with his being the servant in manhood. Took upon him the form of a servant. He came down. It's in keeping with that position that he took that he doesn't know. But in keeping with his eternal sonship, of course, he knows. How can no and not know? Well, this is the mystery of his person. It's a mystery that you and I will never understand. We'll believe it. We rejoice in it, as the poet says to his darkness, to my intellect, to sunshine, to my heart. I can enjoy what I cannot fathom. How can it say in the 121St Psalm that of Jehovah he neither slumbers nor sleeps? But in the Gospels there is the Lord Jesus asleep on a pillow in the boat, with the waves raging round about. And they awoke him and said, Master, carest thou not that we perish? And he stood up, the sleeping man. That's his proper humanity. God doesn't sleep. He never slumbers nor sleeps. But that man who slept was indeed God and man in one person. Can we fathom that? No, we can't. Never be able to. I don't. That's a mystery, it says in John. In Matthew 11 it says no man knoweth the Son but the Father. No qualifying clause to that. Neither know if any man. The Father, saved the Son, and he to whom the Son will reveal him. The Son reveals to us the Father. He is simply the adorable God.

But the father only knows the son. The father only. Knows the son of the name of the son. Can comprehend. I can't remember just how it goes. But he knows. He only can understand how the divine inhuman are united in the person. Of the sun. So this. Hindu boy, he couldn't understand. How he didn't know the hour. Well, I told him that was because he was man. Perfect servant here. It was proper for him that way. There are many things. How could he hunger? How could he grow weary? Jehovah is neither weary. He never goes weary. He doesn't hunger. As God. But man. The man hungered. He grew in wisdom and stature with God and men. It says in the 147th Psalm about Jehovah God. His understanding is infinite. He doesn't have to learn anything, He knows everything. But the Lord learned. He acquired. He grew. He made progress because he was a true man. We may not be able to put these things together properly, Understand. None of us can understand God manifest in the flesh. The incarnation. There's a pamphlet that I have. And the title is very striking. And it's a beautiful pamphlet refuting Taylorism. And the title is. Sonship by incarnation or the incarnation of the Sun? It's one or the other. The truth is the incarnation of the Sun. Sonship by incarnation is the lie of Satan. He never became the Son by being Incarnate. But the Sun became Incarnate. Son became man. The Son entered his own creation, and never does it say in scripture that he was created. Even as to his body, it says a body. Hast thou prepared me? Not created. He's the creator. And the Spirit of God avoids using that. With respect to him. Let's turn to John's Gospel chapter 1 now. There's some beautiful expressions there. John's Gospel, chapter 1. We start with the first verse. In the beginning was the Word. Now these tailor brethren, they, they deny that the word was eternal. We have a hymn. We don't have it in our hymn book, but a beautiful hymn says Eternal Word, Eternal Son. The Father's constant joy. All that thou art, and all thou hast done shall all our tongues employ Eternal Word. Eternal Son, in the beginning was the Word. The beginning of anything that had a beginning, the word was. Never began. He never came into being. He was there. He was there. In the beginning was the word that speaks of His eternal being. And the Word was with God that speaks of his distinct personality. He was with God the Father. And the word was God that speaks of his proper deity. So in that one short sentence, we have his eternal being, we have his distinct personality, and we have his proper deity. And then it says the same he that won the word was in the beginning with God. There were some that say yes, he was with God when he became a man, but this says no in the beginning. Back then in the eternal past, he was with God. In the beginning. With God and then that verse I've already commented on, all things were made by Him or all things came into being through Him. And without him, not one thing has come into being which has come into being without him. So he couldn't have been created. He was the creator. He brought everything into being. Now, as I speak to you, I'm using words. The most remarkable thing I was out in the backyard before leaving for on this trip and some dogs were barking. And I just said to myself, that's all you can do is bark. That's all you can do is bark. They can't form a word. Can't express themselves except they wag their tail to show that they're happy. But all they can do is yap, yap yap and every creature.

Except man. Man knows how to talk, and when the first man was created, he was created with a full full vocabulary. So that God could commune with him. And so that he could commune with his wife. The Curse of Tongues hadn't come in yet. There was only one language. And God gave them that language, and he gave them the ability. I have thoughts in my mind. My tongue forms the words. Vocal cords are needed, a palate, tongue, teeth and all that to form the words, and they go forth and you hear those words. Then they go into your mind, into your brain, and it translates them into an intelligent message. What is in my mind is now in your mind. You understand what I'm saying, and I use words, and the Lord Jesus is called the Word. He's the one that expressed who God is. He's the one that revealed the mind of God. So that now we know what was in God's mind for us, because he came to make it known to us. He's called the Word. That's talking to this one brother and he's he's bought this, this Raven Heresy. I call it Raven because it's a Raven company. And he says, he said to me, I said you in, in my very presence when I was in your home, you denied that Jesus is the eternal Son. He said, no, I I believe that he is, he is an eternal person. I said, Larry, that's not the issue. It's not that he's an eternal person, but that he's the eternal Son, that his sonship is eternal, that the relationship that he had with the Father never began. It was always there. He was always the son. He never became the son. And. That teaching of theirs. They say. That we can't define. This is what Mr. Taylor taught. We can't define the relationship between the persons of the Godhead. Before time. They're inscrutable. They're unknowable. And then he goes on to define them. To define what's undefinable and I said to Larry. I said. You don't know God is Father, Son and Holy Spirit. That's only the relations that they have, these persons of the Trinity. After the Lord became a man. You don't really know what God was like or who he is before that. In other words, he said. But he it happened in time. Yes, it happened in time. What else could it happen? What else could he reveal himself to his creatures except it be in time? His creatures didn't begin to exist until time started. Before time started, there was only God. And who was that God? Well, when Paul went to Athens, he saw an inscription to the unknown God, and I said to him, I said, you have an unknown God. You don't know who God is. The Lord came to earth in time to reveal to us who God is from all eternity past, not just in time. He is the Father, the Son, and the Holy Spirit. The baptismal formula in Matthew 28 says baptizing them in the name, not names, in the name of the Father and of the Son and of the Holy Spirit. One name, one God, three persons. But we know who those persons are. Yes, revealed in time, but not revealed by the prophets, revealed by the Eternal. Son. Who lay in the Father's bosom from all eternity never left it. Never entered it either. He was always there. Mr. Bell, it puts it so beautifully in his the Son of God, the hiding place of love. The hiding place of love. The Father's bosom. So we go to verse 14 of John 1. And the Word was made flesh, or became flesh, and dwelt among us. This person, the Word, the eternal Word, became flesh, became a man, dwelt among us, and we beheld his glory. Glory as of the only Begotten of the Father, as Misty did. Mr. Darby renders it more precisely, the glory as of an only Begotten with a Father. The glory that He beheld was an eternal glory.

A glory that never began in Psalm 2X13, Hebrews 1 and Hebrews 5. And it says, Thou art my son. This day have I begotten thee. Whenever it points to a point in time, this day have I begotten thee. That was his being, becoming a man begotten in time. Into manhood when he was born. But when it speaks of the only begotten, it's a timeless expression. It's an expression that refers to him as partaking of the same essence and substance. As the father. Did you understood this in Genesis 1? It said. This animal will begat after his kind, this one begat after his kind, this one begat after his kind. You'll never find 2 cats getting together and producing a dog, or dogs producing a mouse or something like that. Dogs produce dogs and cats produce cats, and men produce men. Everyone produces after his kind. And if God has an only begotten Son, he is of the same substance and essence and kind. As God Himself, and that's the force of only begotten. Our modern translations only bring out the side of the love that was between the persons in it, certainly in the expression, by rendering it my only dear Son, or something like that. You can't get away that you can't eliminate that word begotten, because it brings out that He was of the same substance as the Father. The only begotten Son. And so this says we beheld his glory. The glory is of an only begotten with the Father. A special, unique place that he had with the Father from all eternity past, Something he never entered into, but was always his full of grace and truth. John bear witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me, for he was before me. John was older than the Lord Jesus, six months older. He was born before he was, but he said he was before me. He had a sense of the person that he was talking about here. And of His fullness have all we received in grace for grace, or grace upon grace. But the law was given by Moses, but grace and truth came by Jesus Christ. Now verse 18, a very powerful verse. No man hath seen God at any time. The only begotten Son. Which is in the bosom of the Father. He hath declared him. Now there's a problem in this verse that we don't see in English. It's in that little

word in. The only begotten Son, which is in the bosom of the Father in the Greek I would have expected, and I wrestled with this for a long time, till the Lord gave light on it. I would have expected that it would have been the Greek word en. In, that's what it means. But it's not. It's ice EIS which means into or unto or for translated those three ways. And but you can't translate it that way in this passage. The only begotten Son which is into the bosom of the Father. That doesn't make any sense. Or the only begotten Son which is unto the bosom of the Father or for the bosom of the Father. You have to render it as our translators have render it. In the bosom of the father, but it doesn't mean that he was in the father's bosom. Bosom stagnant. But it's the it's the preposition that speaks of motion ice. And it brings before us the beautiful thought. Of the flow of affections. Between the father and the son. I think the hymn writer and the son to the Father, the hymn writer in the 127th hymn where it starts out, how blessed a home, the father's house. Over to home, the son who knows talking about the father's house. But I like to think of this now in terms of the father's bosom. Because that was his home from all eternity past. And he never left it. He only all His love, and brings us as His well beloved to that bright rest above, dwells in His bosom. Know if all that in that bosom lies and came to earth to make it known that we might share his joys. And again the next verse. Or at a home again. I'm thinking of it now. I'm making an application to the Son and the Father's bosom, their fullest love.

Flows through its courts of light and that's why I believe ice is used, because it's the flow of affection. Between the Father and the Son, and the son and the father. Now the Ravens teach because it's ice. It says that he entered the father's bosom when he became a man. Absolutely wrong. Doesn't mean that at all. He never entered it. He was always there, as we sing in our hymn. 27 Son of God, thy Father's bosom ever was thy dwelling place. His delight in him rejoicing one with him in power and grace. Oh, that wondrous love and mercy thou its lay thy glory by and for us. It's come from heaven as the Lamb of God to die. So it says their fullest love flows through its courts of light. The sun's divine affections flow throughout its depth and height. And I believe that though it's not written for the Father's bosom, but I believe it expresses what we have in verse 18 of our chapter, the only begotten Son which is in the bosom of the Father. He hath declared him. The only one that could declare him, the only one that could really declare the Father, is the one that was there with the Father from all eternity. How could he declare him if he just entered his bosom when he became a man? That makes no sense. It's a place that he knew. Perfectly and infinitely perfectly from all eternity. The Father's bosom. So you see, the denial of the eternal sonship is very serious. It really involves denying the Trinity. It involves the nine that we can really know who God is from all eternity past Father, Son, and Holy Spirit. If he wasn't the Son for all eternity, but God wasn't the Father from all eternity. Very serious error. Turn to John 16. There's a beautiful verse there that proves again the eternal sonship of Christ. John 16. Verse 27. For the Father himself loveth you, because you have loved me and have believed that I came out from God. Now notice verse 28. I came forth from the Father. He was the father when he came forth from him. And him come into the world. Again, I leave the world and go to the Father. He came forth from the Father, came into the world. Now he's going to leave the world and go back to the Father. That's clear. That's simple language. These brethren have invented a way of interpreting Scripture. Which is real heresy. We are to rightly divide the word of truth. I've got one minute, so let me turn to one more passage. Hebrews 5. Hebrews 5 is another beautiful passage that brings before us the force of sun. In verse 8. Verse 7. Who in the days of His flesh, when He had offered up prayers and supplications, This is when it was in the garden of Gethsemane. I take it with strong crying and tears unto Him that was able to save Him from death, and was heard, and that He feared, though He were Son, though He were a Son. The indefinite article A is not in the original. The Greek language doesn't have an indefinite article. It's added and supplied by the translator when needed. Sometimes it's needed. I think it's better without it here, but it doesn't affect the teaching that I'm bringing. Before us, though, he were son, that's what he was. Yet learned he obedience by the things which he suffered. Now it doesn't say and nor does it mean because he became Son, he learned obedience. No, that's not what it says, says just the opposite. It says though he were Son, in spite of the fact that he was Son, he learned obedience. As Son he never obeyed. He commanded and it stood fast. He spoke and it was done. He was the supreme Commander. Everyone obeyed him. But then he laid aside that form of God and took upon him the form of a servant. And now he learns the cost. Of obedience. By the things which he suffered though he were son is what he ever was.

In spite of the fact that He was Son, the Eternal Son, he came into a new position and learned obedience. By the things which he suffered. Well, there are many more scriptures we could turn to on this beautiful subject of the Eternal Sonship. How wonderful to know who he is, how important to know who he is. The Church is founded. He is the rock. If we go wrong there. Then what else matters? The foundations be destroyed. What shall the righteous do? Let's sing 301 in closing. 301. Oh blessed Lord. What hast thou done? How vast a ransom given? 302 Excuse me. Thank you. Thyself of God, the eternal Son. The Lord of earth and heaven. 302. Someone raised the tomb, please. His gracious love. Despaded from. His soul. And what it stood to bear. When casing. My thy face. And. And glory. Come by grace. How happy we. Know thy name. And trust thy faith over. Just one comment before we pray. I was thinking of the how happy we who know thy name. Trust thy faithful word to the Philadelphian. I has kept my word and not denied my name.

His name is the only begotten Son of God. If we believe on the name of the only begotten Son of God, we have eternal life. But Philadelphian does not deny. His name? Spray.

Hemet Conference: 1995, Christ the Foundation of our Faith

Address—C. Hendricks

I've been struck. Lately and traveling about amongst us. Of the need, the great need of speaking. On the person of Christ who he is. If we don't understand that. We have missed the very foundation, I think of the eleven Psalm where the Osama says if the foundations be destroyed, what shall the righteous do? The foundation of our faith. Is Christ's person to uphold and to maintain it, to understand it insofar as the creature or the we the creatures can understand it? Let's begin by reading a passage in Matthew 22. Matthew 22. Verse 41. While the Pharisees were gathered together, Jesus asked them, saying. What think ye of Christ? Whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying? The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. These were the Pharisees. These were the fundamentalists of the Jewish religion. The straightest sect of the Pharisees. Paul was of that. Saul of Tarsus was of that. And they should have known who. Christ was. But they didn't understand. The answer they gave was not wrong. They said he was the son of David. And indeed, he is the son of David. That brings out the side of his humanity. But then he quotes from the 110th Psalm. Where David says to his Lord, The Lord said unto me, Sit thou on my right hand, until I make thine enemies thy footstool. David called him Lord, and the Lord Jesus asked them. If David called him Lord, how is he his

son? Now we can't answer that question. If we can't answer that question, we really don't understand who Jesus is. How can he be both David's son and David's Lord? How can he be both? And the answer, of course, is that he, as David's Lord, is God. The Son of God, God the Son. And as David's son, he is man, true men. Both are true of his person. Whenever the word of God speaks of him as the Son of God, it's always Speaking of Him as the. As on the divine side, Son of God speaks of his deity. The Son of Man speaks of his humanity. He is both, and this is the mystery of godliness. God was manifest in the flesh. Six things said there in one Timothy 316, but the first one is God was manifest in the flesh. God became a man, the Word became flesh and dwelt among us. He became something that he was not before flesh. He never became the son. He was always the son, but he did become a man. And he became the Christ, the anointed, the prophet. The priest and the king. But he never became the son. The temporal sonship doctrine, which is very erroneous and sullies His glory. Says that when he became a man, he became son. That is heresy of the worst order. It denies his person. Turn to the last chapter in the Bible, Revelation 22. You have the same truth. It's over and over and over again.

In the New Testament. Revelation, 2216. I, Jesus have sent mine Angel, to testify unto you these things in the churches. I am the root. And the offspring of David, the bright and morning star, the root of David. The root of David. He's David's Lord. Son of God, David's Lord. And as the offspring of David, he's David's son, the Son of man. Both are true. It's essential to hold both and to hold them properly. Sully His glory as the eternal Son, or as the impeccable man that could not sin the holy man. Touch him in his person on either side, his divine side or his human side, and you are guilty of denying the doctrine of Christ. Turn to second John. Turn back just. A little bit before Revelation, second epistle of John. A very solemn words here. Verse 7. 2 John 7 for many deceivers. Are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. A deceiver and an Antichrist not to confess. Jesus Christ come in flesh, as John says, to be a deceiver. And an Antichrist. I'm going to re read that verse and change it slightly. To give the real force of it. Many deceivers are entered into the world who confess not Jesus Christ come in flesh. It isn't as we have it here that Jesus Christ came in flesh. Everyone believes that. You could ask anyone on the street, do you believe that such a person is Jesus Christ came in the flesh. He was born into this world, and they'll say yes, our very calendar is dated from the time of his birth. That's not what John is talking about. He's not talking about a historical fact. He is talking about the confession of his person. Here is the confession of a person who came in flesh. It wouldn't make any sense to speak of you and me coming in flesh. That's the only way we could come. Because we're mere creatures of Adam's fallen race. But here was one who pre existed before he came in flesh. Jesus Christ come in flesh. Names the person. It's the confession of the person who came in flesh. And that confession involves these two truths, that He is God and man. Very God, very man, truly God and truly man, he said in the Gospel of John. If you believe not that I am he, ye shall what die in your sins. So this is the most important truth there is in all of Scripture. You remember in the Old Testament, explicit instruction was given as to the Ark. And then there was a plate that covered the ark. The ark was made of ******** wood overlaid with pure gold. The Ark spoke of the person of Christ. The Shittim Woods speaks of his. Incorruptible humanity. And the gold that overlaid it of his deity. Is eternal sonship the Son of God? The Levites, the Koethites of the families of Levi had the responsibility to carry those vessels of the sanctuary. Through the wilderness there were six wagons provided to. The other two families of the Levites, 2 for the one and four for the other, to carry the heavier things. But the Koethites had the responsibility of carrying them on their shoulders. There were rings in the ark and staves went through the ark. Through the rings and the Levites carried the ark. On their shoulders they were told not to touch it lest they die. So holy was it, it spoke of the person of Christ, and it was covered with a plate of pure gold, with two cherubic figures on either side.

Looking down on the mercy seat where the blood was sprinkled. So those two, that those two articles of furniture speak of the person of Christ the ark, and the work of Christ the mercy seat, with the blood upon it. Well, they carried the ark. And we're not going to turn to it for lack of time. I'll refer to it. In the time of. Samuel. In the books of Samuel. And Eli was the high priest at the time, and he had two very evil sons, Hoffni and Phineas. And Israel went to war with the Philistines. And they were defeated. And then they look to the Lord, and they. Brought the ark. They fetched the ark and brought it to the camp. And they thought that it would be something like a magical charm and assure them the victory. And when the Philistines heard that God had come into the camp of the Israelites, there was a great shout there. And what's the What does this mean? And they said these are the gods they called. Of course they did. They were idolaters and pagans. And they referred to the ark as the gods of the Hebrews. It was a symbol of their God. Speaks of Christ, God and man. And they said, quit yourselves like men, be strong, fight. And they fought, and they defeated Israel, and they captured the ark. And the ark now was in the hands of the enemy, and it went from one city. Of the Philistines to another, to another, to another, and every place where it had been brought. There was a plague that broke out from the Lord upon the Philistines. God allowed them to defeat Israel because of the terrible condition, moral state that they were in. As the people of God, but they were very sorry they had ever captured that ark. It spoke of God. Spoke of Christ. I remember when I read Mr. Bellit's beautiful book The Son of God by JG Bellit. He said it was just a box. The dimensions are given very accurately in the Book of Exodus, size of the box and so on. Covered with this gold plate. Cherubic figures over it. And he said why didn't they just smash it? It caused the mall the trouble that. The judgment came upon all their cities. Plagues broke out and. And many died of the Philistines. Why didn't they just smash it? And his answer came back. They couldn't. They could not put their hand to it. Remember the numbers of times they tried to take the Lord Jesus and Luke 4 After He had spoken of grace to the Gentiles, they took him to the top of the hill to cast him down headlong. Get rid of him. And he, walking through the midst of them, went his way. They could not touch him. Another time when he told them that before Abraham was, I am. Thou had not yet 50 years old. And hast thou seen Abraham? And he said before Abraham was I am. He took the name of Jehovah. When Moses was told that he was going to lead the children of Israel out of Egypt, he said, when they asked me, what is his name? What shall I tell them? And God responded and said, I am that I am. Tell them that I am hath. Sent you. That's his name. That's the meaning of Jehovah. I am that I am. He is who he is. He's the unchangeable. The unalterable God. And if you would translate I am, you would translate it as the eternal. He lives in an eternal present. And the New Testament equivalent to Jehovah or the I AM and the I AM that I am is found in Revelation 1/4. From him, who is and who was and who is to come. That's the New Testament. Equivalent to Jehovah, he who is the present, who was the past, who is to come the future, He lives in an eternal present. And he's the unchanging God. I am that I am could be translated the same. Is the same.

Well, this is this infinite God that revealed himself to Moses. We know him. In an even more intimate and blessed way as our Father. Well, the Philistines were plagued by this presence of the Ark in their midst. And they sought to get rid of it. They finally sent it back. They put it on a cart. They didn't know how it was to be transported. There were no Levites among them. And they put it on a cart and five golden emrods and five golden mice. They'd been smitten with emrods, and they sent it back. And that was to be a trespass offering to the God of Israel. And as the men of Bashemish saw it coming, they rejoiced, the ark now coming back to the land of Israel. But we read that the men of Beth Shemesh looked into the Ark. And a great slaughter came upon them, because they had looked into the Ark that was absolutely forbidden. You know men have done that today. They have looked into the ark. They have sought to define where they are told they are not to define. They have

sought to analyze a person who is inscrutable. No man knoweth the Son, but the Father. Neither knoweth any man. The Father saved the Son, and he to whom the Son will reveal him. Yes, the Son reveals the Father. But it doesn't say that. When it says no man knows the son but the father, it stops right there. You can't understand, nor can I, nor can any creature the union. As we were singing of both the human and the divine joined in one, forming the fountain of love in his heart. That he is very God and very man. David is Lord and. David's son, the root of David, the offspring of David. That's the doctrine of Christ. That's the truth of this person. And that's the truth upon which the church is built. Now 2 John 7. Well, before I read that, let me go on a little bit more in this story of the history of the Ark. The men of Bethesh were afraid of the ark, and it went to. Another man's house. I forget his name at this time. And it stayed there for 20 years. You have a break in the action that's in First Samuel, and then you get the history of. Samuel and David and so on. Saul. And then? Second Samuel, Chapter 6. I believe it is. We have the resumption of the story. And let's just turn back there. Just to pick up the story. Two Samuel, chapter 6. Again David gathered together all the chosen men of Israel, 30,000 and David arose and went with all the people that were with him from Bailey of Judah. To bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim. And they set the Ark of God upon a new cart. Now that's the way the. Philistines transported it. That's not the way the Israelites were to transport the Ark. The. Levites, the Coathites were to carry it on their shoulders with the staves that went through the rings on the side of the Ark. But they set it upon a new cart and brought it out of the House of Abinadab. That's where it had been for 20 years. That was in Gibeah and Uzah and Ohio, the sons of Abinadab. Here the ark had dwelt in Abinadab House for 20 years, and the sons were there too, and they were very familiar with the ark. These were the sons of the Bernadette, and they drove the new cart and they brought it out of the House of Abinadab, which was at Gibeah accompanying the Ark of God in Ohio went before the ark. That was one of the sons, and David and all the House of Israel played before the Lord on all manner of instruments made of firwood, even on harps, and on Psalm trees, and on timbrels, and on cornets, and on symbols. And when they came to Nakin's threshing floor, Uzza, that was the other son of Abinadab, put forth his hand to the ark of God, and took hold of it, for the oxen shook it. Well, if you read in Numbers 4, it says ye shall not touch it, lest ye die.

And the anger of the Lord was kindled against Uzza, and God smote him there for his error. And there he died. By the ark of God. He dared to touch it. The men of Bathsheba dared to look into it. And they paid dearly with their lives in the judgment that came upon them. And we read in verse 8, David was displeased before the Lord, because the Lord had made a breach upon Uzza, and he called the name of the place Pirazzuza to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David, that David carried it aside. Into the House of Obed Edom the Gittite. And the ark of the Lord continued in the House of Obadiah the Gittite 3 months. And the Lord blessed Obed Edom and all his household. And it was told King David, saying, The Lord hath blessed the House of Obadetom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the House of Obed Edom into the city of David with gladness. And it was so that when they that bear the ark of the Lord had gone 6 paces, he sacrificed oxen and fatlings. David danced before the Lord with all his might, and David was girded with a linen girdled linen ephod. So David and all the House of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet. I'm going to pause there and now. They had made a mistake. They had carted the ark on a cart, carried it on a cart. That's the following the order of the Philistines. That wasn't God's order. But now David had learned judgment had come upon Uzza. And we'll come right back here. Hold your place, but turn over to First Chronicles 15. I believe it is. First Chronicles, 15. And this is the same time that we're reading of now. In Two Samuel 6. And we start with verse 11. And David called for Zedek and Abiathar the priest, and for the Levites, for Uriel, Isaiah and Joel. Shamiya and Elio and Aminadab, and said unto them, Ye are the chief of the fathers of the Levites. Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel under the place that I have prepared for it for because you did it not at the first. The Levites didn't carry that the first. They put it on this cart. The Lord our God made a breach upon us when he smote Uzza. For that we sought him, not after the due order. The priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel, and the children of the Levites bear the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord. And David spake to the chief of the Levites to appoint their brethren to be singers with instruments of music, psalteries, and harps and cymbals sounding, and by lifting up the voice with joy, and so on. Now turn back to Second Samuel 6, and we will see the same. This is the same scene now. Verse 13 It was so that when they that bear the ark of the Lord, this was the Levites. We just read of that in one Chronicles 15 Now they learned the David had learned the error that he had made. Serious mistake and judgment had come upon us. A. And now it was being carried properly, and David danced before the Lord with all his might, and David was girded with a linen ephod. And so David and all the House of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michael, Saul's daughter, looked through the window and saw King David leaping and dancing before the Lord. And she despised him in her heart. She had no value in her. Part for the true God. She had really no value for him. And she despised David for the way he was carrying on as he was seeking to give honor to the Lord. And they brought in the ark of the Lord, and set it in his place in the midst of the Tabernacle that David had pitched for it. And David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.

And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to everyone a cake of bread and a good piece of flesh and a flag and of wine. So all the people departed everyone to his house. Then David returned to bless his household. And Michael, the daughter of Saul, came out to meet David and said how glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself. And David said unto Michael, It was before the Lord. Which chose me before thy Father, and before all his house, to appoint me ruler over the people of the Lord, over Israel. Therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in my own sight. And of the maidservants which thou hast spoken of them shall I be had in honour. Therefore Michael, the daughter of Saul, had no child. Unto the day of her death she was like her father. One who is after the flesh and had no value for the ark, no value for. The honor that David was seeking to give to him. Well, now let's turn back to two John. 2nd Epistle of John. Again, verse 7. Many deceivers are entered into the world who confess not Jesus Christ come in flesh. There's the double truth, confessing the person who came. The God who became a man. God was manifest in flesh. This is a deceiver and an Antichrist. The doctrine of Christ consists in these two truths. That he is Son of God and Son of man, very God and very man. Verse 9. Whosoever transgresseth. The new translation reads that whosoever goes forward. And abideth not in the doctrine of Christ. Now the doctrine of Christ is what we've been talking about. Symbolized in the Ark the ******** wood setting before us. His proper true and proper holy humanity. And the gold, his deity, his eternal sonship. Whosoever transgresseth, or whosoever goes forward. It's what is called development in the things of God. I was passing out tracts on the elevated platform in Chicago many years ago at that platform, at that platform. It's where you changed from the elevated which looped the Loop and came back again, went back to Evanston when that. And you get the subway if you choose, and it keeps going to South Chicago. But right there is a theological seminary. And it had, I think it was Methodist. I'm not sure that doesn't matter, but it had started out fairly sound in the faith, but by the time that I was. Passing out tracts that had turned modernistic. And I

got into a discussion. I passed a track to a man there that was evidently one of the professors at the. Seminary. And we sat down in the train and we got to talking and he asked me what I believed. And I told him, well, I believe in the deity of Christ. I believe in his proper holy humanity. In his bodily resurrection, in his virgin birth, in infallible inspired inaccuracy of the Bible, accuracy of the Bible, and a number of other truths that are the foundations of our faith. And he smiled at me and he said that's nice, but now you have to go forward. You have to go on to the deeper things. And that's what John is talking about. Whosoever transgresseth or whosoever goes forward. Abides not, and abides not in the doctrine of Christ he hath not God. This man was not abiding in the doctrine of Christ. He did not believe. That Jesus was very God and very man. He is one that John is talking about here. He's gone forward. He has gone into what they call fresh light and new light and deeper truth, and all it is, is darkness and error and deadly error. You can't have any more than the person of Christ and the truth of this person, very God and very man. And to say you can go beyond that into developing of new truths and fresh light. Is not light, but darkness, and if the light that is in thee be darkness, how great the darkness, the Lord said.

And it's a sad thing to say that there is a company that can say we have Darby for our father that have gone into. This kind of darkness. It's important. I've come across three young men that have left us recently. For this very company. Thinking that these are more spiritual. More spiritual. A stone in the building that Christ was going to erect. A part of the rock, you might say. A chip from it, if you will. But he had confessed the rock upon which Christ would build his church, and he says on this rock. The Christ He had just confessed him, Thou art the Christ, the Son of the living God, very man, and very God. I will build my church. The church is built on that rock, that solid foundation, truth of this person, the doctrine of Christ. And if that isn't true, if that's not held solidly in our souls. There are men. There's a very famous preacher. I can tell you his name if you're interested. After the meeting, he has congregations of thousands. He was asked the question. Could Jesus have sinned and he this is the way he answered it? I asked the brother that told me this. I said Are you sure he said this? He said I heard him say this. He said we'll just have to wait and see. I don't know. I don't know. Now I think I could ask anyone in this room, even the youngest child here, could Jesus have sinned and you would know the answer no. Impossible. Not only because he was God manifest in the flesh, which was true. But his humanity was impeccable. It was holy. And holiness cannot sin. Adam was created innocent, not holy, and he did sin and he lost his innocency and we partake of his fallen humanity, which is sinful. Humanity has been in three different states, Innocency in the garden before the fall, sinful after the fall. And when Christ came, the Angel said to Mary, she said, how shall this be, since I don't know a man? 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. Notice it doesn't say shall become the Son of God. He never became the Son of God, He was always the Son. Eternally. But he was called the Son. He carried his eternal sonship into time. And that little baby, imagine it. That little baby was to be called the Son of God. Why did they crucify him? We had that. Just the other night. That was in San Diego, the reading meeting. Why did they crucify him? Because he made himself. The Son of God. That's what they said in one gospel. He made himself the Son of God. He didn't make himself the Son of God. He was the Son of God. Another gospel says, because he said I am the Son of God, that to them was blasphemy. They understood what that name meant. That name meant he was God. No question in the Jewish mind. That when he claimed to be the Son of God, he was claiming deity, he was claiming to be Jehovah. And indeed he is. Verse 9 says whosoever transgresseth or goeth forward. And abideth not in the doctrine of Christ. What does it say he hath? Not. God, now I didn't say that. John wrote that. Under the inspiration of the Holy Spirit. You see how important it is to be sound as to who he is. I was struck when I came across these different cases of those that have left. And one called this one brother up and says, do you realize that they teach those to whom you are now going that Jesus is not the eternal Son of God? He says, I know I I hold that too. Terrible. He holds that 2. Now that's part of the doctrine of Christ.

Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. That's the negative side of it. The positive side is he that abideth in the doctrine of Christ. He hath both the Father and the Son. So our eternal destiny hinges on this truth. I think of that lovely poem. I don't know at all, but I know the 1St 2 lines. Verse 2 verses What think ye of Christ is the test to try both your state and your scheme. You cannot be right in the rest unless you think rightly of Him as Jesus appears to your view. As he is beloved or not, so God is disposed to you. And mercy or wrath is your lot. What think ye of Christ? Whose son is He in these religious Pharisees, the most learned? Of all the different sects among the Jewish religion, they could not answer him. How if he is, how can he be David's son if he is David's Lord? David called him Lord, saying, The Lord said unto my Lord, Sit down on my right hand, Shall I make thine enemies thy footstool? 110th Song. And they didn't. Answer him. They couldn't because they didn't know him. They didn't know his person. Now he says to this elect lady and her children in verse 10. If there come any unto you, a purported Christian teacher coming to you now as a Christian teacher, if there come any unto you, and bring not this doctrine. Doctrine of Christ, that He is God and man in one person. Receive him not into your house. Neither. Bid him godspeed. Don't greet him. Don't shake his hand. Don't have any fellowship. Don't let him in the house. Don't serve him coffee and tea. Don't show hospitality to him. Refuse him. He that biddeth him godspeed greets him. Is a partaker. Of his evil deeds. That's how solemn this is. We're talking about fundamental truth here. We're talking about that which is a very rock foundation of the church. And the Church is the pillar and ground of the truth. And if we don't hold that truth? We are finished. As a company. Thank God. That truth is held. But it's given up in many quarters. There's another. Very well known man here in California. This first man that I was referring to was from Atlanta, GA. This man I'm talking about now is from California. He has a large congregation, something like that of the other man Thousands. And in his, and I've looked at it in Christian bookstores, in his treatise on Hebrews 1, he clearly denies that Jesus is the eternal Son of God. His reasoning is that. Sonship is a term of inferiority. And he couldn't have been inferior in the Godhead. He doesn't deny that he's God. And these other brethren don't deny that he's God, but they deny the relationship. Of Father and Son, that it was an eternal relationship. And that's what we mean when we talk about the temporal sonship doctrine. They say that he didn't become son until he became a man. Our hymn #27 They stricken it out of their hymn book. Son of God, thy Father's bosom ever was thy dwelling place. They struck that out, this hymn that we sang. 61. The union is glory, not only God's Son in manhood, He had his full part in the union of both joined in one formed the fountain of love in his heart. They took that out. They've lost the truth of this person. He's talking to one of these young men on the phone recently and he says, whoa, they don't deny that he's God. I said that's right. They don't deny that he's God. Said they deny that he's the eternal Son of God. Well, a person who is eternal became a man. And it's then that he is called the Son of God. They said he's not called the Son of God until time. I said this to him. Could he be called the Son of God before time? When there were no creatures, no angels, no men.

Before the beginning of Genesis one. In the beginning God created the heavens and the earth before he had created anything. We don't know what. The conversation was between the persons of the Godhead. We are not told. Of course he was declared to be the Son of God in time, but it's a declaration in time of an eternal. Relationship. That he had with the Father. That doctrine is so bad that it involves the denial of the Trinity. They talk about persons in the Godhead. And then when they get nailed down, they'll even use the word Trinity. And I said to this young man, I said, show me where the word Trinity is found in the Bible. And of course he couldn't produce it because it isn't there as such. The truth of it is there. Baptizing Matthew 28. Baptizing them in the name. Not names, but name. Of the Father, and of the Son, and of the

Holy Ghost. So if the Son wasn't eternal as Son, then neither was the Father eternal as Father. But the Spirit is spoken of as the Eternal Spirit, so one of those three persons. Is eternal and the other two are question marks. Isn't that awful? That's what that doctrine involves. It's not a minor thing. It's a very fundamental thing. Yes, I said to him. I said in time. A revelation was made of God. I said to him, He said, well, we don't know what the persons of the Godhead are like back then. We don't know anything about them. And if you don't know anything about them, then don't tell me anything about them, because you don't know. You've already said you don't know. Don't even call them the Trinity because you don't know. That's inscrutable. That's beyond us. So is that is what they say that means when Paul was at Athens, he saw an inscription that said to the unknown God. And I said to this brother, I said, you've got an unknown God. You don't even know who your God is. I know who mine is. He's the Father. He's the Son, He's the Holy Spirit. And that son became a man. And the inscrutable part of that person is God and man in one person. And I can't fathom that. Neither can you. None of us can. But I believe it with all my heart. Whosoever transgresseth and abideth not in the doctrine of Christ hath not. God. He that abideth in the doctrine of Christ, he hath both the Father. And the sun, how important to abide in that doctrine before we close. I want to just refer you to a few passages in John's Gospel chapter 5. John's Gospel chapter 5. The contention of this man in California. Is that the sun implies inferiority. We'll see if that's true according to scripture. Just the opposite in truth is true. It implies equality. Verse 17 of John 5. But Jesus answered them, My Father worketh hitherto, and I work. Now I check this out. In the New Testament, and he's the only one, he's the only man that ever referred to God as quote, my father. He taught us to pray our Father, which art in heaven, hallowed be thy name, and so on. Blessed be the God and Father of our Lord Jesus Christ, but He is the only one. That ever referred to God as my father and he does it over and over and over and over again. The first time was as a boy of 12. Remember Mary came to him and she was a little bit irritated with him. They'd look for him three days hadn't found him. They went finally found him in the temple teaching son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing and he said, how is it that ye sought me? Wish ye not that I must be about. My father's business. And that wasn't Joseph. That was God. First time He ever uses the expression. Now here he uses it again publicly in the presence of the Pharisees. Jesus answered them, My Father worketh hitherto, and I work. Verse 18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was His Father, His own Father. Mr. Darby renders it.

What making himself equal with God, not inferior to him? But equal with God. When he claimed to be the Son, by calling God my Father, he was making himself equal with God. They understood his words. They understood what he was claiming. And to them that was blasphemy and they tried to kill him. Turn back to the first chapter of John. John 1. Verse 14. And the word. In the first verse of this chapter we read in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him. Without him was not anything made that was made. That's Speaking of Christ, the Word. Now we learn in verse 14. And the Word was made flesh. He became a man. And dwelt among us. And notice this parentheses. And John says, And we beheld his glory. What kind of a glory did they behold by faith? They didn't see it with their naked eye. With this eye, but with the eye of faith, we beheld His glory, the glory as of the only begotten of the Father. It was the glory of an eternal relationship, the glory as of an only begotten with a Father. He was the only begotten Son with the Father from all eternity. That's the glory, His personal, His essential glory. John says we beheld that by faith. And then he goes on to say. Full of grace and truth. John bear witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me, for he was before me. He acknowledges his eternity of existence. He was before me. And of his fullness of all we received in grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. Now verse 18, Notice it. No man has seen God at any time. The only begotten Son. Now that expression occurs five times in the New Testament, applying to Christ the only begotten Son. Twice in this chapter, twice in the 3rd chapter, and once in one John. The only begotten Son. Does it refer to something that happened in time? No. It has to do with an eternal relationship. To the Jewish mind. Every you go back to Genesis 1, every creature begat after his kind, after his kind, after his kind. So the thought and the connotation behind begetting. Is after his kind. If God has an only begotten Son, he is of the same kind in substance and essence. As God himself, he is God. If the Father is God, the Son is God. That's the thought behind this. Expression the only begotten Son, it also embraces the love that flowed between these two persons. His only son. His only begotten Son of the same kind and substance and essence as the Father himself, as He could say in John 10, I and my Father are one. But there's more in this verse. No man has seen God at any time the only begotten Son. Which is in the bosom of the Father. He hath declared him. Now these brethren, I've read their pamphlets. And some of them are very gifted teachers. They can make it sound right. And yet it is deadly error. This word translated in which is in the bosom of the Father. In the Greek language, it's not en, which is the normal word for in, but it's ice. Which means into and sometimes it's translated unto, sometimes for. But you can't translate it that way. It doesn't make sense in English. The only begotten Son which is into the bosom of the Father. He hath declared Him, or unto the bosom of the Father. That doesn't make sense in English. What's the force of ice? The force of Isis motion towards?

Movement within and what is being brought before us in this precious, precious verse. Is He's the only begotten Son which is in the Father's bosom? The place where there is movement of the affections of the Father towards the Son, and the Son towards the Father. It's the movement of divine affections in the Father's bosom from all eternity. That's why it's ice. I used to wonder and ponder that. Why is it that in the Greek, why is it not? NN would mean simply that he's there in a location, but ice is that he's there in the full flow of divine affections towards him and reciprocated by him back to the Father precious. Wonders truth. Son of God, thy Father's bosom ever was thy dwelling place, Mr. Bell. It calls it the hiding place of love, and he never left that place. He came into this world as a man, but he was always in the bosom of the Father. He was always in the in the sunshine of the Father's love. Father hath not left me alone, for I do always those things that please Him. So when we understand rightly. These words, even the original words in the Greek language, they only enhance His glory. They only bring out the wondrous truth that this relationship of Sun with the Father is an eternal relationship. Relationship that never began, never had a beginning, even as the Father and the Son and the Spirit never had a beginning. Eternal. Persons of the Godhead, the Trinity. Why did the seraphim in Isaiah 6 cry Holy, holy, holy? Because there's three persons. Why does it say in revelation, Lord God Almighty, because there are three persons. Over and over again you have that truth embodied in the teaching of the New Testament. Father. And this enhances John 316 For God's soul loved the world that He gave. Who did he give? His only begotten Son? The one who was of the same essence and substance as Himself. That's the one He gave. That's how much He loved us. He gave his only begotten Son. He could not give more. He would not give less. That whosoever believeth in him should not perish. But have everlasting life. One more and then we close. Hebrews 5. Hebrews 5. Again. I cite this as bringing before us the force of sun. Verse 8 though he were a son, or though he were son, you can take the indefinite article out. It's not in the Greek. They don't have an indefinite article in that language. It's supplied by the translator, sometimes rightly supplied, sometimes not needed here. It's better without it though he were son. Yet learned he obedience by the things which he suffered. Notice it doesn't say because he became Son, he learned obedience. But though he were son, that is in spite of the fact that that's what he was. He entered, now a new. Condition of things in manhood, and learned obedience by the things that He suffered. His learning obedience was not because He was Son, but in spite of the fact that He was Son. Where He had never obeyed. He had always given the orders. He was God, God

the Son, and all obeyed him. But now He enters His own creation. He takes upon him the form of a servant, lays aside the form of God, and takes upon him the form of a servant. And learns obedience by the things which he suffered though he were Son. He learned obedience. By the things which he suffered. So the expression son is not an expression of inferiority. But of equality. Equality of essence. A deity. And that. Became a man. And he'll be man forever when he delivers up the Kingdom to God the Father, who has put all things under him. Then shall the Son also Himself be subject unto him that put all things under him, that God may be All in all. He'll be a man forever in the place of subjection, and yet eternally very God.

As well as very man, a mystery that we'll never fathom. But will adore. For all eternity. The one who is both that. Man and God, God and Man 1 inscrutable, adorable person. That's the rock, beloved, upon which the church is built. How important that it's held fast by our souls. Let's pray. Our God and our Father. We praise and worship Thee and Thy beloved Son, our Savior and Lord. The one who came to where we were. In order to save us. Went into death, except a corn of wheat fall into the ground and die to biteth alone, but if it died, bringeth forth much fruit. So, blessed Lord Jesus, without its going to death, that thou mightest have us, save us, and bring us into blessing. Will never rise to deity. That's impossible for the creature. But will be in the presence, in thy presence, precious Lord Jesus, the first born of many brethren. Who art indeed. God and man and one person. Or we read that in thee dwelleth all the fullness of the Godhead bodily. We cannot fathom this. But we will rejoice forever in it. We do now. Would be a night presence precious savior. Very soon it may be tonight that will come and take us home. Until that moment, may we, as Levites of old, carry the ark. Through the wilderness without peering into it, without touching it, without the profane hand of man looking into and trying to explain that which is beyond us. You may just with holy reverence and awe. Uphold thy person. And all that thou art to the Father. Father, we give thee thanks for him and his precious and worthy name.

Dorothy Conference: 2001, Jesus the Eternal Son of God

Address—C. Hendricks

Need some water? Let's see #61. How wondrous the glories that meet in Jesus and from his face shine. His love is eternal and sweet. His human is also divine 61. How wondrous the glory. Let's pray. Our God and Father we. Have somehow wondrous the glories that meet in Jesus and from his face shine. We desire to speak of him this afternoon. And we ask thy help, Speaking of one who is. Infinite. And and and our Savior precious Lord Jesus. We ask thy help. We ask Thy blessing in his precious name. Amen. I was told about. Al didn't hear it that I was told about a radio broadcast where a brother was. I don't know if you'd call it a debate or whatever it was with a Muslim minister. And the Muslim minister took the position that Jesus never called himself the Son of God. Well, that's quite easy to disprove. And I'm not only going to show this afternoon what he said about himself, but what others said as well. Testimony is abundant, but the Blessed Lord He raised two questions concerning himself, and the first one is in Matthew 22. In Matthew chapter 22, he said this time he was talking to the Pharisees. Verse 41 While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, the Son of David. Well, they were right. They were half right. He is the son of David. It's in the genealogy. And he had to be of the line of David in order to be the Messiah.

But the Lord then goes on, and He says to them. How then? Doth David in spirit call him Lord. Saying, And then he quotes the 110th Psalm verse, one which says, The Lord said unto my Lord, sit down on my right hand until I make thine enemies, the footstool of thy feet. Now David wrote that Psalm, and so he's He calls the Messiah, my Lord Jehovah said to my Lord, David says So the Lord says. How then, with David in spirit call him Lord, saying, The Lord said unto my Lord. Sit down on my right hand till I make thine enemies thy footstool. If David, then call him Lord, how is he his son? They understood the human side of his person. They didn't understand that he was. David's Lord. David's son. Yes, David's Lord. They didn't understand that, Didn't grasp that. And that's an amazing truth, that in one person we have divinity and humanity, God and man in one person. And humanity, God and man in one person we've just sung that the union of both joined in one form, the fountain of love in his heart. Gallup made a poll once of Americans. And do you believe that Jesus is the Son of God, was the question. I think it was about 80% that said yes, they believe that. And then the next question was? Do you believe that he is God and very few? Maybe 2030% believe that. There are those that think that he was the Son of God. This one brother was talking to another and he said, do you believe Jesus is the Son of God? He said yes. He said, well, I'm the Son of God. Do you think there's any difference between him and me? Well. No, not really, he said. This brother said, Well, anyone that thinks there's not a difference between him and me doesn't know either him or me, for there is an infinite difference between us. He is very God and very man. And so this question, the Pharisees, the leaders, the religious leaders of the Jews, they knew that the Messiah would be a man the the Son of David, but that he is David's Lord. That was a that was something they couldn't answer, and no man was able to answer him a word. Neither dost any. Man, any man from that day forth. Ask him any more questions. Now he asked his disciples sort of a similar question in Matthew 16 and turn back to the 16th chapter. This question in Matthew 22 was asked of the Pharisees, the religious leaders of the day, and they didn't know who the Messiah was really. But in the 16th of Matthew. Verse 13 When Jesus came into the coast accessory of Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man AM? And those he calls himself here, the Son of Man. He doesn't say that Christ. If you look down at the 20th verse, it says he charged them that they should tell no man that he was Jesus the Christ. That testimony had been fully rendered at this point in the Gospel of Matthew. And now he takes the broader title, the Son of Man, which is a relationship he has with the whole human race, the Son of Man, not just the Christ, which is towards Israel. But he asked them, Whom do men say that I, the Son of Man, AM? And then later he says in verse 15, But whom say ye that I am? What they answered was, well, some say you are John the Baptist. Others, Elias and others Jeremias are one of the prophets. All of those fell far short of who he was and who he is.

So he says. Whom say ye that I am? Now notice this contention of this Muslim was that he never said he was the son of God. Well, we'll see about that. Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ. That's what we had. That's what the Pharisees said in. Well, the Lord asked the question, who is the Christ? Whose son is he? And they said Davids, that's his human side. But then he has more than that. Peter says Thou art the Christ, the Son of the living God. Now this is the only gospel that brings that truth. In the others that the question is asked, they just say the Christ of God. But here in Matthew you have a full declaration that Peter had. Now does the Lord accept that? Oh, look at what he says. Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee. But my Father, which is in heaven, I find that extremely precious. It's not that the Spirit of God revealed it to him. He could have, of course, but he says, my Father. Jesus speaking my Father, the one who knows me as His beloved Son. He revealed it to you, Peter. How fitting that the Father him who he could call my father. We sang this morning. Jesus, my savior, Thou art mine. Well, it's very

precious to be able to say my savior. It's It has an intimacy to it than than to say the Savior. Mary Magdalene said. They have taken away my Lord, not the Lord. My Lord, can you say that? Do you know him in such an intimate way that he is your savior and your Lord? And as Thomas could say, my Lord and my God? Do you know him that way? There's no more precious knowledge than to know who he is. These false religions do not know him. He's just another prophet along with all the rest. According to their view. Now he stands all alone. None can be compared with him. Blessed art thou, Simon Barjona, and that blessing is yours and mine. Everyone that believes that he is the Christ, the Son of the living God, has that blessing from him who is the son of the living God. He accepted that. Flesh and bloodeth not revealed it unto thee, but my Father, which is in heaven. When you get that in the very next chapter. A 17th chapter. Says he was verse two. He was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. And answered Peter, and said unto Jesus, Lord, it is good for us to be here. If thou wilt, he makes terrible blunder here. Terrible blunder. If thou wilt, let us make here 3 tabernacles, one for thee, and one for Moses. And one for Elias. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased. Hear ye him. And when the disciples heard it, they fell on their face and were sore, afraid. And Jesus came and touched them, and said, arise and be not afraid. And when they had lifted up their eyes, they saw no man.

Save Jesus only. Is never to be compared with anyone of us. That would be a signal dishonor to him and it would manifest that we don't really know him who he is. God and man in one person, the Father. In his jealousy for the glory of his Son, he rebukes Peter, and he says, This is my beloved Son. Thou art my beloved Son, in whom I am well pleased. He says it both ways in the different Gospels. Turn back to Matthew Chapter 3. Matthew chapter 3. Here we have what the Father thinks about Jesus and who He is. The father's voice. We saw that in the 17th chapter. And it was the Father that revealed that truth to the Lord Jesus, and he accepted it. He acknowledged it. He called Peter blessed because it had been revealed to him who Jesus really is. Verse 13 of chapter 3 and Matthew then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him, Suffer to be so now, for thus it becometh us to fulfill all righteousness. And then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, And though the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, And they, lo, a voice from heaven, saying, This is my beloved Son. In whom I am well pleased. But the Muslim didn't say anything about the father. Owning him, but I find that just a greater testimony as the Lord saying it himself, Father said He was his beloved son, no question about it. Did he ever claim to be that himself? Well, turn to John Chapter 4, John's Gospel, Chapter 4. Verse 25 The woman saith unto him unto Jesus, I know that Messiah cometh, which is called Christ. When he has come, he will tell us all things. Jesus saith unto her, I that speak unto thee, am he Now that was the first confession that Peter had made. Thou art the Christ. And here he tells her, I am he, I am the Christ. Now turn to the 9th chapter. In John's Gospel, and we have the blind man, there are two men. There are two people like one this woman, this Samaritan woman, and then one, this blind man who is blind from birth, to whom the Lord revealed himself to her. He revealed himself as the Messiah, the Christ, and to this blind man. More than that. You know, when we were born into this world, we were all born blind spiritually, just like this man. He was physically blind, and in this chapter he receives his physical sight and his spiritual sight as well. Let's pick up the story. You know it well. Verse 30 Verse 29 The Pharisees say, we know that God spake unto Moses, As for this fellow we know not from whence he is. The man answered and said unto them, While hearing is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners, but if any man be a worshipper of God, and do with his will him he heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind? This man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us, They thought, that someone that was born blind was as a result of sin. Remember, the disciples asked at the beginning of the chapter, Who sinned this manner as parents, that he was born blind? The Lord said, Neither hath he nor his parents sinned, but that the works of God should be made manifest in him.

This man were not of God, he could do nothing. He answered and said unto him, Thou hast altogether born in sins, and dost thou teach us? And they cast him out in Jesus heard that they had cast him out. And when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? Notice the way the Lord answers that so precious. And Jesus said unto him, Thou hast both seen him. He hadn't seen anyone until his eyes were opened. And he had seen the Messiah, He had seen the Son of God. Thou has both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and he worshipped him. It's very clear from the Old Testament that to worship a creature is idolatry and absolutely forbidden. The Lord Jesus received worship because he was no creature. He was. The creator of the universe, the infinite God, through an infinite grace became a man. He receives worship and he acknowledges. He tells this man who he is. You've seen him. I'm talking with you. I am he. In the 10th chapter, in verse 36 he says to these unbelieving Jews, say, he of him whom the Father hath sanctified and sent into the world, Thou blasphemous, because I said, I am the Son of God. The whole Gospel of John. Was written to prove that truth. Look at it in John 20. John 20. Verse 30. And many other signs truly Jesus did Jesus in the presence of his disciples, which are not written in this book. But these are written that she might believe that Jesus is the Christ, the Son of God, and that believing he might have life through his name, Thomas had just said in the 28th verse. My Lord and my God. Owning who he is. Not only is he the Son of Man. He became that when he was Incarnate. And. He was always the Son of God That never had a beginning. Eternal relationship that he had with the Father. There's an expression that he uses in the Gospels, Very, very precious. He speaks of the Father as my Father. No one else did that. My Father. He also speaks of him as my God on the cross. He did that. The Apostle Paul uses that expression. My God shall supply all your needs according to his riches in glory. By Christ Jesus, that's very precious that Paul had had learned that truth. He said he'll supply your needs. The Philippians were poor. He said, My God, I know, I know he does. He supplied my needs and I was in dire straits more than once. And my God a personal God that he knew personally. Shall supply all your needs, but the only one that uses the expression. My Father is the eternal Son of God, eternal Son of God. That was one. He was one that the Son knew from all eternity. There was no beginning of that relationship, no ending relationship which will always. Exist between the Father and the Son. Wonderful to know these precious truths. Now let's let's back up a little in the Gospel of John and I look at a number of verses where.

His infinite, his intimate relationship with the Father is brought out. But before I do chapter one, and we want to get, we want to get John the Baptist's testimony as to who Jesus was. And in chapter one, verse 32, John Bear records saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not, but he that sent me to baptize with water. The same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him the same as he which baptizeth with the Holy Ghost. And I saw. And bear record that this is the Son of God. This is the Son of God, the testimony of John a little bit later in John one verse. 47. Jesus saw Nathanael coming to him, and saith of him, Behold, in Israelite, indeed, in whom is no guile. And Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, When thou hast under the fig tree, I saw thee, Nathaniel answered, and said unto him, Behold.

Rabbi, thou art the son of God. Thou art the king of Israel. The Lord had seen him alone with God in prayer under the fig tree. He tells him about it. I saw you there, and it brings out this beautiful. This beautiful confession from Nathaniel, Rabbi. Thou art the Son of God. Thou art the King of Israel. When the Jews called him the Son of God, or when he called himself, or when his disciples called him that, or John, or anyone else, they thought that was blasphemy. Because they knew that he was claiming equality with God the Father. They knew that in the Western world, a Western mind considers sonship to be inferior. But sonship in the Eastern mind is not inferior at all. It's equal. Equal. You see that in the 5th chapter of John. Just turn over to the fifth chapter of John. There is this man at the pool of Bethesda, and the Lord heals him and. They asked him. Verse 12 Then asked they him, What man is that Which said unto thee, Take up thy bed and walk? And he that was healed wish not who it was, for Jesus had conveyed himself away, a multitude being in that place. Afterward, Jesus findeth him in the temple, and said unto him, Behold, art made whole. Sin no more or less the worst thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus and sought to slay him, because he had done these things. On the Sabbath day, now notice. But Jesus answered them, My Father worketh hitherto and I work. They were both working together. My father worketh hitherto, and I work. Therefore the Jews sought them more to kill him because he not only had broken the Sabbath. But said also that God was his Father, his very own Father, who knew translation his own Father, making Himself equal with God. They understood. They understood exactly when he called God my Father, that he was speaking as an equal with the Father his Son, not an inferior. Not on a lower level, but one with him. My father worketh hitherto, and I work. And they considered that blasphemy. And let's read on that answered Jesus, and said unto them, Verily, verily, I say unto you, the Son, he's talking about himself. Of course, the Son can do nothing of himself. But what he seeth the Father do, For what things soever he doeth, these also doeth the Son likewise. Those who are the enemies of the Lord will read a verse like that and use it to say See, he's not. He's not as great as the Father. He takes all his orders from the Father. All that verse does is magnify the infinite grace of the Lord Jesus, who though he was rich, yet for our sakes he became poor that we through his poverty might be made rich. He was in the form of God, assumed the form of a servant, and came down here.

And took orders from his father, but he was one with his father. But he never once he became a servant. Once he became a man and entered his own creation, he never did anything of or from himself. It was always in obedience to his father. That doesn't mean he wasn't equal with the father. No, not at all. On the contrary, it magnifies His infinite grace in taking a place of servitude that he took in order to reach you and me, in order to bring us into blessing. He had to become one of us. God is too. Distant and far off and unreachable for us to really know him. So he came to us. Came to where we were. Became a servant. While I'm on that point. Turn to Philippians 2 very very precious chapter. Philippians chapter 2. Verse 5. Let this mind. Being you, which was also in Christ Jesus. You probably all often heard that there are seven steps down and then seven steps up in this chapter. But it starts with the mind that was in Christ Jesus. He's exhorting the Saints to let this mind be in you, which was also in Christ Jesus. What was the mind that the Lord Jesus had as presented here? Who being in the form of God? Now you can't have a creature in the form of God that proves his deity, that he is in the very form of God. Thought it not robbery, esteem, Did not an object of rapping esteem did not a prize to be grasped and held onto, and never relinquished. No, he didn't say I am God. I'll never consider being anything less than God. No, he emptied himself. That's the next expression, thought it not robbery to be equal with God, but made himself of no reputation. Or he emptied himself. He was willing to take a place lower than the one that was his from all eternity past in the form of God. He assumed the form of a servant, that's what it says. He made himself of no reputation, literally. He emptied himself and took upon him the form of a servant. Was made in the likeness of men. That's the unspeakable grace of God, grace of the Lord Jesus. His willingness to come down into his own creation, move amongst his own creatures, you and me, and reveal the Father, His Father to us down here is a man. You see, we can relate to a man because he lives in in our midst and. Does the kinds of things that we do and speaks the words that we speak and all that we can relate to him. And so he came to where we could know him. John begins his epistle first. John, that which was from the beginning, that's Christ down here as a man, which we have heard. They heard him, they heard his words, which we have seen with our eyes. They saw him. He wasn't just a a passing vision. It wasn't just a. A word for a moment from heaven, or a flash of light, know which our eyes have seen and we have contemplated. We have looked upon him. He was really here and our hands handled him, John, says. John, the one who lay on his bosom, who felt the very heartbeats of the Lord Jesus, the one who had lain in the bosom of the Father from all eternity. Now John lies on his bosom. So that he could get the heartbeat of the Savior. That's how near he came to us.

I always think of the book of Esther when a hesher was the king and Esther was told by Mordecai, you've got to go in and plead for your people. The addict had been passed that the Jews were going to be destroyed and she was a Jewish and she hadn't revealed her nationality and she said I haven't been bidden to come into the King's presence for this month. If I go in and he doesn't hold out to me, the golden scepter, it'll be my life. Even the queen couldn't enter. Those men, those kings, those monarchs couldn't, couldn't be approached unless they invited you to come into their presence. Here's the here's the creator of the universe. The creator of the universe. Who comes to where we are? That we might know him. And introduces us as man to the Father. To his father. As he said to Mary Magdalene, we had that yesterday I ascend unto my Father, to your Father, to my God, and to your God. Do you know him? Do you know that Blessed One, Whom to know is life eternal? John 17 This is life eternal. He says in his prayer to the Father that they might know thee, Father and Jesus Christ, whom thus sent life eternal, consists in the knowledge of the Father and the Son. You know him. You know who he is, very God and very man, Son of God, the Son of David. Wonderful. There's no knowledge like it. And the better you get acquainted with this Blessed One and trace his footsteps in the four Gospels and and hear His words. You're hearing the Father's words and see His works. You're seeing the Father's works because all that He did and all that he said was given to him to do and say from the Father. Now you know the Father, they said, Show us the Father, and it suffice it to us. Have I been in so long time with you, Philip? And yet hast thou not knowing me? He that hast seen me, hast seen the Father. Some, I've been asked so many times. Will we ever see the Father? Yes. We'll be in the presence of that blessed man. Who is the Father's Son? Who has revealed him in perfection, and will see the Father in him in perfection. The Father is the invisible God, but he became visible when he became a man, so that we could see him, touch him, see him, touch him, look upon him, and hear him. And we're going to be in the presence of that one. For all eternity. Being found in fashion as a man, he humbled himself. Took the low place. It says in Hebrews 5 that he learned obedience by the things which he suffered when he was in the form of God. He never obeyed anyone. He was the supreme commander. Everyone obeyed him. Father the Son and the Holy Spirit Co equal in the Trinity and all obeyed them and him, but now he comes and becomes a servant. He enters his own creation comes one of us. And now he has to learn obedience. By the things which he suffered. When he died on the cross, he says. Therefore doth my father love me. Because I lay down my life. That I might take it again. No, man, take it from me. I lay it down of myself, and I have power to take it again. This commandment to lay it down have I received of my Father. So that was the supreme act of obedience on his part is to lay his life down as a sacrifice for sin for you and me, and for the glory of God. Therefore, does my father love me? A fresh motive supplied to the father to love his son because he went that far in obedience. It cost him everything. Will never fathom. We'll never understand. What it cost God the Son and the Father to put our sins away. He'll never fathom that, never really fathom his person either. God and man in one person. But we worship Him, We adore him.

The Son of God. Satan knows who he is. Turn back to Matthew Matthew's Gospel. Chapter 4. I think. Verse 3. Says in verse one Jesus was led of the Spirit into the wilderness to be tempted of the devil. Verse three says when the tempter came to him, he said if thou be the Son of God, he knew he was. He's not saying he's not, he's saying since you are. Do what? Command that these stones be made bread he just fasted. 40 days, 40 nights, Tempter comes to him and says, Prove that you're the Son of God. He knew he was again by making the bread out of the stones. Again in verse six he saith to him, If thou be the Son of God, cast thyself down. Chapter 8. Quickly look at a few verses. Verse 28 And when he was come to the other side into the country of the Gerga scenes, there met him too, possessed with demons, devils, or demons, coming out of the tombs, exceeding first, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee? Jesus, thou Son of God, Art thou come? Hit her to torment us before the time we have the Father's voice, we have the Son's testimony as to himself. We have John the Baptist. We have Satan testifying that he was the son of God. We have these demons testifying that he was the Son of God. In the 14th chapter turn over to it of Matthew. We have the testimony of the disciples. They were in this ship. The Lord was found walking on the sea. Peter says, if it be, Thou bid me come to thee on the water. And verse 27 But straightway Jesus spake unto them, saying, Behold, it is be of good cheer at his eye, Be not afraid. And Peter answered him and said, Lord, if it be thou bid me come unto thee on the water. And he said, Come, And when Peter was come down out of the ship, he walked on the water to go to Jesus. And when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were coming to the ship, the wind ceased, and they that were in the ship came and worshipped him. Saying of a truth, thou art the Son of God. The Son of God. And then we have that tremendous passage in chapter 16. I referred you to it at the beginning. The question Whom say men that I am? And Peter answering thou art the Christ, the Son of the living God. And then the Lord says to Peter in verse 17, Blessed art thou Simon Barjona, Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock that person, that he had confessed the truth of who Jesus is, the Christ, the Son of the living God. On this rock I will build my church. The gates of hell shall not prevail against it. The Church is called the pillar and ground of the truth. She is to uphold and maintain and sustain the truth, especially the truth of his person. Have you ever noticed that first Timothy 315, she's called the pillar and ground of the truth? And then in the 16th verse you have the cardinal truth that she's to uphold and maintain. God was manifest in the flesh, justified in the spirit scene of angels, preached unto the Gentiles, believed on in the world, received up into glory. That verse has God coming down. And becoming a man. And it ends with man going up into the glory of God, gospel of the grace of God, gospel of the glory. And that's what we're to maintain and uphold the truth of Jesus, person and work.

Is there anyone here this afternoon that doesn't know this wonderful person? He is the. Son of God, he became the Son of Man. Why did they crucify him? Why did they crucify him? Turn to Luke 22. We get the answer. Luke 22. Verse 66 And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ Tell us? And he said unto them, If I tell you, you will not believe, and if I also ask you, you will not answer me, nor let me go, hereafter shall the Son of man sit on the right hand of the power of God. Notice Now then, said they all, Art thou then. The Son of God. And he said unto them, Ye say that I am, in other words, a very strong expression in the Greek You have spoken the truth, You have said what is true of me. Yes, I am. And what was the reaction? And they said, what needn't we any further witness? We've heard him ourselves out of his own mouth. Now to prove what I just said, giving that interpretation to ye, say that I am turn over to Mark 14. Mark 14. Verse 60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed? And Jesus said, I am. I am, and you shall see the Son of Man sitting at the right hand of power, coming in the clouds of heaven. The Son of the Blessed is a Hebrew expression, of course, for God. And he says, I am, you say that I am turn to. John 19. John 19. Where we have. The Jews saying why they had to. Have him crucified. Verse 8 verse five of John 19 Then came Jesus forth, wearing the crown of thorns and the purple robe, And Pilot saith unto them, Behold the man. When the chief priests therefore, and the officer saw him, they cried out, saying, Crucify him, crucify him, Pilate saith unto them, Take ye him, and crucify him, For I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself. The Son of God. Well, the truth is, he never made himself the Son of God. He was always the Son of God, and he made himself the Son of Man. That's the truth. They meant, of course, that he claimed to be the Son of God when he was on the cross, they said. He said he was the Son of God. Co equal with the Father though he were son. Now let's turn to that Hebrews 5 very important verse. This is such a vast subject and I have to apologize for jumping around because I can only turn to the passage that comes to mind at the time that it it's far more than an hour lecture to cover this subject of who he is.

Hebrews 5. Verse 8. Though he were. Son. In spite of the fact that he was the son. When he never had to obey anyone, yet learned, yet he became yet learned he obedience by the things which he suffered, not as it would have to read, if he didn't become the Son until he became a man, as some have. Very seriously taught in error. Then it would have to read. When he became the Son, he learned obedience by the things which he suffered. No, He never became the Son, though he were the Son when he never had to obey. He learned obedience because of the place that he took in marvelous grace. Now that's that's a takeoff and what we have in the. In the 5th the 5th chapter where it says. Now it's the first chapter. Well, it's also. Let's turn to the first chapter of Hebrews for the passage that I want verse 5 and unto but for unto which of the angels said He, at any time thou art my son. Now here this is God the Father speaking to him. And he says, Thou art my son this day have I begotten thee, Thou art my Son, is his deity. He was always the Son. This day have I begotten Thee is the incarnation. When he became a man, this day refers to a point in time. Thou art my son is what he always was. Now that's also in the 5th chapter. And I'm. Yeah, verse five. I just. I just read through it. So also Christ glorified not himself to be made in high priest, but he that said unto him, Thou art my son this day, have I begotten thee, as he saith also in another place. Thou art a priest forever after the order of Melchizedek, when he's spoken of as a priest spoken of in his humanity. And this day have I begotten. Thee, of course, is coming into humanity, but thou art my son, an expression of what he always was and always is. Now turn back. To the fifth chapter of John's Gospel. John Chapter 5. Verse 21. Verse 20 For the father loveth the son. And showeth him all things that himself doeth, and he will show him greater works than these that she may marvel. For as the father raiseth up the dead, and quickeneth them, Even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son. To what end? For what purpose that all men should honor the Son? Even as they honor the Father, he that honoreth not the Son, honoreth not the Father which hath sent him. The Father sent the Son to be the Savior of the world, to dishonor the Son. To speak I'll of the Son, Not to receive the Son, is not to receive the Father. You cannot have the Father. You cannot know God without the Son and any religion that says that God doesn't have a Son. Is blasphemy. That's the Muslim religion and the Jews. Sometimes I think they're even more guilty because they had all the light of the Old Testament. They had the presence of the Son of God become the Son of man in their midst, speaking words that none other had ever spoken.

Doing works that none other that had ever done, Manifesting the Father, calling him my Father. An intimate relationship which never had a beginning and never has an end. He dwells in the bosom of the Father John one. And to say that he's not. The Son of God. They crucified him. The Jews did, because he claimed to be. The Son of God. To them that was blasphemy, he says In John Five. He said, well, I'm right there and he says. Verse 43 I am come in my father's name, you receive me not another shall come in his own name. Him you will receive and that will be the Antichrist. And that's the one they're looking for. They've rejected the true Messiah. You know, most of the Jews nowadays are nothing but atheists. Said all the light of the Old Testament, Here comes the Messiah. All that brings before me Romans 9. Let's read that I don't want to close without reading Romans 9. This was the cardinal truth of Judaism. And I'll read it. Romans 9. I say the truth in Christ. I lie not. My conscience also beareth me witness in the Holy Ghost, that I have great heaviness. And continual sorrow in my heart. But I could wish, or I have wished, that as he had the passing notion that went through his soul, that I might be cursed from Christ for my brethren, my kinsmen, according to the flesh. He loved them so much. Who are Israelites? To whom pertaineth the adoption? Israel is my son, Jacob is my son. Israel my first born. And the glory, Shekinah, glory, marked them out, God's presence with them, and the covenants given to Abraham, Isaac, Jacob, beginning of the Law to Moses. They had all this and a tremendous advantage over the nation's roundabout them and the service of God, the priestly service, the sacrifices, and. All that went with it and the promises. All the promises coming through Abraham and the patriarchs. Whose are the fathers, and of whom is concerning the flesh Christ came. Who is overall? God bless it forever. Overall, God bless it forever. Amen. And where are they today? They're surrounded by. All these Arab nations just read the 83rd Psalm. You see what they want to do to them. They want to just wipe them off the face of the earth. They hate them. It's a family problem. They're all related. I hate the Jews. Esau, Jacob, Isaac, Ishmael, and on and on. And why is that? They've rejected their Messiah. I was in a barbershop once and I was just leaving. I passed out some tracks and the man that was taking the seat, he said, why is all this coming upon the Jews? What have they done? And I said they crucified their Messiah. That's what they did. And then I left. His blood be on us and on our children. The Muslims haven't done that. In one sense, the Jews are more guilty. More guilty? More guilty. What about Christendom? What about the United States of America? Those two towers in New York came down. What are they? Symbols of Tower of Babel. Symbols of man's prosperity, his monopoly of money and his success and all that. And there were two of them in the mouth of two or three witnesses. Every word is established and God in one five minute spell they came down. This country has been so blessed. So blessed. What have we done with it? Turn our backs on him, this one little girl said to her mommy. She said, Mommy, what do the ungodly people in this country use for money?

Our money says in God we trust. What do they use? God Bless America. We've turned our backs on him, spitting his face. Don't want them in our schools. Don't want to pray to him. And God's to bless us. You know, our founding fathers didn't think that way. They weren't like that. This is the the the present generation, the now generation where you have to be politically correct. You can't say anything against anything that's evil anymore. Where have we gotten to, oh God took down those two symbols of man's pride, America's pride. He took them down. And he will take everything. The pride of man shall be humbled. Glory of the Lord shall be exalted in that coming day. Time is up. 39 give #39. On his father's throne is seated the one they nailed to a cross.

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Address—C. Hendricks

Turn with me, please, to Matthew. 16. Matthew, 1613. When Jesus came into the coast of Caesarea Philippi. He asked his disciples, saying, Whom do men say that? I, the Son of Man and. And they said, Some say that thou art John the Baptist, some Elias, and others Jeremiah's are one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged to his disciples that they should tell no man that he was Jesus the Christ. Why does he charge them that? That they should tell no man that he was Jesus the Christ. And why does he, when he asked the question in verse 13, ask Whom do men say that I, the Son of Man, am? Why doesn't he say that I, the Christ AM? This Gospel of Matthew presents him as the son of Abraham and the son of David. And. It's especially that gospel which is for the Jews. And it's striking that it's only in this gospel that we have the church mentioned. We've read of the first mention of it in the 16th chapter, and the second mention of it is in the 18th chapter, which we'll come to. Well, I think the the answer to that question lies in the fact that. The testimony at this point in the Gospel of Matthew had been fully rendered that he was the Christ. That he was the Messiah of Israel. And they had in their hearts, not actually physically yet, but in their hearts, they had rejected Him as the Christ, the Mass of the nation. And so he takes the broader title the Son of Man, which implies that he had been rejected as the Christ. And he asks, Whom do men say that I, the Son of Man, AM? As the Son of Man, he is in relationship to all people, Jews and Gentiles. As the Christ, He is the King of Israel, but they had in their hearts rejected Him. And it's not too much later in the gospel that they nail him to the cross and cry out away with him. So he is in the very northernmost part of the land, as far removed from Jerusalem as the divine center as he could get. Caesarea Philippi. And he asks his disciples, verse 13, saying, Whom do men say that I, the Son of Man, AM? He'd been rejected as the Messiah. To Israel he came unto his own. His own received him not. And so he takes this title of rejection as Israel's king. A title which, according to Daniel 7, the Son of Man will be given the universal reign over the millennial earth. Son of Man. And of his Kingdom there shall be no end. So he asked them, Whom do men say that I, the Son of Man, AM? And they said, some say that thou art John the Baptist, and some Elias, and others Jeremiah, So one of the prophets. These were the great ones. John the Baptist. The Lord's own testimony to him was that he was the greatest prophet born of women. And Elijah and Jeremiah, wonderful prophets. Of the Old Testament men of God used of Him, but that fell short of the truth of His person. So then he says to them, Whom say ye that I am? He asked his disciples. And Peter? Ever Forward gives a beautiful answer.

Simon Peter answered and said, Thou art the Christ. The Son of the living God. In Mark's gospel the question is asked and he just says, Thou art the Christ of God. Which was the the Jewish confession? But here, he adds, what would become the foundation of Christianity, the Son of the living God. And he is that in resurrection declared to be Romans 1/4, declared to be the Son of God with power. According to the spirit of holiness, by the resurrection of the dead. He raised himself, and He is the resurrection and the life, and in this position as Son of the living God, for he lives now in resurrection life, He becomes the head of a new order of things altogether. And Peter's confession involved this. Jesus answered and said unto him, Blessed art thou, Simon bar Jonah. That was his natural name, and he calls him by that Simon, the son of Jonah.

For flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. A revelation to Peter from the Father as to who Jesus really is, the Christ, the Son of the living God. And then he changes Simon's name and gives him a new name. I say also unto thee, that thou art Peter. A stone. And upon this rock I will build my church. Peter in Greek is Petrus, and rock is Petra, and a Petras is just a part of a Petra. The word for Peter doesn't mean rock, it means stone. And Christ is the rock. Peter had just confessed the truth of Christ's person, the Christ, the Son of the living God, and he says, I'm going to make you of the same substance as the rock itself gives him that name. He's as much as saying to Peter, in order to build you into this new thing, my a church, my assembly. In order to build you into my assembly, you have to be born of God. You need a new, a new nature, a new name which which speaks of me, of me. So we're called Christians, we belong to Christ. And Peter was a stone, he belonged to the rock. He belonged to the rock. And he learned that truth in his first epistle he says, To whom coming is unto a living stone? He also, as living stones are built up a spiritual house and holy priesthood. There he calls Christ the living stone, and we the believers in him, living stones. But here he uses the full expression of himself. Upon this rock, Christ himself I will build my church. And the gates of hell are hades shall not prevail against it all The power of Satan could not stop what the Lord was building. Notice he speaks of it as future. I will build my church. And it's something altogether different than existed up to this time. And it's based upon the truth of his person, which Peter had just confessed by a revelation from the Father. And he says to Peter, I will give unto thee the keys of the Kingdom of heaven. Kingdom of heaven is the form that the Kingdom would take during the absence and rejection of the king. When he's in heaven. The king is now in heaven. He's been there for 2000 years. And the the Kingdom of heaven is the form that the Kingdom takes, not a king reigning. In righteousness over this world that's still future, but a sower sowing seed. In this world and then the result of that sowing producing. Wonderful results, some of them very good, some of them not so good. So he uses an expression the Kingdom of heaven. It's only found in Matthew's Gospel. It's really a dispensational term, and it refers to the form that the Kingdom takes during the absence and rejection of the king. And he gives to Peter the keys of the Kingdom of heaven. Note not to not to church, He doesn't have the keys to the church to admit into the assembly. But he was the one that was given to preach the gospel to the Jews on the day of Pentecost and to open the door for them to come in conditioned on repentance. And then later to the Gentiles in Acts 10, the Samaritans in Acts 8, and the Gentiles in Acts 10.

The House of Cornelius opening the door for the Gentiles to come into this new sphere. Something altogether different than Judaism. Gentiles were excluded. Judaism excluded them unless they became proselytes. But here we have a new thing, the door being opened by Peter as an apostle. And then charged to his disciples that they should tell no man that he was Jesus the Christ, because that testimony had been fully rendered and they had rejected it. Now that the Church has been mentioned, I'd like to go through these chapters, not in great detail because time won't permit it, but just touching upon some of the basic truths that are here that will characterize those that are built into Christ's assembly. From that time forth, verse 21, Jesus began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. This would form the foundation for the assembly, the death and resurrection of Christ. That was absolutely necessary. He was going to build his church. He speaks of it, his future, but he had to die first and be raised again in order for that to come to pass. But Peter, not understanding the mind of God, he took him and began to rebuke him, saying, Be it far from the Lord, this shall not be unto thee. And here the Lord administers to Peter the very one whom he had just said, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee. But my Father, which is in heaven, he now has to administer to Peter the severest rebuke that he ever gave to anyone. Notice what he says to him. He turned and said unto Peter, Get thee behind me, Satan. Thou art an offense unto me, for thou savourest not the things that be of God. And those that be of men. What this points out is how quickly we can have the mind of God, and how quickly we cannot have the mind of God. Confessing to the truth of his person, He confessed it beautifully, but he didn't want the Lord to go to the cross. He says virtually pity yourself, Lord, spare yourself from this. This shall not be unto thee. And he did that out of love for the Lord. Sometimes we we call, what is we call something love, which is merely a human emotion. And it's not, it's not divine love at all. It's not entering into the mind of God. All had the Lord hearkened to what Peter said and pitied himself and spared himself from the cross, there would be no church and we wouldn't be here tonight. We wouldn't be safe tonight. That's why the Lord uses such a severe term for Peter, Satan, because it was Satan that was prompting him to try to hinder the Lord from going to the cross. Get thee behind me, Satan thoured. An offense unto me. For thou savers not the things that be of God, those that be of men. Satan will always try to hinder the purposes of God. Then said Jesus unto his disciples. If any man will come after me now, here we have those that would be following him. After his death and resurrection, after he's gone to the cross and been raised again, those that were his now identified with him by faith. What would be the character of their path? Any man will come after me, let him deny himself and take up his cross and follow me. Not only did he have the cross as the foundation for Christianity, but we have one too. And if we follow him faithfully, he tells us to take up the cross, deny self, take up the cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life, for my sake shall find it. What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to His works. Notice the title Son of Man again coming to establish His rights down here in this world. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom. So in this chapter we have Him introducing the subject of the Church. I'm going to build it. It's based upon the truth of my person. And those that I'm going to bring into the church will not be Simon's, but Peters. Little, little pieces of the of the rocks, stones, living stones that will be brought into the church. I'll build them in and it's going to be based upon my death and resurrection. And those that follow me in this coming day will deny self, take up their cross and follow me. The end result, the ending view, is the coming Kingdom when the Lord will return. And rain down here in his glory. Now chapter 17, after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and He was transfigured before them. There they saw His official glory, the glory which He will have as the King of Kings, Lord of Lords, reigning in the Millennium. And His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Moses, a picture of Saints who have gone through death and been raised in Elias. Those that were never went through death, but will be there, the living Saints that will be changed. And here we have the Peter, James and John, the earthly Saints with the Lord, and then those heavenly Saints. Without her, with the Lord. A beautiful picture of the Kingdom. That answered Peter and said unto Jesus, Lord, it is good for us to be here. So far up to this point, Peter scoring 50%, he he was pronounced blessed of the Lord and then he was rebuked as Satan because he tried to prevent the Lord from the cross. We don't like suffering those we love. We don't like to see them suffer. We don't like suffering for ourselves, but that's our pathway. But now Peter makes another tremendous blunder. Answered Peter and said unto Jesus, Lord, it is good for us to be here, if thou wilt. Let us make here 3 tabernacles, one for thee, and one for Moses, and one for Elias. He falls into the very snare, the very error of the the men of the world. When they were asked whom the men say that I am, they compared the Lord to the great ones of this earth. And so here Peter is saying, let me make a Tabernacle, one for the Lord, and one for Moses, and one for Elias. And now he is rebuked by. While he yet spake, behold a bright cloud overshadowed them. Hold a voice out of the cloud, which said, This is my beloved son, and whom I am well

pleased. Hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only. This is the next great principle that we learned for those who are in the assembly, in the assembly, never, never, never exalt a man, even if he's a Moses or an Elijah, to a place equal with the Lord Jesus. The Father won't tolerate that. He's jealous for his Son and the glory of his Son. And the assembly is the place that ought to uphold the honor, the glory of the person of Christ above everything else. So they saw no man save Jesus only. And when we come together around himself, if we're looking at gifted man or any prominent persons, whoever they may be, and lose sight of the Lord Jesus, where we've missed the the true object and the one who's in the midst and the one who's the center. The one that the Father would draw our attention to. They saw no man save Jesus, only what a lesson they had to learn and how often we fail in that. And as they came down from the mountain, Jesus charged them, saying television to no man until the Son of man be risen again from the dead. No, I'm going to pass over some verses, but I want to call your attention again. In verse 12, He says to them that Elias has come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. He tells them that repeatedly, because this was this was a truth they did not want to hear. They did not want to hear about it.

Their Messiah suffering, their thoughts were earthly. They were, they were looking for the establishment of the Kingdom on Earth, and they couldn't put together how that could be if he had to suffer, if he had to die and to rise again. They didn't understand that. And when we don't like certain truths that is presented to us, it's very easy for us to reject it, to put it aside, not to think about it. Maybe we don't actually reject it, but we just forget it. And because we don't like it. We don't like the thought of suffering. You don't like to be rejected. But here's a testimony. We are identified with the rejected Lord and we're going to be rejected too in that testimony. And we have to, we have to accept that because that's our path. Verse 14 now and when they were come to the multitude. I'm looking at the moral principles that are found in these chapters between the 1St and 2nd mentioning of the church. Because these are moral principles that ought to guide and govern us as we go through this scene, we who are His own in this time of the Lord's rejection here. Verse 14 When they were come to the mountain, when they were come to the multitude, there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son, for he is lunatic and sore vexed. For off times he falleth into the fire, and OFT into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hit her to me. And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour. Then came the disciples to Jesus apart and said, why could not we cast him out? And the answer is very interesting. We are. We've been confronted with problems of light that seem to be so beyond us. The evil spirit that has plagued us now for some time, that has come in the evil spirit that's out there in the world, once said to me recently, and I think he was very right. That's the same evil spirit that that prompted this riot in Los Angeles recently, the same evil spirit that has come in and seeking to divide and scatter the Saints of God. It's the work of the enemy. It's rebellion against authority and rebellion against the one who is there. Well, why could we not cast out this evil spirit, the Son who was lunatic? 20 Jesus said unto them, because of your unbelief. Very simple statement because of your unbelief. We think that we have to do it and we don't have the power for it, but he has the power for it and we can look to him and cry to him that he will come in. And it's good when we feel our powerlessness sometimes, the fact we're in, we're in a sorry state when we think that we're able to handle these situations because we're not in ourselves. The Lord has the power, and faith is what draws upon that infinite resource of power which is His. And so He says you couldn't do it because of your unbelief. Verily I say unto you, if you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to Yonder place, and it shall remove, and nothing shall be impossible unto you. A tremendous statement. And we've seen mountains before us in our lives, in our assembly life. How can we possibly? Deal with that mountain well, he says. If you have faith as a grain of mustard seed, it will remove, nothing will be impossible to you. Now, we don't usually believe that we read the words, but we go away not believing it. And so we don't have the power that the faith, if we really believed it, would give us tremendous power. In faith. And then there's another two reasons. Verse 21 Howbeit this kind goeth not out, but by prayer and fasting. I wonder how many of us have fasted, prayed and fasted connection with some of the difficulties and problems that have confronted us of late. This kind goeth not out but by prayer and fasting if we don't meet the moral conditions. There's a reason for our powerlessness. Power is not ours. The power is His, and He will come in for us. And I believe in a measure, praise His name. He has.

Verse 22. While they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men, and they shall kill him. And the third day he shall be raised again. And they were exceeding sorry. They did not want that truth. And yet that was how how often that's true of us, of me, that the very thing that is absolutely essentially needed is the very thing that we try to avoid from try to keep from happening. They wanted a reigning Messiah on earth. They didn't look forward to this this. Age of the Spirit coming and the assembly on earth. They knew nothing about that, and the Lord is establishing in their minds, trying to that it's necessary that He suffer. They were exceedingly sorry when He told them that. Now we have a very interesting principle at the end of the chapter and when they were come to Capernaum, they that received tribute money came to Peter and said dust not your master paid tribute. He saith Yes. And when he was coming to the house, Jesus prevented him, saying, What thinkest thou, Simon, Of whom do the kings of the earth take custom or tribute of their own children, or a stranger's? Peter saith unto him of strangers. Kings of the earth don't pay, don't take taxes from their own children in their family, their Princess and princesses. So that Peter answered right, Jesus saith unto him, Then are the children free? Children of the king are free. They don't have to pay taxes. There are a lot of preachers today that pick up on this line and they teach erroneously. They say, well, we, we ought to be driving around in Rolls Royces where children of the king, we should never be sick, we should never have any problems, and we don't have to even pay taxes because we're children of the king. Well, the Lord established that as a principle here. He says, yes, the children are free. But notice the next verse. Notwithstanding, lest we should offend them, go thou to the sea, and cast in hook. And take up the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money that take and give unto them. For me and thee. This piece of money was equal to twice the amount that each one had to pay for the taxes. So it was just enough for Peter and the Lord. And what is the Lord saying here? He says we're really free because the king is free, and the children of the king are free. But it's not the time to exercise that freedom yet. I'm in rejection. And so those who are identified with me, the kings in rejection, and those who are identified with the king are also in rejection. And he proved that he was the king. He proved that he was God, the sovereign, because he, the very way he got the tax money was just throwing hook in the sea. And the first fish that comes up, you'll find the docma there. And that's, that's enough for tax for both of us. And we'll pay that. So for the Christian to be pressing his title. As a child of the King, not to be subject to earthly governments and authorities, it's wrong. Because the Lord is in rejection. And we have to walk. That is, we don't have rights here. Our positional rights are we don't have to pay, but actually, since we're identified with the king in rejection, we do pay. And it's a bad sign when Christians are moaning and groaning about paying taxes. I always enjoyed Eric Smith's statement. He lived in a country, Bolivia, where the change of government was on an average more than once a year. They never knew what the new regime would be like, whether it would be favorable or hostile to the gospel. And he says, I just delight to live in a country now where I can pay taxes, where there's a stable

government. What a privilege that is. And that's at least we can be thankful that still exists in this land. So what we have at the end of Chapter 17 is not standing for our rights down here during the time of the rejection and absence of the King. 18. Came to pass.

And the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? Notice how he answers the question. The very question betrays our hearts, doesn't it? We want to be great, we want to be thought highly of, we want to be esteemed well by our peers. Who is the greatest in the Kingdom of heaven? Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you. Except ye be converted. And become as little children, you shall not enter into the Kingdom of heaven. He doesn't answer the question immediately. Who's the greatest? He says in answering, he says you can't even be in the Kingdom until you're converted and become like a little child. So don't talk about being great in it. The first thing is, how do you get in it? And it's by becoming as a little child that is 1 is born again, and he has to take the place of nothingness and enter in through the new birth. Then he answers directly the question, Verse 4 Whosoever therefore shall humble himself as this little child, the same is greatest. In the Kingdom of heaven. Little Child is set before us in this chapter as a picture of nothingness, one that has not established any influence by doing anything down here in this world, and one who has virtually little importance in the eyes of the prominent ones in this world. Just a little child. But oh how he uses the little child to teach us. These lessons that we really need to know. Whosoever, therefore, shall humble himself as this little child, the same as greatest in the Kingdom of heaven. This is the sphere where Christ is owned during the absence of the King, and we're down here to represent him. And how important and that these principles be carried out in our midst. Whoso shall receive one such little child in my name, receiveth me. To humble oneself as a little child and then to receive a little child is to receive 1 simply because he is Christ and not because he he is some prominent person in the community. Or he has attained to certain honors. Down here in this world the the Christian community is 1 which receives one that the world doesn't think much of. The little child in my name he receiveth me. And then a solemn word, that whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea. To offend them What does it mean to offend here it means to cause to stumble it means to turn one from the path of faith It means to lead a little child to distrust this book and to raise questions in their minds which. 'Cause them to doubt the truthfulness of God's Word. It means to turn them from the path of faith and truth and holiness and righteousness to another path. Doesn't mean speaking faithfully to one that might cause them some offense. You know the Lord offended the Pharisees and the doctors of the law over and over again. That's not what it's meant here. It's talking about turning 1 from God and from His Word and from the truth and from the path of righteousness. Woe to the world, he says in verse 7, because of offenses, for it must, must needs be that offenses come, but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, what you do your hand, or where you walk your foot, if they offend thee, if they cause to stumble? Cut them off and cast them from thee. It is better for thee to enter into life halter maimed rather than having two hands or two feet to be cast into. Everlasting fire. Thine eye offend thee? Pluck it out. Cast it from thee. It is better for thee to enter into life with one eye rather than having two eyes to be cast into hell. Fire is not talking about the literal things so much as he uses the expression Cut your hand. If this hand stole something, if I cut it off, it could never steal again. And that's really what he's saying. Deal with it so severely that you'll never do it again.

And then he says, Take heed that ye despise not one of these little ones. We have moral principles governing those who are in the Kingdom of heaven and in the assembly too. Take heed that you despise not one of these little ones just because they are of little account. James talks about that in his epistle that you don't despise the one that is of low degree in the assembly. And the one that's in the gay clothing and rich and prosperous down here, you say sit down here and you put the other in the low place. Take heed that you despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven. They have a representative in heaven. They may not have one down here, they may be despised down here. But up there the Father has those angels that do always behold the face of my Father, which is in heaven on their behalf. For the Son of Man has come to save that which was lost. Save here not seek, because children don't need to be sought, they actually are. They haven't reached the age of accountability, and so they're not guilty of rejecting the Lord his death. His atoning death avails for them. He came to save them. They were lost. But he came to save them. How think ye, if a man heaven 100 sheep, and one of them be gone astray, doth he not leave the 90 and 9, and goeth into the mountains, and seeketh back, which is gone astray? In Luke 15 he goes into the wilderness. I believe that picture of lost Sinner, the sheep, a straying sheep. Here it seems to be more a straying St. And he goes into the mountains. And here we have the energy of the grace of God. Of seeking the lost chief, the straying sheep. The straying sheep. Does he not leave the 90 and 9, and goeth into the mountains, and seeketh that which has gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep than of the 99 which went not astray. Even so, it is not the will of your Father, which is in heaven, that one of these little ones should perish. What's going to happen to one of those little ones if they get away from the flock? If they've strayed from the flock and they're left out there, they're going to perish. They're not going to find their way back. Now we have the Lord Speaking of the energy of grace, which seeks them and brings them back into the fold in the place where they can be cared for. Into the assembly. So it is not the will of your Father, that one which is in heaven, that one of these little ones should perish. I just noticed that, that it doesn't say lost, It says the seeking the sheep that's lost but just gone astray, gone astray, it says. And sometimes we leave those that have gone astray and turned away and become discouraged for whatever reason, we leave them out there. We don't seek them out, seek to bring them back. Now we come to that portion that has to do with the assembly proper. This is the second time the church is mentioned in Matthew's Gospel. He's talked, he says, who's the greatest in the Kingdom of the heavens? They did. And he answers that question and the new order of things that would be ushered in. The form the Kingdom would take while the king was in heaven and now he talks about. Something that has to do with discipline. Verse 15. Moreover, if thy brother shall trespass against thee. Go and tell him his fault between thee and him alone. If he shall hear thee, thou hast keen thy brother. That is the one who goes who has been trespassed against. Goes in the same spirit as the shepherd previously mentioned. Goes after the strange sheep. And he goes to be reconciled to his brother, to gain him. If he shall hear thee, thou hast gained thy brother. The purpose of going is to gain him. And it says go and tell him his fault between thee and him alone. Not not get on the phone or go to someone else and tell the story. You know what so and so did to me? No, but to go to the one that committed the offense and the trespass, seek to win them. That's what Grace does. But then if he will not hear thee, verse 16, then take with thee one or two more. Where? Where do these come from? Well, from the local assembly. He's about to talk about it and I'm just going to anticipate by saying that these are those that are in the local assembly. In Matthew 16, it's the assembly universal. It's what he builds, the church universal. But here it's the church in a place.

And he says He will not hear thee. Take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And you go to the brother that's offended, and seek to gain him in the presence of these witnesses. And if he shall neglect to hear them, tell it unto the church. Now. This is the second mention of church in Scripture, in the in the New Testament. Let him be unto thee, as in heathen man, and a public end, if you neglect to hear the church. Let him be unto thee as an heathen man in a publican. Now that's still

a word to the individual. Notice. Nothing collective has happened. The church has come. And listened and given its advice and this one will not listen. So all entreaties have failed. The one went individually to him, tried to gain him. He wouldn't hear. Took one or two more. He wouldn't hear. Told it to the assembly. The assembly comes, he will not listen. Now what's next? There is nothing next. There is no other Court of Appeal, if you will, but the assembly. And so he says, if he will not hear the church. Let him be unto thee as an heathen man and the publican. So what started in verse 15 as being? Moreover, if thy brother shall trespass against thee, now the word is, let that one who you called a brother be to thee as a heathen man and a publican. That means you treat him just as always not saved. He's a heathen man and a publican. Then the next verse. Goes from the singular let him be to thee to the plural. And it's a very similar to what the Lord said to Peter in Acts 16, but there it was to Peter as an apostle. And we don't have apostles any longer, so we don't have that Apostolic authority to bind into loose as they did in the in the early Church. But we do have assembly authority, and that's what we have here. Verse 18 Verily I say unto you, whatsoever ye plural shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. The same statement that the Lord said to Peter, except now it has to do with the local assembly. The church. And he confers upon them. Authority to bind and to loose, to fix one sin upon one, or to remove one sin from one, governmentally or administratively. Now this is altogether different. Than the Old Testament. Let's just turn back to Deuteronomy 17. Where we have the. The Old Testament situation and what they were to do in cases similar to what we're looking at here. In Deuteronomy 17. Verse 8. If there arise a matter. Too hard for thee in judgment between blood and blood, between plea and plea, and between stroke and stroke being matters of controversy within thy gate. Then shalt thou arise and get thee up into the place which the Lord thy God shall choose. And that was Jerusalem. And thou shalt come unto the priests and the Levites, and unto the judge that shall be in those days, and inquire, and they shall show thee the sentence of judgment. Now what the Lord is showing in Matthew 18 is that. This church that he's talking about? The place. Of the divine center. Jerusalem for the Jew. And this whole passage here from verses 15 through 20 has to do with the local church gathered to the name of the Lord Jesus Christ. That is where problems of controversy within the assembly are settled. And handled. Let's continue in Deuteronomy 17, verse 9. Thou shalt come unto the priest, the Levites, and the judge under the judge that shall be in those days, and inquire, and they shall show thee the sentence of judgment.

And thou shalt do according to the sentence. They of that place which the Lord shall choose shall show thee, and thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do, thou shalt not decline from the sentence which they shall show thee to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth, diminish to there before the Lord thy God. Who is the priest when it comes to the assembly? What's Christ? He's in the midst. And he's he's the one whose judgment is given when the assembly judgment comes down. It looked upon as his judgment. And so it was here. The priest is here representing the God himself. And the one that will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die, and thou shalt put away the evil from Israel, and all the people shall hear and fear, and do no more presumptuously. But we don't have in Christianity A Judaism. We don't have in Christianity a Jerusalem. That there there was a geographical place that they went down to and there the problems that happened within their gates were settled. Is our Jerusalem today. Where two or three are gathered together in my name or unto my name, there am I in the midst of them. Jerusalem. That's what answers to Jerusalem of the Old Testament. The divine center is where the twos and threes are gathered to the name of Christ. He's there in the midst. And his presence there constitutes the authority for the Assembly to act for him. And by his authority, it's not Jerusalem any longer. It's not one geographical location, but it's wherever two or three are gathered together into my knee, there am I in the midst of them. But I don't want to Passover verse 19. Verse 18 says again, Verily I say unto you, the fact that it follows. This man neglecting rejecting the the overtures of the church and rejecting the not hearing the church. Indicates that there's probably an assembly action against the man. Verse 17 says let him be unto thee as an heathen man and a publican. But that's just a word to the individuals that has been sinned against. But verse 18 implies the fact that it follows on verse 17 after the man is rejected, the word of the assembly itself. That there is going to be an assembly action. Verily I say unto you, whatsoever ye shall bind on earth. Shall be bound in heaven. And whatsoever ye shall loose on earth, shall be loosed in heaven. There is a letter in the Bible treasury goes way back. I don't know if it was the last century or the beginning of this one, but. It's a long time ago, way before all any of the problems we have now, and the brother wrote to the editor of the Bible Treasury, who was William Kelly. He was probably the the most foremost Greek scholar that has ever been. Certainly right at the top. Is it possible for this to be rendered? Whatsoever you shall bind on earth shall be what has already been bound in heaven. And that's that's taught today in some circles. And has even been taught in some papers amongst us. And he answered the question. I'm not qualified to answer that question. I am not a Greek scholar. I know a little of it, but no scholar. But Mr. Kelly was qualified. And he concludes by saying. The only proper way to render the Greek. Is the way it's rendered in the King James Bible shall be found in heaven and the thought is the Lord is conferring authority on those who are gathered to his name himself in the midst being that authority to act for him. Otherwise, if the assembly doesn't have that the assembly doesn't have administrative and judicial authority. It is the IT is a place that.

Any kind of iniquity can exist in that they can't deal with it. Be it horrible thing. If the nation of Israel, the Society of the Israelites, didn't have the authority somewhere to deal with problems of controversy and to judge evil and to put it away, it would have been where the Lord was dwelling of the Lords presence, compatible with all kinds of unjudged evil. And that's that, the wicked, wicked principle. So the assembly has authority to deal with its own problems, and every local assembly gathered to the Lord's name is a little Jerusalem where there is authority to act for his glory. Whatsoever you shall bind on earth, as Mr. Kelly puts it, shall be a thing bound in heaven. So that is. A loose translation of that verse. And whatsoever thou shalt, ye shall loose on earth shall be loose. In heaven. That is, what is done here Is recognized and ratified by. Heavens. By heaven itself. Again I say unto you, Notice he has said. Verse 18 says, Where? Verily I say unto you. Now in verse 19 he says again, I say unto you, He has more to say in connection with assembly discipline. That if 2 of you doesn't even say two or three here, he just uses the smallest number. Speaking of competent testimony, if 2 of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven. Where two or three are gathered together unto my name, more correctly, there am I in the midst of them. Two or three gathered to his name. He's there in the midst. And in connection with the prayer of agreement, it's too agreeing. Even if there's two, if the assembly only had two, that would be 100%. Because it has three, that would be. 67% but that's not the way to look at it. I think these numbers that he's talking about. Look down through the Day of Grace to the time of the greatest weakness, where the numbers could be reduced to this small amount. But I think the thought of agreement here is that the Spirit of God leads. A competent testimony in the Assembly to an agreement as to what should be done in the case before them. That is outlined in these preceding verses. And it says if they agree, if there's no agreement, then we don't have this promise. But if there is an agreement, doesn't mean that all are in agreement. But if the Spirit of God produces agreement, it should be would be nice if all were. But say for instance, if you're dealing with a heretical man, you can never have all all agreeing because an heretical man is a heretical man because he has followers. If he didn't have followers, he wouldn't be a heretic. And so if everyone agreed that he wasn't a heretic or that he was a heretic, that would prove that he

wasn't, because if he had no followers, he couldn't be. So Heretic always has followers. He has those that he's the leader of a party. And that makes it quite difficult. But even with that situation existing in an assembly, if 2 of you shall agree, the Lord says on earth, shall symphonize, shall harmonize, shall agree, that's the word. As touching anything that they shall ask, it shall be done for them of my Father, which is in heaven. Last year when I was on the West Coast, a brother came to me and said we're having trouble with our daughter and would it be right for my wife and I for my wife and me to pray? Claiming Matthew 1819 If 2 of you shall agree on earth is touching, anything that they shall ask shall be done for them of my Father, which is in heaven. And I said, well, it's certainly proper for you and your wife to pray for your daughter, but don't claim that verse because that applies to the local assembly gathered to my name. Don't lift that verse out of context. There are many other verses that and we we suggested some that would say very proper to pray for your daughter as you're saying, but don't use Matthew 1819 because that refers to a local assembly.

Seeking the Lord's mind in connection with a disciplinary problem. I was having breakfast with an older brother and another brother about my age, and his view of Matthew 1820 was that wherever Christians meet together? To the Lord's name, there he is, He's with them. And that's the way he liked to view it. And I said, all right, we're just three of us here in the coffee house. Let's claim Matthew 1820. Where two or three are gathered to my name, there am I in the midst. Let's claim that. And then let's claim verse 19. If 2 of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven. We can be in agreement to pray about something, and we can claim that. Let's back up one more verse. I said, verily I say unto you. Whatsoever you shall bind on earth shall be bound in heaven. Whatsoever you shall loose on earth shall be loosed in heaven. I said to him, Do we have that authority? If you're in the coffee shop, just the two or three of us, do we have that authority? That's the local assembly gathered in the name of Christ. We don't have that authority. And he looked at me and he says, yeah, that's right, we do. We don't have that authority. So what people are doing today, they're lifting these verses out of the context and not rightly dividing the word of truth. These verses apply to a case of discipline. And of course, they're true. Wherever the assembly is gathered together to his name, he's there in the midst. So here you have in connection with the assembly. This chapter starts with who's the greatest in the Kingdom of Heaven. And. Now we have this case of administrative authority. On the part of the local assembly replacing. Literally Jerusalem in the Old Testament, the place today is where two or three are gathered together to my name. There am I in the midst of them. Now quickly just touching on the last verses. For then came Peter to him, and said, Lord, how often shall my brother sin against me? And I forgive him? Till 7 times. Jesus saith unto him, I say not unto thee until 7 times, but until 70 * 7. The assembly ought to be a place where forgiveness and grace. Are prominent. The the thought of having to put one away ought to be exceptional, not not normal. It's necessary to maintain the honor and glory of the Lord, who's there in the midst. But it's a place that ought to be manifesting His wondrous grace and forgiveness. And so Peter is told until 7 times no but 70 * 7. And then the last verses in the chapter. Speak of, I'll read quickly. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. When he had begun to reckon, one was brought unto him which loved him, which owed him 10,000 talents, and for as much as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. Servants fell down and worshipped him. The Lord, have patience with me, and I will pay thee all. And the Lord of that servant was moved with compassion and loosed him and forgave him the debt. Then we know the servant didn't forgive one that owed him just 100 pence. And verse 29 His fellow servants fell down at his feet. Oh, his fellow servant fell down and besought him, Have patience with me, I will pay thee all. He would not. Cast him into prison. We should pay the debt. 31 When his fellow servants saw what was done, they were very sorry, and they came and told unto their Lord all that was done. It's a serious thing when we deal. With another one who's called a brother. Very serious thing and. More serious if we harbor in our hearts an unforgiving spirit. There is nothing more crippling. Nothing more damaging. To the power of an assembly, or one individually if there is unforgiven sin. If we don't forgive from our heart, notice how the chapter ends.

Says in verse 34, His Lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. He's called a wicked servant. Because he wouldn't forgive. He who had been forgiven, so much, so likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone, His brother, their trespasses, ye from your hearts. That's the important thing that we do not harbor, that we do not entertain, that we do not nurture an unforgiving spirit that produces bitterness. And that defiles many. So we are to forgive. Now it doesn't mean we go to someone that's offended against us and say I forgive you, but we have that feeling of forgiveness in our heart towards them. And then when they repent of their sin and confess it, then we can extend that forgiveness to them. That's the way God extends it to us when we confess our sins. He's faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But. It's what we have in our hearts. And if we don't have forgiveness in our hearts? Then we are falsifying the very character of God Himself. Who has forgiven us 10,000 talents? So we have these wonderful principles in these chapters. The cross for him. 1St and for us. And then the. No man, but Jesus only. Why could we not cast him out? Because of your unbelief. And this kind cometh not forth, but by prayer and fasting. Then are the children free nevertheless, that we offend them not? Cake and hook, cast it into the sea and the first fish that cometh up you'll find a stater and that's enough to pay the tax for you and me not standing for our rights. Who is the greatest in the Kingdom of heaven while you can't even be in it to see you become as a little child? He's that humbles himself as this little child, the same as grace in the Kingdom of heaven. Heed that you despise not one of these little ones. What's thinking, if a man have 100 sheep and one of them go astray on the mountains, will he not leave the 90 and 9 and go after that which is gone astray till he find it and bring it back? If thy brother sin against thee, go and tell him his fault between thee and him alone. If he hear thee, thou gain thy brother the energy of grace, going out, going out to seek the gain. If that's refused again and again, then discipline has to come in, but the heart should harbor not ill feelings. But forgiveness towards those that have offended towards us. Principles relating to the assembly, if you know these things. Happy are ye if you do them.

Los Angeles Conference: 1992, I will build My Church

Address—C. Hendricks

Turn with me, please, to Matthew 16. Matthew 1613. When Jesus came into the coast of Caesarea Philippi. He asked his disciples, saying, Whom do men say that? I, the Son of Man and. And they said, some say that thou art John the Baptist, some Elias and others Jeremiah are one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in

heaven. And whatsoever thou shalt loose on earth shall be loosed in heaven. Then charge to his disciples that they should tell no man that he was Jesus the Christ. Why does he charge them that? That they should tell no man that he was Jesus the Christ. And why does he, when he asks the question in verse 13, ask Whom do men say that I, the Son of Man, AM? Why doesn't he say that I, the Christ AM? This Gospel of Matthew presents him as the son of Abraham and the son of David. And it's especially that gospel which is. For the Jews. And it's striking that it's only in this gospel that we have the church mentioned. We've read of the first mention of it in the 16th chapter. And the second mention of it is in the 18th chapter, which we'll come to. Well, but I think the answer to that question lies in the fact that. The testimony at this point in the Gospel of Matthew had been fully rendered. That he was the Christ. That he was the Messiah of Israel. And they had in their heart, not actually physically yet, but in their hearts, they had rejected him as the Christ, the Mass of the nation. And so he takes the broader title, the Son of Man, which implies that he had been rejected as the Christ. And he asks. Whom do men say that I, the Son of Man, AM? As the Son of Man, he is in relationship to all people, Jews and Gentiles. As the Christ, he is the King of Israel. But they had in their hearts rejected him. And it's not too much later in the gospel that they nail him to the cross and cry out away with him. So he is in the very northernmost part of the land, as far removed from Jerusalem as the divine center as he could get. Caesarea Philippi. And he asked his disciples, verse 13, saying, Whom do men say that I, the Son of Man, AM? He then rejected as the Messiah. To Israel he came unto his own. His own received him not. And so he takes this title of rejection as Israel's king. A title which? According to Daniel 7, the Son of Man will be given. The universal reign over the millennial Earth. Son of Man. And of his Kingdom there shall be no end. So he asked them, Whom do men say that I, the Son of Man, AM? And they said, some say that thou art John the Baptist, and some Elias, and others Jeremiah, So one of the prophets. These were the great ones. John the Baptist. The Lord's own testimony to him was that he was the greatest prophet born of women. And Elijah and Jeremiah, these wonderful prophets. Of the Old Testament men of God used of him. But that fell short of the truth of His person. So then he says to them, Whom say ye that I am? He asked his disciples. And Peter ever forward. Gives a beautiful answer. Simon Peter answered and said, Thou art the Christ. The Son of the living God. In Mark's Gospel, the question is asked and he just says Thou art the Christ of God. Which was the Jewish confession? But here, he adds, what would become the foundation of Christianity. The Son of the living God. And He is that in resurrection declared to be Romans 1/4, declared to be the Son of God, with power according to the spirit of holiness, by the resurrection of the dead.

He raised himself, and He is the resurrection and the life. And in this position as son of the living God, for he lives now in. Resurrection Life. He becomes the head of a new order of things altogether. And Peter's confession involved this. Jesus answered and said unto him, Blessed art thou Simon Barjona? That was his natural name, and he calls him by that Simon the son of Jonah. For flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. A revelation to Peter from the Father as to who Jesus really is, the Christ, the Son of the living God. And then he changes Simon's name and gives him a new name. I say also unto thee, that thou art Peter a stone. And upon this rock I will build my church. Peter in Greek is Petrus, and rock is Petra, and a Petras is just a part of a Petra. The word for Peter doesn't mean rock, it means stone. And Christ is the rock. Peter had just confessed the truth of Christ's person, the Christ, the Son of the living God, and he says, I'm going to make you of the same substance as the rock itself gives him that name. He's as much as saying to Peter, in order to build you into this new thing, my church, my assembly. In order to build you into my assembly, you have to be born of God. You need a new, a new nature, a new name which which speaks of me, of me. So we're called Christians, we belong to Christ. And Peter was a stone. He belonged to the rock. He belonged to the rock. And he learned that truth in his first epistle he says, To whom coming is unto a living stone? He also, as living stones are built up a spiritual house and holy priesthood. There he calls Christ the living stone, and we the believers in him, living stones. But here he uses the full expression of himself upon this rock. Christ Himself I will build my church. And the gates of hell are Hades shall not prevail against it all the power of Satan could not stop. What the Lord was building, notice He speaks of it as future I will build my church. And it's something altogether different than existed up to this time. And it's based upon the truth of his person, which Peter had just confessed by a revelation from the Father. And he says to Peter, I will give unto thee the keys of the Kingdom of heaven. Kingdom of heaven is the form that the Kingdom would take during the absence and rejection of the king. When he's in heaven, the king is now in heaven. He's been there for 2000 years. And the the Kingdom of heaven is the form that the Kingdom takes. Not a king reigning in righteousness over this world that's still future, but a sower sowing seed. In this world and then the result of that sowing producing. Wonderful results, some of them very good, some of them not so good. So he uses an expression the Kingdom of heaven. It's only found in Matthew's Gospel. It's really a dispensational term, and it refers to the form that the Kingdom takes during the absence and rejection of the king. And he gives to Peter the keys of the Kingdom of heaven. Note not the church. He doesn't have the keys to the church to admit. Into the assembly. But he was the one that was given to preach the gospel to the Jews on the day of Pentecost, and to open the door for them to come in conditioned on repentance. And then later to the Gentiles in Acts 10, the Samaritans in Acts 8, and the Gentiles in Acts 10. The House of Cornelius opening the door for the Gentiles to come into this new sphere. Something altogether different than Judaism. Gentiles were excluded. Judaism excluded them unless they became proselytes. But here we have a new thing, the door being opened by Peter as an apostle. Then charge to his disciples that they should tell no man that he was Jesus the Christ.

Because that testimony had been fully rendered and they had rejected it. Now that the Church has been mentioned, I'd like to go through these chapters, not in great detail because time won't permit it, but just touching upon some of the basic truths that are here that will characterize those that are built into Christ's assembly. From that time forth, verse 21, Jesus began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. This would form the foundation for the assembly, the death and resurrection of Christ. It was absolutely necessary. He was going to build his church. He speaks of it, his future, but he had to die first and be raised again in order for that to come to pass. But Peter, not understanding the mind of God, he took him and began to rebuke him, saying. Be it far from the Lord, this shall not be unto thee. And here the Lord administers to Peter the very one whom he had just said, Blessed art thou, Simon Barjona, for flesh and blood is not revealed it unto thee, but my Father, which is in heaven. He now has to administer to Peter the severest rebuke that he ever gave to anyone. Notice what he says to him. He turned and said unto Peter, Get thee behind me, Satan. Thou art an offence unto me, for thou savourest not the things that be of God, and those that be of men. This points out, is how quickly we can have the mind of God, and how quickly we cannot have the mind of God. Confessing to the truth of his person, he confessed it beautifully. But he didn't want the Lord to go to the cross. He says virtually. Pity yourself, Lord, spare yourself from this. This shall not be unto thee. And he did that out of love for the Lord. Sometimes we call, what is we call something love, which is merely a human emotion. And it's not, it's not divine love at all. It's not entering into the mind of God at all. Had the Lord hearkened to what Peter said and pitied himself and spared himself from the cross? There would be no church and we wouldn't be here tonight and we wouldn't be safe tonight. That's why the Lord uses such a severe term for Peter, Satan, because it was Satan. That was prompting him to try to hinder the Lord from going to the cross. Kathy, behind me Satan thoured an offense unto me. For thou savers not the things that be of God, those that be of men. Satan will always try to hinder the purposes of God. Then said Jesus unto his disciples. If any man

will come after me now, here we have those that would be following him. After his death and resurrection, after he's gone to the cross and been raised again. Those that were his now identified with him by faith. What would be the character of their path? If any man will come after me, let him deny himself and take up his cross and follow me. Not only did he have the cross as the foundation for Christianity, but we have one too. And if we follow him faithfully, he tells us to take up the cross, deny self, take up the cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall. Find Death. What is the man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Notice the title Son of Man again coming to establish his rights down here in this world. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his Kingdom. So in this chapter we have him introducing the subject of the church. I'm going to build it. It's based upon the truth of my person. And those that I'm going to bring into the church will not be Simons, but Peters Little little pieces of the of the rocks, stones, living stones that will be brought into the church. I'll build them in. And it's going to be based upon my death and resurrection and those that. Me in this coming day will deny self, take up their cross and follow me. The end result, the ending view, is the coming Kingdom when the Lord will return. Rain down here in His glory. Now, chapter 17, after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain park, and He was transfigured before them. There they saw his official glory, the glory which He will have as the King of Kings, Lord of Lords, reigning in the Millennium.

And his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses, and Elias talking with him, Moses, a picture of Saints who have gone through death, and been raised in Elias, those that never went through death, but will be there, the living Saints that will be changed. And here we have the Peter, James, and John, the earthly Saints with the Lord, and then those heavenly Saints. Without her, with the Lord. A beautiful picture of the Kingdom. Then answered Peter and said unto Jesus, Lord, it is good for us to be here so far up to this point. Peter scoring 50%, he was pronounced blessed of the Lord and then he was rebuked as Satan because he tried to prevent the Lord from the cross. We don't like suffering those we love. We don't like to see them suffer. We don't like suffering for ourselves, but that's our pathway. But now Peter makes another tremendous blunder. That answered Peter and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here 3 tabernacles. One for thee, and one for Moses, and one for Elias. He falls into the very snare, the very error of the the men of the world. When they were asked whom the men say that I am, they compared the Lord to the great ones of this earth. And so here Peter is saying, let me make a Tabernacle, one for the Lord, and one for Moses and one for Elias. And now he's rebuked by the Father. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased. Hear ye him. And when the disciples heard it, they fell on their face and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only. This is the next great principle that we learn for those who are in the assembly. In the assembly, never. Never, never exalt a man, even if he's a Moses or an Elijah, to a place equal with the Lord Jesus. The Father won't tolerate that. He's jealous for his Son and the glory of his Son. And the assembly is the place that ought to uphold the honor, the glory of the person of Christ above everything else. So they saw no man save Jesus only. And when we come together around himself, if we're looking at gifted man or any prominent persons, whoever they may be, and lose sight of the Lord Jesus, where we've missed the the true object and the one who's in the midst and the one who's the center, the one that the Father would draw our attention to, They saw no man save Jesus only. What a lesson they had to learn and how often we fail in that. And as they came down from the mountain. Charge of them saying television to no man until the Son of Man be risen again from the dead. Now I'm going to Passover some verses, but I want to call your attention again in verse 12 He says to them that Elias has come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. He tells them that repeatedly, because this was this was the truth they did not want to hear. They did not want to hear about their Messiah suffering. Their thoughts were earthly. They were they were looking for the. Of the Kingdom on earth, and they couldn't put together how that could be if he had to suffer, if he had to die and to rise again. They didn't understand that. And when we don't like certain truths that is presented to us, it's very easy for us to reject it, to put it aside, not to think about it. Maybe we don't actually reject it, but we just forget it. And because we don't like it. We don't like the thought of suffering. We don't like to be rejected. But here's a testimony. We are identified with the rejected Lord. And we're going to be rejected too, in that testimony. And we have to, we have to accept that because that's our path. Verse 14 now and when they were come to the multitude, I am looking at the moral principles. That are found in these chapters between the 1St and 2nd mentioning of the Church. Because these are moral principles that ought to guide and govern us as we go through this scene, We who are his own in this time of the Lords rejection here. Verse 14 When they were come to the mountain, when they were come to the multitude, there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son, for he is lunatic and sore vexed. For off times he falleth into the fire, and OFT into the water. And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you bring him hit her to me. And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour. Then came the disciples to Jesus apart and said, why could not we cast him out? And the answer is very interesting. We've been confronted with problems of late that seem to be so. Beyond us, the evil spirit that has plagued us now for some time, that has come in. The evil spirit that's out there in the world once said to me recently, and I think he was very right. That's the same evil spirit that that prompted this riot in Los Angeles recently. The same evil spirit that has come in and seeking to divide and scatter the Saints of God. It's the work of the enemy. It's rebellion against authority and rebellion against the one who is there. Well. Why couldn't we not cast out this evil spirit, the son who was lunatic? Verse 20 Jesus said unto them, because of your unbelief. Very simple statement because of your unbelief. We think that we have to do it and we don't have the power for it, but he has the power for it and we can look to him. And cry to him that he will come in. And it's good when we feel our powerlessness sometimes, the fact we're in, we're in a sorry state when we think that we're able to handle these situations because we're not in ourselves. The Lord has the power, and faith is what draws upon that infinite resource of power which is His. And so He says you couldn't do it because of your unbelief. For verily I say unto you, if you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to Yonder place, and it shall remove, and nothing shall be impossible unto you. A tremendous statement. And we've seen mountains before us in our lives, in our assembly life, say, how can we possibly? Deal with that mountain well, he says. If you have faith as a grain of mustard seed, it will remove, nothing will be impossible to you. Now, we don't usually believe that we read the words, but we go away not believing it. And so we don't have the power that the faith, if we really believed it, would give us tremendous power. In faith. And then there's another two reasons. Verse 21 Howbeit this kind goeth not out, but by prayer and fasting. I wonder how many of us have fasted, prayed and fasted connection with some of the difficulties and problems that have confronted us of late. This kind goeth not out but by prayer and fasting. If we don't meet the moral conditions, there is a reason for our powerlessness. Power is not ours. The power is His, and He will come in for us. And I believe in a measure. Praise his name, he has. Verse 22. While they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed

into the hands of men, and they shall kill him. And the third day he shall be raised again. And they were exceeding sorry. They did not want that truth. And yet that was how often that's true of us, of me. That the very thing that is absolutely essentially needed is the very thing that we tried to avoid from, try to keep from happening. They wanted a reigning Messiah on earth. They didn't look forward to this this. Age of the Spirit coming and the assembly on earth and knew nothing about that and the Lord is establishing in their minds trying to that it's necessary that he suffer. They were exceedingly sorry when he told them that. Now we have a very interesting principle at the end of the chapter and when they were come to Capernaum, they that received tribute money came to Peter and said dust not your master, pay tribute. He said yes. And when he was coming to the house, Jesus prevented him saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute of their own children or strangers? Peter saith unto him. Of strangers. Kings of the earth don't pay, don't take taxes from their own children in their family, their Princess and princesses. So that Peter answered right, Jesus saith unto him, Then are the children free?

So the children of the king are free. They don't have to pay taxes. There are a lot of preachers today that pick up on this line and. They teach erroneously. They say, well, we we ought to be driving around in Rolls Royces, we're children of the king. We should never be sick, we should never have any problems, and we don't have to even pay taxes because we're children of the king. Well, the Lord established that as a principle here. He says, yes, the children are free. But notice the next verse. Notwithstanding, lest we should offend them, go thou to the sea, and cast in hook. And take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money. That cake and give unto them, for me and thee. This piece of money was equal to twice the amount that each one had to pay for the taxes. So it was just enough for Peter and the Lord. And what is the Lord saying here? He says we're free. We're really free because the king is free and the children of the king are free. But it's not the time to exercise that freedom yet. I'm in rejection. And so those who are identified with me, the kings in rejection, and those who are identified with the king are also in rejection. And he proved that he was the King, He proved that he was God. The sovereign because he the very way he got the tax money was just hook in the sea and the first fish that comes up, you'll find the docma there and that's that's enough for tax for both of us and we'll pay that. So for the Christian to be pressing his title. As a child of the King, not to be subject to earthly governments and authorities. It's wrong because the Lord is in rejection. And we have to walk. That is, we don't have rights here. Our positional rights are we don't have to pay, But actually, since we're identified with the king in rejection, we do pay. And it's a bad sign when Christians are moaning and groaning about paying taxes. I always enjoyed Eric Smith's statement. He lived in a country, Bolivia, where the change of government was on an average more than once a year. They never knew what the new regime would be like, whether it would be favorable or hostile to the gospel. And he says, I just delayed to live in a country now where I can pay taxes, where there's a stable government. What a privilege that is. And that's at least we can be thankful that still exists in this land. So what we have at the end of Chapter 17 is not standing for our rights down here during the time of the rejection and absence of the King. Came to pass. And the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? Notice how he answers the question. The very question betrays our hearts, doesn't it? We want to be great. We want to be thought highly of. We want to be esteemed well by our peers. Who is the greatest in the Kingdom of heaven? Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, you shall not enter into the Kingdom of heaven. He doesn't answer the question immediately, Who's the greatest? He says in answering. He says, You can't even be in the Kingdom until you're converted and become like a little child. So don't talk about being great in it. The first thing is, how do you get in it? And it's by becoming as a little child that is 1 is born again, and he has to take the place of nothingness and enter in through the new birth. Then he answers directly the question, verse 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. Little Child is set before us in this chapter. As a picture of nothingness, one that has not established any influence. By doing anything down here in this world. And one who has virtually little importance in the eyes of the prominent ones in this world, Just a little child. But oh, how he uses the little child to teach us these lessons that we really need to know. Whosoever, therefore, shall humble himself as this little child, the same as greatest in the Kingdom of heaven. This is the sphere. Where Christ is owned during the absence of the King, and we're down here to represent him. And how important then, that these principles be carried out in our midst. Whoso shall receive one such little child in my name, receiveth me. To humble oneself as a little child and then to receive a little child is to receive 1 simply because he is Christ, and not because he he is some prominent person in the community.

Or he has attained to certain honors. Down here in this world. The Christian community is 1 which receives one that the world doesn't think much of. The little child in my name he receiveth me, and then a solemn word, but whose so shall offend one of these little ones which believe in me? It were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea. To offend them. What does it mean to offend here? It means to cause to stumble. It means to turn one from the path of faith. It means to lead a little child to distrust this book and to raise questions in their minds which cause them to doubt the truthfulness of God's Word. It means to turn them from the path of faith and truth and holiness and righteousness to another path. Doesn't mean speaking faithfully to one that might cause them some offense. The Lord offended the Pharisees and the doctors of the Law over and over again. That's not what it's meant here. It's talking about turning 1 from God and from His Word, and from the truth and from the path of righteousness. Go to the world, he says in verse 7, because of offenses, for it must needs be that offenses come. But woe to that man by whom the offense cometh. Wherefore if thy hand or thy foot offend thee, what you do your hand, or where you walk your foot, if they offend thee, if they cause to stumble? Cut them off and cast them from thee. It is better for thee to enter into life halter maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee? Pluck it out, cast it from thee. It is better for thee to enter into life with one eye rather than having two eyes to be cast into Hellfire. Talking about the literal things so much as he uses the expression Cut your hand. If this hand stole something, if I cut it off, he could never steal again. And that's really what he's saying. Deal with it so severely that you'll never do it again. And then he says, Take heed that ye despise not one of these little ones. We have moral principles governing those who are in the Kingdom of heaven. Take heed that ye despise not one of these little ones just because they are of little account. James talks about that in his epistle that you don't despise the one that. Is of low degree in the assembly and the one that's in the gay clothing and rich and prosperous down here, you say sit down here and you put the other in the low place. Take heed that you despise. Not one of these little ones. For I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven. They have a representative in heaven. They may not have one down here, They may be despised down here. But up there the Father has those angels that do always behold the face of my Father, which is in heaven on their behalf. For the Son of Man has come to save that which was lost. It says save here, not seek because children don't need to be sought, they actually are. They haven't reached the age of accountability and so they're not guilty of rejecting the Lord, his death. His atoning death avails for them. He came to save them. They were lost. But he came to save them. How think ye, if a man having 100 sheep, and one of them be gone astray? Not leave the 90 and 9 and goeth into the mountains, and seeketh that which has gone astray. In Luke 15 he goes into the wilderness. I believe that's a picture of lost Sinner, the sheep of a straying sheep. Here it seems to be more a straying St. And he goes into the mountains. And here we have the energy of the grace of God. Of seeking the lost sheep, the straying sheep, the straying sheep. Doth he

not leave the 90 and 9, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep than of the 99 which went not astray. Even so, it is not the will of your Father, which is in heaven, that one of these little ones should perish. What's going to happen to one of those little ones if they get away from the flock? If they've strayed from the flock and they're left out there, they're going to perish. They're not going to find their way back. Now we have the Lord Speaking of the energy of grace which seeks them and brings them back into the fold in the place where they can be cared for into.

The assembly. So it is not the will of your Father, that one which is in heaven, that one of these little ones should perish. And I just noticed that. That it doesn't say lost, it says seeking the sheep that's lost, but just gone astray. Gone astray, it says. And sometimes we leave those that have gone astray and turned away and become discouraged for whatever reason. We leave them out there, we don't seek them out, seek to bring them back. Now we come to that portion that has to do with the assembly proper. This is the second time the Church is mentioned in Matthew's Gospel. He's talked, he says, who's the greatest in the Kingdom of the heavens? They did. And he answers that question and the new order of things that would be ushered in. To form the Kingdom would take while the king was in heaven, and now he talks about. Something that has to do with discipline. Verse 15. Moreover, if thy brother shall trespass against thee. Go and tell him his fault between thee and him alone. If he shall hear thee, thou hast deemed thy brother. That is the one who goes who has been trespassed against. Goes in the same spirit as the shepherd previously mentioned. Goes after the strange sheep. And he goes to be reconciled to his brother, to gain him. If he shall hear thee, thou hast gained thy brother. The purpose of going is to gain him. And it says go and tell him his fault between thee and him alone. Not not get on the phone or go to someone else and tell the story. You know what so and so did to me? No, but to go to the one that committed the offense and the trespass, seek to win them. That's what Grace does. But then if he will not hear thee? Verse 16. Then take with thee one or two more. Where? Where do these come from? Well, from the local assembly. He's about to talk about it, and I'm just going to anticipate by saying that these are those that are in the local assembly. In Matthew 16. It's the assembly universal. It's what he builds, the church universal. But here it's the church in a place. And he says He will not hear thee. Take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And you go to the brother that's offended, and seek to gain him in the presence of these witnesses. And if he shall neglect to hear them, tell it unto the Church. Now this is the second mention of church in Scripture in the New Testament. And let him be unto thee as an heathen man, and a public end, if you neglect to hear the church. Let him be unto thee as an heathen man in a publican. Now that's still a word to the individual. Notice. Nothing collective has happened yet. The church has come. And listened and given its advice. And this. One will not listen. So all entreaties have failed. The one went individually to him, tried to gain him. He wouldn't hear. Took one or two more. He wouldn't hear. Told it to the assembly. The assembly comes, he will not listen. Now what's next? There is nothing next. There is no other Court of Appeal, if you will, but the assembly. And so he says, if he will not hear the church. Let him be unto thee as an heathen man and a publican. So what started in verse 15 as being Moreover, if thy brother shall trespass against thee. Now the word is, Let that one who you called a brother be to thee as a heathen man and a publican. That means you treat him just as though he's not saved. He's a heathen man and a publican. Then the next verse. Goes from the singular let him be to thee to the plural. And it's a verse similar to what the Lord said to Peter in Acts 16, but there it was to Peter as an apostle. And we don't have apostles any longer, so we don't have that Apostolic authority to bind and Toulouse as they did in the earth in the early Church. But we do have assembly authority, and that's what we have here. Verse 18 Verily I say unto you, whatsoever ye plural shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. It's the same statement that the Lord said to Peter, except now it has to do with the local assembly. The church. And he confers upon them.

Authority to bind and to loose, to fix one's sin upon one, or to remove one sin from one, governmentally or administratively. Now this is altogether different. Than the Old Testament. Let's just turn back to Deuteronomy 17. Where we have the. The Old Testament situation and what they were to do in cases similar to what we're looking at here. In Deuteronomy 17. Verse 8. If there arise a matter. Too hard for thee in judgment. Between blood and blood, between plea and plea, and between stroke and stroke. Being matters of controversy within thy gates. Then shalt thou arise and get thee up into the place which the Lord thy God shall choose. And that was Jerusalem. And thou shalt come unto the priests, and the Levites, and unto the judge that shall be in those days, and inquire. And they shall show thee the sentence of judgment. Now what the Lord is showing in Matthew 18 is that. This church that he's talking about? Takes the place. Of the divine center. Jerusalem for the Jew. And this whole passage here from verses 15 through 20 has to do. With the local church gathered to the name of the Lord Jesus Christ. That is where problems of controversy within the Assembly are settled. And handled. Let's continue in Deuteronomy 17, verse 9. Thou shalt come unto the priests, the Levites, and the judge, unto the judge that shall be in those days, and inquire, and they shall show thee the sentence of judgment. And thou shalt do according to the sentence which they of that place which the Lord shall choose shall show thee. And thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do. Thou shalt not decline from the sentence which they shall show thee to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth, administer there before the Lord thy God. Who is the priest when it comes to the assembly? What's Christ? He's in the midst. And he's he's the one whose judgment is given when the assembly judgment comes down. It's looked upon as his judgment, and so it was here. The priest is here representing God himself. And the one that will not hearken unto the priest, that standeth to minister there before the Lord thy God, or unto the judge. Even that man shall die, and thou shalt put away the evil from Israel, and all the people shall hear and fear and do no more presumptuously. But we don't have in Christianity A Judaism. We don't have in Christianity at Jerusalem. That there was a geographical place that they went down to and there the problems that happened within their gates were settled. What is our Jerusalem today? Where two or three are gathered together in my name or unto my name, there am I in the midst of them. That's Jerusalem. That's what answers to Jerusalem of the Old Testament. The divine center is where the twos and threes are gathered to the name of Christ. He's there in the midst, and his presence there constitutes the authority for the Assembly to act for him and by his authority. It's not Jerusalem any longer. It's not one geographical location, but it's wherever two or three are gathered together into my knee. There am I in the midst of them. But I don't want to Passover verse 19. Verse 18 says again, Verily I say unto you, the fact that it follows. This man neglecting rejecting the overtures of the church and rejecting the not hearing the church indicates that there's probably a an assembly action against the man. Verse 17 says let him be unto thee as an heathen man and a publican, but that's just a word to the individuals that has been sinned against. But verse 18 implies. The fact that it follows on verse 17 after the man has rejected the word of the assembly itself. That there is going to be an assembly action, Verily I say unto you. Whatsoever ye shall bind on earth, shall be bound in heaven.

And whatsoever ye shall loose on earth, shall be loosed in heaven. There is a letter in the Bible treasury goes way back. I don't know if it was the last century or the beginning of this one, but. It's a long time ago, way before all any of the problems we have now, and the brother wrote to the editor of the Bible Treasury, who was William Kelly. He was probably. The most foremost Greek scholar that has ever been. Certainly

right at the top. Is it possible for this to be rendered? Whatsoever you shall bind on earth shall be what has already been bound in heaven. And that's that's taught today in some circles. And it's even been taught in some papers amongst us. And he answered the question. I'm not qualified to answer that question. I am not a Greek scholar. I know a little of it, but no scholar. But Mr. Kelly was qualified. And he concludes by saying. The only proper way to render the Greek is the way it's rendered in the King James Bible shall be bound in heaven and the thought is the Lord is conferring authority on those who are gathered to his name himself in the midst being that authority to act for him. Otherwise, if the If the assembly doesn't have that, the assembly doesn't have administrative and judicial authority. It is the IT is a place that. Any kind of iniquity can exist in. They can't deal with it. Be a horrible thing. If the nation of Israel, the Society of the Israelites, didn't have the authority somewhere to deal with problems of controversy and to judge evil and to put it away. It would have been where the Lord was dwelling of the Lords presence compatible with all kinds of unjudged evil. And that's, that's a wicked, wicked principle. So the assembly has authority to deal with its own problems, and every local assembly gathered to the Lord's name is a little Jerusalem where there is authority to act for his glory. Whatsoever ye shall bind on earth, as Mr. Kelly puts it, shall be a thing bound in heaven. Michelle, that's his. Loose translation of that verse. And whatsoever thou shalt, ye shall loose on earth shall be loosed. In heaven. That is, what is done here is recognized and ratified by heaven. Heaven's. By heaven itself. Again I say unto you, Notice he has said. Verse 18 says, Where? Verily I say unto you. Now in verse 19 he says again, I say unto you, He has more to say in connection with assembly discipline. That if 2 of you doesn't even say two or three here, he just uses the smallest number. Speaking of competent testimony. If two of you shall agree on earth as touching anything that they shall ask. It shall be done for them of my Father, which is in heaven. Where two or three are gathered together unto my name. More correctly, they're mine in the midst of them. Two or three gathered to his name. He's there in the midst. And in connection with the prayer of agreement, it's too agreeing. Even if there's two, if the assembly only had two, that would be 100%. If it has three, that would be. 67% but that's not the way to look at it. I think these numbers that he's talking about. Look down through the Day of Grace to the time of the greatest weakness, where the numbers could be reduced to this small amount. But I think the thought of agreement here. Is that the Spirit of God leads a competent testimony in the assembly to an agreement as to what should be done in the case before them. That is outlined in these preceding verses. And it says if they agree, if there's no agreement, then we don't have this promise. But if there is an agreement, doesn't mean that all are in agreement. But if the Spirit of God produces agreement, it should be would be nice if all were. But say for instance, if you're dealing with a heretical man, you can never have all all agreeing because an heretical man is an heretical man because he has followers.

If he didn't have followers, he wouldn't be heretic. And so if everyone agreed that he wasn't a heretic or that he was a heretic, that would prove that he wasn't, because if he had no followers, he couldn't be. So a heretic always has followers. He has those that he's the leader of a party. And that makes it quite difficult. But even with that situation existing in an assembly. If two of you shall agree, the Lord says on earth, shall symphonize, shall harmonize, shall agree. That's the word. As touching anything that they shall ask, it shall be done for them of my father which is in heaven. Last year when I was on the West Coast, her brother came to me and said, we're having trouble with our daughter, and would it be right for my wife and I for my wife and me to pray? Claiming Matthew 1819 If 2 of you shall agree on earth is touching, anything that they shall ask shall be done for them of my Father, which is in heaven. And I said, well, it's certainly proper for you and your wife to pray for your daughter, but don't claim that verse because that applies to the local assembly gathered to my name. Don't lift that verse out of context. There are many other verses that and we we suggested some that would say it's very proper to pray for your daughter as you're saying, but don't use Matthew 1819 because that refers to a local assembly seeking the Lord's mind in connection with a disciplinary problem. I was having breakfast with an older brother and another brother about my age. And his view of Matthew 1820 was that wherever Christians meet together. To the Lord's name, there he is, He's with them. And. That's the way he liked to view it. And I said, all right, we're just three of us here in the coffee house. Let's claim Matthew 1820. Where two or three are gathered to my name, there am I in the midst. Let's claim that. And then let's claim verse 19. If 2 of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven. We can be in agreement to pray about something, and we can claim that. Let's back up one more verse. I said, verily I say unto you. Whatsoever you shall bind on earth shall be bound in heaven. Whatsoever ye shall loose on earth shall be loosed in heaven. I said to him, Do we have that authority? Here in the coffee shop, just the two or three of us, do we have that authority? That's the local assembly. Gathered in the name of Christ, we don't have that authority. He looked at me and he says, yeah, that's right, we do. We don't have that authority. So what people are doing today, they're lifting these verses out of the context and not rightly dividing the word of truth. These verses apply to a case of discipline, and of course they are true wherever the assembly is gathered together. To his name, he's there in the midst. So here you have in connection with the assembly. This chapter starts with who's the greatest in the Kingdom of Heaven. And uh. Now we have this case of administrative authority. On the part of the local assembly replacing literally Jerusalem in the Old Testament. The place today is where two or three are gathered together to my name. There am I in the midst of them. Now quickly just touching on the last verses. For then came Peter to him, and said, Lord, how often shall my brother sin against me, and I forgive him till seven times. Says unto him, I say not unto thee until 7 times, but until 70 * 7. The assembly ought to be a place where forgiveness and grace. Are prominent. Are prominent. The thought of having to put one away ought to be exceptional, not not normal. It's necessary to maintain the honor and glory of the Lord, who's there in the midst. But it's a place that ought to be manifesting His wondrous grace and forgiveness. And so Peter is told until 7 times no but 70 * 7. And then the last verses in the chapter. Speak of. I'll read quickly. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. When he had begun to reckon, one was brought unto him which loved him, which owed him 10,000 talents, and for as much as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

Servants fell down and worshiped him. The Lord, have patience with me, and I will pay thee all. And the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. Then we know the servant didn't forgive one that owed him just 100 pence. And verse 29 His fellow servants fell down at his feet. All his fellow servant fell down and besought him, Have patience with me, I will pay thee all. He would not. Cast him into prison, so he should pay the debt. 1St 31 When his fellow servants saw what was done, they were very sorry, and they came and told unto their Lord all that was done. It's a serious thing when we deal. With another one who's called a brother. Very serious thing, and more serious if we harbor in our hearts an unforgiving spirit. There's nothing more crippling. Nothing more damaging. To to the power of an assembly, or one individually if there is unforgiven sin. If we don't forgive from our heart, notice how the chapter ends. Says in verse 34, His Lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. He's called a wicked servant. Because he wouldn't forgive. He who had been forgiven so much, so likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone, His brother, their trespasses, ye from your hearts. That's the important thing that we do not harbor. That we do not entertain, That we do not nurture an unforgiving spirit that produces bitterness. And that defiles many. So we are to forgive. Now, it doesn't mean we go to someone that's offended against us and say I forgive you, but we have that feeling. Of forgiveness in our heart towards them, and then when they repent of their sin and confess it, then we can extend that forgiveness to them. That's the way God

extends it to us when we confess our sins. He's faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But. It's what we have in our hearts. And if we don't have forgiveness in our hearts? Then we are falsifying the very character of God himself who has forgiven us 10. 1000 Talents. So we have these wonderful principles in these chapters. The cross. For him first, and for us. And then? Seeing no man but Jesus only. Why could we not cast him out because of your unbelief? And this kind cometh not forth, but by prayer and fasting. Then are the children free nevertheless, that we offend them not? Take and hook, cast it into the sea and the first fish that cometh up you'll find a stater and that's enough to pay the tax for you and me not standing for our rights. Who is the greatest in the Kingdom of Heaven? Why, you can't even be in it until you become as a little child. He that humbles himself as this little child, the same as great in the Kingdom of heaven. Take heed that ye despise not one of these little ones. What thinking, if a man have 100 sheep and one of them go astray on the mountains, will he not leave the 90 and 9 and go after that which is gone astray till he find it and bring it back? If thy brother sin against thee, go and tell him his fault between thee and him alone. If he hear thee, thou hast gained thy brother the energy of grace, going out, going out to seek to gain. If that's refused again and again, then discipline has to come in, but the heart should harbor not I'll feelings. But forgiveness towards those that have offended towards us. Principles relating to the assembly. If you know these things. Happy are ye if you do them.

Shadow Hills Conference: 1982, Affairs of the Assembly

Address—C. Hendricks

Turn with me, please, to Matthew. 16 Matthew 1613. When Jesus came into the coast of Caesarea Philippi, he asked his disciples, saying, Whom do men say? That I, the Son of Man, AM. And they said, some say that thou art John the Baptist, some Elias and others Jeremiah's. Or one of the prophets, he saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven. And whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged to his disciples that they should tell no man that he was Jesus the Christ. Why does he charge them that that they should tell no man that he was Jesus the Christ? And why does he, when he asked the question in verse 13, ask Whom do men say that I, the Son of Man, am? Why doesn't he say that I, the Christ AM? This Gospel of Matthew presents him as the son of Abraham and the son of David and. It's especially that gospel which is for the Jews, and it's striking that it's only in this gospel. That we have the church mentioned. We've read of the first mention of it in the 16th chapter and the second mention of it is in the 18th chapter, which will come to. Well, I think the answer to that question lies in the fact that the testimony at this point in the Gospel of Matthew had been fully rendered, that he was the Christ. That he was the Messiah of Israel. And they had in their hearts, not actually physically yet, but in their hearts, they had rejected him as the Christ, the Mass of the nation. And so he takes the broader title, the Son of Man, which implies that he had been rejected as the Christ. And he asks, Whom do men say that I, the Son of Man, AM? As the Son of Man, He is in relationship to all people, Jews and Gentiles. As the Christ, he is the King of Israel. But they had in their hearts rejected Him, and it's not too much later in the gospel that they nail him to the cross and cry out away with him. So he is in the very northernmost part of the land, as far removed from Jerusalem as the divine center as he could get. Caesarea Philippi. And he asks his disciples, verse 13 saying, Whom do men say that I, the Son of Man, am He been rejected as a Messiah to Israel? He came unto his own, His own received Him not. And so he takes this title of rejection as Israel's king. A title which according to Daniel. Seven, the Son of Man will be given the universal reign over the millennial earth. Son of Man. And if this Kingdom, there shall be no end. So he asked them, Whom do men say that I, the Son of Man, AM? Said some say that thou art John the Baptist, and some Elias and others Jeremiah, so one of the prophets. These were the great ones, John the Baptist. The Lord's own testimony to him was that he was the greatest prophet born of women, and Elijah and Jeremiah, wonderful prophets of the Old Testament, men of God used of him, but that fell short of the truth of his person. So then he says to them, Whom say ye that I am? He asked his disciples. And Peter ever forward.

Gives a beautiful answer. Peter answered and said Thou art the Christ, the Son of the living God. In Mark's gospel the question is asked and he just says Thou art the Christ of God, which was the the Jewish confession. But here he adds what would become the foundation of Christianity, the Son of the living God, and he is that in resurrection declared to be Romans 1/4, declared to be the Son of God, with power according to the spirit of holiness, by the resurrection of the dead. He raised himself, and He is the resurrection and the life, and in this position as Son of the living God, for he lives now in resurrection life, He becomes the head of a new order of things altogether. And Peters confession involved this. Jesus answered and said unto him, Blessed art thou, Simon bar Jonah. That was his natural name. He calls him by that Simon, the son of Jonah. Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. A revelation to Peter from the Father as to who Jesus really is, the Christ, the Son of the living God. And then he changes Simon's name and gives him a new name. I say also unto thee, that thou art Peter. A stone. And upon this rock I will build my church. Peter in Greek is petros and rock is Petra, and a Petrus is just a part of a Petra. The word for Peter doesn't mean rock, it means stone. And Christ is the rock. Peter had just confessed the truth of Christ's person, the Christ, the Son of the living God, and he says. I'm going to make you of the same substance as the rock itself. Gives him that name. As much as saying to Peter, in order to build you into this new thing, my church, my assembly. In order to build you into my assembly, you have to be born of God. You need a new, a new nature, a new name which which speaks of me, of me. So we're called Christians, we belong to Christ. And Peter was a stone. He belonged to the rock. He belonged to the rock. And he learned that truth in his first epistle he says, To whom coming is unto a living stone, ye also as living stones are built up a spiritual house and holy priesthood there he calls Christ the living stone, and we the believers in him living stones. But here he uses the full expression of himself, of the Upon this rock, Christ himself I will build my church. And the gates of hell are hades shall not prevail against it all the power of Satan could not stop what the Lord was building. Notice he speaks of it as future I will build my church. And it's something altogether different than existed up to this time. And it's based upon the truth of His person, which Peter had just confessed by a revelation from the Father. And he says to Peter, I will give unto thee the keys of the Kingdom of heaven. Kingdom of heaven is the form that the Kingdom would take during the absence and rejection of the king. When he's in heaven. The king is now in heaven. He's been there for 2000 years. And the the the Kingdom of heaven is the form that the Kingdom takes, not a king reigning in righteousness over this world that's still future, but. Sowing seed in this world and then the result of that sowing producing. Wonderful results, some of them very good, some of them not so good. So he uses an expression the Kingdom of heaven. It's only found in Matthew's gospel. It's really a dispensational term and it refers to the form that the Kingdom takes during the absence and rejection of the king. And he gives to Peter the keys of the Kingdom of heaven. Note not to not the church, he doesn't have the keys to the church to

admit into the assembly, but.

He was the one that was given to preach the gospel. To the Jews on the day of Pentecost and to open the door for them to come in conditioned on repentance. And then later to the Gentiles in Acts 10, the Samaritans in Acts 8, and the Gentiles in Acts 10. The House of Cornelius opening the door for the Gentiles to come into this new sphere, something altogether different than Judaism. Gentiles were excluded. Judaism excluded them unless they became proselytes. But here we have a new thing, the door being opened by Peter as an apostle. Then charge to his disciples that they should tell no man that he was Jesus the Christ, because that testimony had been fully rendered and they had rejected it. Now that the church has been mentioned, I'd like to go through these chapters, not in great detail because time won't permit it, but just touching upon some of the basic truths that are here that will characterize those that are built into Christs assembly. From that time forth, verse 21, Jesus began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. This would form the foundation for the assembly, the death and resurrection of Christ. That was absolutely necessary. He was going to build his church. He speaks of it, his future, but he had to die first and be raised again in order for that to come to pass. But Peter not understanding the mind of God, he took him and began to rebuke him, saying, Be it far from the Lord, this shall not be unto thee. And here the Lord administers to Peter the very one whom he had just said, Blessed art thou, Simon Barjona, for flesh and blood is not revealed it unto thee, but my Father, which is in heaven, He now has to administer to Peter the severest rebuke that he ever gave to anyone. Notice what he says to him. He turned and said unto Peter, Get thee behind me, Satan. Thou art an offense unto me, for thou savoured not the things that be of God. And those that be of men. What this points out is how quickly we can have the mind of God, and how quickly we cannot have the mind of God. Confessing to the truth of his person, He confessed it beautifully, but he didn't want the Lord to go to the cross. He says virtually pity yourself, Lord, spare yourself from this. This shall not be unto thee. And he did that out of love for the Lord. Sometimes we we call, what is we call something love, which is merely a human emotion. And it's not, it's not divine love at all. It's not entering into the mind of God. Had the Lord hearkened to what Peter said and pitted himself and spared himself from the cross, there would be no church and we wouldn't be here tonight. We wouldn't be safe tonight. That's why the Lord uses such a severe term for Peter, Satan, because it was Satan that was prompting him to try to hinder the Lord from going to the cross. Get thee behind me, Satan, thou art an offence unto me, for thou savers not the things that be of God. Those that be of men, Satan will always try to hinder the purposes of God. Then said Jesus unto his disciples, If any man will come after me now here we have those that would be following him after his death and resurrection, after he's gone to the cross and been raised again, those that were his now identified with him by faith. What would be the character of their path? If any man will come after me, let him deny himself. And take up his cross and follow me. Not only did he have the cross. As the foundation for Christianity. But we have one too. And if we follow Him faithfully, he tells us to take up the cross, deny self, take up the cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. What is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give? For His soul, for the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to His works. Notice the title Son of Man again coming to establish his rights down here in this world. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom. So in this chapter we have him introducing the subject of the Church. I'm going to build it. It's based upon the truth of my.

And those that I'm going to bring into the church will not be Simon's, but Peter's little little pieces of the of the rock stones, living stones that will be brought into the church, I'll build them in. And it's going to be based upon my death and resurrection. And those that follow me in this coming day will deny myself, take up their cross and follow me. The end result, the ending view, is the coming Kingdom when the Lord will return. And rain down here in his glory. Now chapter 17, after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and He was transfigured before them. There they saw His official glory, the glory which He will have as the King of Kings, Lord of Lords. Reigning in the Millennium. And his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him, Moses a picture of Saints who have gone through death and been raised. And Elias those that were never went through death, but will be there, the living Saints that will be changed. And here we have the. Peter, James and John, the earthly Saints with the Lord. And then those heavenly Saints. Without a with the Lord a beautiful picture of the Kingdom. Then answered Peter and said unto Jesus, Lord, it is good for us to be here so far up to this point, Peter scoring 50% he he was pronounced blessed of the Lord and then he was rebuked as Satan because he tried to prevent the Lord from the cross. We don't like suffering those we love. We don't like to see them suffer. We don't like suffering for ourselves, but that's a pathway. But now Peter makes another tremendous blunder. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here 3 tabernacles, one for thee, and one for Moses, and one for Elias. He falls into the very snare, the very error of the the men of the world. When they were asked whom the men say that I am, they compared the Lord to the great ones of this earth. And so here Peter is saying, let me make a Tabernacle, one for the Lord, and one for Moses, and one for Lias. And now he is rebuked by the Father. While he yet spake, behold, a bright cloud overshadowed them. Hold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased. Hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only. This is the next great principle that we learned for those who are in the assembly, in the assembly, never, never, never. Exalt a man, even if he's a Moses or an Elijah, to a place equal with the Lord Jesus. The Father won't tolerate that. He's jealous for his Son and the glory of his Son. And the assembly is the place that ought to uphold the honor, the glory of the person of Christ above everything else. So they saw no man save Jesus only, and when we come together around himself. If we're looking at gifted man. Or any prominent persons, whoever they may be, and lose sight of the Lord Jesus where we've missed the the true object and the one who's in the midst and the one who's the center, the one that the Father would draw our attention to. They saw no man save Jesus, only what a lesson they had to learn. And how often we fail in that. And as they came down from the mountain, Jesus charged them, saying television to no man until the Son of Man be risen again from the dead. Now I'm going to pass over some verses, but I want to call your attention again. In verse 12, He says to them that Elias has come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. He tells them that repeatedly, because this was this was a truth they did not want to hear. They did not want to hear about it. Their Messiah suffering, their thoughts were earthly.

They were, they were looking for the establishment of the Kingdom on earth, and they couldn't put together how that could be if he had to suffer, if he had to die and to rise again. They didn't understand that. And when we don't like certain truth that is presented to us, it's very easy for us to reject it, to put it aside, not to think about it. Maybe we don't actually reject it, but we just forget it. And because we don't like it, we don't like the thought of suffering, we don't like to be rejected. But here's a testimony. We are identified with the rejected Lord and we're going to be rejected too in that testimony. And we have to, we have to accept that. Because that's our path. Verse 14 now and when they

were come to the multitude. I'm looking at the moral principles that are found in these chapters between the 1St and 2nd mentioning of the church, because these are moral principles that ought to guide and govern us as we go through this scene. We who are his own in this time of the Lord's rejection here. Verse 14 when they were come to the when they were come. To the multitude there came to him a certain man kneeling down to him and saying, Lord, have mercy on my son. For he is lunatic and sore vexed. For OFT times he falleth into the fire, and OFT into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation. How long shall I be with you? How long shall I suffer? You bring him hit her to me. And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour. Then came the disciples to Jesus apart and said why could not we cast him out? And the answer is very interesting. We've been confronted with problems of light that seem to be so beyond us. The evil spirit that has plagued us now for some time that has come in the evil spirit that's out there in the world once said to me recently, and I think he was very right. That's the same evil spirit that that. Riot in Los Angeles recently. The same evil spirit that has come in and seeking to divide and scatter the Saints of God. It's the work of the enemy. It's rebellion against authority and rebellion against the one who is there. Well, why couldn't we not cast out this evil spirit, the son who was lunatic? Verse 20 Jesus said unto them, because of your unbelief. Very simple statement. Because of your unbelief, we think that we have to do it and we we don't have the power for it, but he has the power for it and we can look to him and cry to him that he will come in. And it's good when we feel our powerlessness sometimes in fact, we're in, we're in a sorry state when we think that we're able to handle these situations because we're not in ourselves. The Lord has the power, and faith is what draws upon that infinite resource of power which is his. And so he says, you couldn't do it because of your unbelief. For verily I say unto you, if you have faith as a grain of mustard seed, you shall say unto this mountain, remove hence. Place and it shall remove, and nothing shall be impossible unto you. A tremendous statement. And we've seen mountains before us in our lives, in our assembly life. How can we possibly. Deal with that mountain well, he says. If you have faith as a grain of mustard seed, it will remove, nothing will be impossible to you. Now, we don't usually believe that we read the words, but we go away not believing it. And so we don't have the power that the faith, if we really believed it, would give us tremendous power in faith. And then there's another two reasons. Verse 21. Howbeit this kind goeth not out but by prayer and fasting. I wonder how many of us have fasted, prayed and fasted connection with some of the difficulties and problems that have confronted us of late. This kind? Not out, but by prayer and fasting. If we don't meet the moral conditions, there's a reason for our powerlessness. Power is not ours. The power is His, and He will come in for us. And I believe in a measure, praise his name, He has.

Verse 22 While they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. They did not want that truth. And yet that was how, how often that's true of us, of me, that the very thing that is absolutely essentially needed is the very thing that we tried to avoid from try to keep from happening. They wanted a reigning Messiah on earth. They didn't look forward to this this. Age of the Spirit coming and that the assembly on earth, they knew nothing about that. And the Lord is establishing in their minds, trying to that it's necessary that He suffer. They were exceedingly sorry when He told them that. Now we have a very interesting principle at the end of the chapter. And when they were come to Capernaum, they that received tribute money came to Peter and said, Dust, not your master paid tribute. He said yes, and when he was coming to the house Jesus prevented him saying, What thinkest thou, Simon? Of whom to the kings of the earth take custom or tribute of their own children or strangers? Peter saith unto him, A strangers. Kings of the earth don't pay, don't take taxes from their own children in their family, their Princess and princesses. So that Peter answered right, Jesus saith unto him, then are the children free? So the children of the king are free. They don't have to pay taxes. There are a lot of preachers today that pick up on this line and they teach erroneously. They say, well, we, we ought to be driving around in Rolls Royces where children of the king, we should never be sick. We should never have any problems and we don't have to even pay taxes because. We're children of the King. Well, the Lord established that as a principle here He says yes, the children are free. But notice the next verse. Notwithstanding lest we should offend them, go thou to the sea, and cast and hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money that take and give unto them. For me and thee. This piece of money was equal to twice the amount that each one had to pay for the taxes, so it was just enough for Peter and the Lord. And what is the Lord saying here? He says we're we're really free. Because the king is free and the children of the king are free, but it's not the time to exercise that freedom yet. I'm in rejection. And so those who are identified with me, the kings in rejection, and those who are identified with the king are also in rejection. And he proved that he was the king. He proved that he was God. Sovereign because he, the very way he got the tax money was just hook in the sea and the first fish that comes up, you'll find the dogma there and that's that's enough for tax for both of us and we'll pay that. So for the Christian to be pressing his title as a child of the King, not to be subject to earthly governments and authorities. It's wrong because the Lord. In rejection and we have to walk, that is, we don't have rights here. Our positional rights are we don't have to pay, but actually since we're identified with the king in rejection, we do pay. And it's a bad sign when Christians are moaning and groaning about paying taxes. I always enjoyed Eric Smiths statement. He lived in a country, Bolivia, where the change of government was on an average more than once a year. They never knew what the new regime would be like, whether it would be favorable or hostile to the gospel. And he says I just delight to live in a country now. Where I can pay taxes, where there's a stable government, what a privilege that is. And that's at least we can be thankful that still exists in this land. So what we have at the end of Chapter 17 is not standing for our rights down here during the time of the rejection and absence of the king, Matthew 18. Came to pass, and the same time came the disciples unto Jesus, saying.

Who is the greatest in the Kingdom of heaven? Notice how he answers the question. The very question betrays our hearts, doesn't it? We want to be great, we want to be thought highly of. We want to be esteemed well by our peers. Who is the greatest in the Kingdom of heaven? Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, you shall not enter into the Kingdom of heaven. He doesn't answer the question immediately. Who's the greatest? He says in answering, he said you can't even be in the Kingdom until you're converted and become like a little child. So don't talk about being great in it. The first thing is how do you get in it? And it's by becoming as a little child. That is, one is born again and he has to take the place of nothingness and enter in through the new birth. Then he answers directly the question. Verse 4 Whosoever, therefore. Shall humble himself as this little child, the same is greatest in the Kingdom of heaven. Little child is set before us in this chapter as a picture of nothingness, one that has not established any influence by doing anything down here in this world, and one who has virtually little importance in the eyes of. The prominent ones in this world. Little child, but all how he uses the little child to teach us these lessons that we really need to know. Whosoever, therefore, shall humble himself as this little child, the same as greatest in the Kingdom of heaven. This is the sphere where Christ is owned during the absence of the King, and we're down here to represent him. And how important then, that these principles be carried out. In our midst. Whoso shall receive one such little child in my name, receiveth me. To humble oneself as a little child and then to receive a little child is to receive one simply because he is Christ and not because he he is some prominent person in the community. Or he has attained to certain honors. Down here in this world, the Christian community is one which receives one that the world doesn't think much of. The little

child in my name, he receiveth me. And then a solemn word, that whoso shall offend one of these little ones which believe in me, if we're better for him, that a millstone were hanged about his neck, and he were drowned in the depth of the sea. To offend them What does it mean to offend here it means to cause to stumble it means to turn one from the path of faith It means to lead a little child to distrust this book and to raise questions in their minds which. Caused them to doubt the truthfulness of God's Word. It means to turn them from the path of faith and truth and holiness and righteousness to another path. Doesn't mean speaking faithfully to one that might cause them some offense. You know, the Lord offended the Pharisees and the doctors of the law over and over again. That's not what it's meant here. It's talking about turning 1 from God and from his word and from the truth and from the path of righteousness. Woe to the world, He says in verse seven, because of offenses. For it must needs be that offenses come. But woe to that man by whom the offence cometh. Wherefore if I hand or thy foot offend thee, what you do your hand, or where you walk your foot, If they offend thee, if they cause to stumble, cut them off and cast them from thee. It is better for thee to enter into life, halt or Maine, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee? Pluck it out, cast it from thee. It is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire. He's not talking about the literal things so much as he uses the expression cut your hand. If this hand stole something, if I cut it off, he could never steal again. And that's really what he's saying. Deal with it so severely that you'll never do it again. And then he says, Take heed that ye despise not one of these little ones. We have moral principles governing those who are in the Kingdom of heaven and in the assembly too. Take heed that you despise not one of these little ones just because they are of little account. James talks about that in his epistle, that you don't despise the one that is of low degree in the assembly.

And the one that's in the gay clothing and rich and prosperous down here, you say, sit down here. And you put the other in the low place. Take heed that you despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father. Which is in heaven. They have a representative in heaven. They may not have one down here, they may be despised down here. But up there the Father has those angels that do always behold the face of my Father, which is in heaven on their behalf. For the Son of Man has come to save that which was lost. It says save here, not seek, because children don't need to be sought, they actually are. They haven't reached the age of accountability. And so they're not guilty of rejecting the Lord. His death, His atoning death avails for them. He came to save them. They were lost. But he came to save them. Think ye, if a man have 100 sheep, and one of them begone astray, doth he not leave the 90 and nine, and goeth into the mountains, and seeketh that which has gone astray? In Luke 15 he goes into the wilderness. I believe there it's a picture of lost Sinner, the sheep, a straying sheep. Here it seems to be more a straying St. and he goes into the mountains. And here we have the energy of the grace of God. Of seeking the lost sheep, the straying sheep, the straying sheep. Does he not leave the night, he and nine and goeth into the mountains, and seekethat which has gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep than of the 99 which went not astray. Even so, it is not the will of your Father, which is in heaven, that one of these little ones should perish. What's going to happen to one of those little ones if they get away from the flock? If they've strayed from the flock and they're left out there, they're going to perish. They're not going to find their way back. Now we have the Lord Speaking of the energy of grace, which seeks them and brings them back into the fold in the place where they can be cared for. Into the assembly. So it is not the will of your Father, that one which is in heaven, that one of these little ones should perish. I just noticed that, that it doesn't say lost, It says the seeking the sheep that's lost but just gone astray, gone astray, it says. And sometimes we leave those that have gone astray and turned away and become discouraged for whatever reason, we leave them out there. We don't seek them out, seek to bring them back. Now we come to that portion that has to do with the assembly proper. This is the second time the church is mentioned in Matthews Gospel. He's talked, he says, who's the greatest in the Kingdom of the heavens? They did. And he answers that question and the new order of things that would be ushered in. To form the Kingdom would take while the king was in heaven, and now he talks about. Something that has to do with discipline. Verse 15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gain thy brother. That is, the one who goes, who has been trespassed against, goes in the same spirit as the shepherd previously mentioned, goes after the straying sheep. And he goes to be reconciled to his brother, to gain him, if he shall hear thee, Thou has gained thy brother the purpose of going. Is to gain hip and it says go and tell him his fault between thee and him alone not not get on the phone or go to someone else and tell the story. You know what so and so did to me No, but to go to the one that committed the offense and the trespass seek to win them. That's what Grace does. But then if he will not hear thee, verse 16, then take with thee one or two more. Where? Where do these come from? Well, from the local assembly. He's about to talk about it and I'm just going to anticipate by saying that these are those that are in the local assembly. In Matthew 16, it's the assembly universal. It's what he builds, the church universal. But here it's the church in a place.

And he says, He will not hear thee, Take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And you go to the brother that's offended, and seek to gain him in the presence of these witnesses. And if he shall neglect to hear them, tell it unto the church. Now this is the second mention of church in Scripture, in the in the New Testament. Let him be unto thee, as in heathen man and a public end. She neglect to hear the church. Let him be unto thee as an heathen man and a publican. Now that's still a word to the individual. Notice nothing collective has happened yet. The church has come and listened and given its advice, and this one will not listen. So all entreaties have failed. The one went individually to him, tried to gain him. He wouldn't hear, took one or two more. He wouldn't hear, told it to the assembly. The assembly comes, he will not listen. Now what's next? There is nothing next. There is no other Court of Appeal, if you will, but the assembly. And so he says, if he will not hear, the church. Let him be unto thee as an heathen man in the publican. So what started in verse 15 as being, Moreover, if thy brother shall trespass against thee, now the word is, let that one who you called a brother be to thee as a heathen man and republican. That means you treat him just as though he's not saved. He's a heathen man and a publican. Then the next verse. Goes from the singular let him be to thee to the plural. And it's a verse similar to what the Lord said to Peter in Acts 16, but there it was to Peter as an apostle. And we don't have apostles any longer, so we don't have that Apostolic authority to bind into loose as they did in the earth in the early Church. But we do have assembly authority, and that's what we have here. Verse 18 Verily I say unto you, whatsoever ye plural shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. It's the same statement that the Lord said to Peter. Except now it has to do with the local assembly, the church. And he confers upon them authority to bind. And to lose, to fix one sin upon one, or to remove one sin from 1, governmentally or administratively. Now this is altogether different than the Old Testament. Let's just turn back to Deuteronomy 17, where we have the the Old Testament situation and what they were to do in cases similar to what we're looking at here. In Deuteronomy 17. Verse eight. If there arise a matter. Too hard for thee in judgment between blood and blood, between plea and plea, and between stroke and stroke being matters of controversy within thy gates. Then shalt thou arise and get thee up into the place which the Lord thy God shall choose. And that was Jerusalem. And thou shalt come under the priests and the Levites, and unto the judge that shall be in those days, and inquire. And they shall show thee the sentence of judgment. Now what the Lord is is showing in Matthew 18 is that. This church that he's talking about takes the place. Of the Divine Center, Jerusalem for the Jew. And this whole passage here from verses 15 through 20 has to do with the local church gathered to the name of the Lord Jesus Christ.

That is where problems of controversy within the assembly are settled and handled. Let's let's continue in Deuteronomy 17, verse 9. Thou shall come under the priest, the Levites, and the judge under the judge. Be in those days and inquire, and they shall show thee the sentence of judgment.

And thou shalt do according to the sentence which they of that place which the Lord shall choose shall show thee. And thou shalt observe to do according to all that they inform thee, according to the sentence of the law which they shall teach thee. And according to the judgment which they shall tell thee, thou shalt do. Thou shalt not decline from the sentence which they shall show thee to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God. Who is the priest when it comes to the assembly? What's Christ? He's in the midst, and he's the he's the one whose judgment is given when the assembly judgment comes down. It looked upon as his judgment. And so it was here the priest is here representing the God himself, and the one that will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die, and thou shalt put away the evil from Israel. And all the people shall hear and fear and do no more presumptuously. But we don't have in Christianity a Judaism, We don't have in Christianity a Jerusalem. There was a geographical place that they went down to, and there the problems that happened within their gates were settled. What is our Jerusalem today? Where two or three are gathered together in my name or unto my name, there am I in the midst of them. That's Jerusalem. That's what answers to Jerusalem of the Old Testament. The divine center is where the twos and threes are gathered to the name of Christ. He's there in the midst, and His presence there constitutes the authority for the assembly to act for him. And by His authority, it's not Jerusalem any longer. It's not one geographical location, but it's wherever two or three are gathered together into My name. Jeremiah in the midst of them. But I don't want to. Passover, verse 19. Verse 18 says again, Verily I say unto you. The fact that it follows this man neglecting rejecting the the overtures of the church and rejecting the not hearing the church indicates that there's probably a an assembly action against the man. Verse 17 says let him be unto thee as an heathen man and republican, but that's just a word to the individuals that has been sinned against. But verse 18 implies the fact that it follows on verse 17 after the man is rejected the word of the assembly itself. That there is going to be an assembly action. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. There's a letter in the Bible treasury goes way back. I don't know if it was the last century or the beginning of this one, but. It's a long time ago, way before all any of the problems we have now, and the brother wrote to the editor of the Bible Treasury, who was William Kelly. He was probably the the most foremost Greek scholar that has ever been. Certainly right at the top. Is it possible for this to be rendered? Whatsoever you shall bind on earth shall be what has already been bound in heaven, and that's that's taught today in some circles. And has even been taught in some papers amongst us. And he answered the question. I'm not qualified to answer that question. I am not a Greek scholar. I know a little of it, but no scholar. But Mr. Kelly was qualified. And he concludes by saying. Only proper way to render the Greek. Is the way it's rendered in the King James Bible shall be found in heaven and the thought is the Lord is conferring authority on those who are gathered to his name himself in the midst being that authority to ask for him. Otherwise, if the If the assembly doesn't have that the assembly doesn't have administrative and judicial authority. It is the IT is a place that. Any kind of iniquity can exist in that they can't deal with it.

Be a horrible thing if the nation of Israel, the Society of the Israelites didn't have the authority somewhere to deal with problems of controversy and to judge evil and to put it away, It would have been where the Lord was dwelling, the Lord's presence compatible with all kinds of unjust evil. And that's that's a wicked, wicked principle. So the assembly has authority to deal with its own problems. And every local assembly gathered to the Lord's name is a little Jerusalem where there is authority to act for his glory. Whatsoever you shall bind on earth, as Mr. Kelly puts it, shall be a thing bound in heaven. So that is. A loose translation of that verse. And whatsoever thou shalt, ye shall loose on earth shall be loose. In heaven. That is, what is done here is recognized and ratified by heaven. By heaven itself. Again I say unto you, Notice he has said. Verse 18 says, Where? Verily I say unto you. Now in verse 19 he says again, I say unto you, He has more to say in connection with assembly discipline, that if two of you doesn't even say two or three here, he just uses the smallest number, Speaking of competent testimony. If two of you shall agree on earth as touching anything that they shall ask. It shall be done for them of my Father, which is in heaven. For where two or three are gathered together unto my name, more correctly, they are Mine in the midst of them, two or three gathered to His name, He's there in the midst. And in connection with the prayer of agreement, it's to agree even if there's two. If the assembly only had two, that would be 100%. If it has three, that would be. 67% but that's not the way to look at it. I think these numbers that he's talking about look down through the day of grace to the time of the greatest weakness, where the numbers could be reduced to this small amount. But I think the thought of agreement here is that the Spirit of God leads a competent testimony in the assembly to an agreement as to what should be done in the case before them. That is outlined in these preceding verses. And it says if they agree, if there's no agreement, then we don't have this promise. But if there is an agreement, doesn't mean that all are in agreement. But if the Spirit of God produces agreement, it should be would be nice if all were. But say for instance, if you're dealing with a heretical man, you can never have all all agreeing because an heretical man is an heretical man because he has followers. If he didn't have followers, he wouldn't be arrogant. And so if everyone agreed that he wasn't a heretic or that he was a heretic, that would prove that he wasn't, because if he had no followers, he couldn't be. So heretic always has followers. He has those that he's the leader of a party. And that makes it quite difficult. But even with that situation existing in an assembly, if two of you shall agree, the Lord says. On earth shall symphonize. Shall harmonize, shall agree. That's the word. As touching anything that they shall ask, it shall be done for them of my father which is in heaven. Last year when I was on the West Coast, my brother came to me and said, we're having trouble with our daughter, and would it be right for my wife and I for my wife and me to pray. Claiming Matthew 1819 If two of you shall agree on earth is touching, anything that they shall ask shall be done for them of my Father, which is in heaven. And I said, well, it's certainly proper for you and your wife to pray for your daughter, but don't claim that verse because that applies to the local assembly gathered to my name. Don't lift that verse out of context. There are many other verses that and we we suggested some that would say very proper to pray for your daughter as you're saying, but don't use Matthew 1819 because that refers to a local assembly.

Seeking the Lord's mind in connection with a disciplinary problem. I was having breakfast with an older brother and another brother about my age, and his view of Matthew 1820 was that wherever Christians meet together? To the Lord's name, there he is, He's with them. And. That's the way he liked to view it. And I said, all right, we're just three of us here in the coffee house. Let's claim Matthew 1820. Where two or three are gathered to my name, there am I in the midst. Let's claim that. And then let's claim verse 19. If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. We can be in agreement to pray about something and we can claim that. Let's back up one more verse. I said, verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven. Whatsoever you shall loose on earth shall be loosed in heaven. I said to him, Do we have? Authority. You're here in the coffee shop, just the two or three of us. We have that authority. That's the local assembly gathered in the name of Christ. We don't have that

authority. And he looked at me and he says, yeah, that's right, we do. We don't have that authority. So what people are doing today, they're lifting these verses out of the context and not rightly dividing the word of truth. These verses apply to a case of discipline. And of course, they're true wherever the assembly is gathered together. To his name, he's there in the midst. So here you have in connection with the assembly. This chapter starts with who's the greatest in the Kingdom of Heaven and. Now we have this case of administrative authority on the part of the local Assembly. Replacing literally Jerusalem in the Old Testament, the place today is where two or three are gathered together to my name. There am I in the midst of them. Now quickly just touching on the last verses. For then came Peter to him, and said, Lord, how often shall my brother sin against me? And I forgive him? Till seven times. Jesus saith unto him, I say not unto thee until seven times, but until 70 * 7. The assembly ought to be a place where forgiveness and grace. Are prominent. Are prominent. The thought of having to put one away ought to be exceptional, not not normal. It's necessary to maintain the honor and glory of the Lord, who's there in the midst, but it's a place that ought to be manifesting His wondrous grace and forgiveness. And so Peter is told, until seven times no, but 70 * 7. And then the last verses in the chapter speak of. I'll read quickly. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. When he had begun to reckon, one was brought unto him which loved him, which owed him 10,000 talents, and for as much as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. Servant fell down and worshiped him the Lord. Have patience with me, and I will pay thee all. And the Lord of that servant was moved with compassion, and loosed him, and forgave him the dead. And then we know the servant didn't forgive one that owed him just 100 pence. And verse 29 His fellow servants fell down at his feet. Oh, his fellow servant fell down and beside him. Have patience with me, I will pay thee all. He would not cast him into prison. We should pay the debt. Verse 31 When his fellow servants saw what was done, they were very sorry, and they came and told unto their Lord all that was done. The serious thing when we deal with another one who's called a brother? Very serious thing and. More serious, if we harbor in our hearts an unforgiving spirit, there's nothing more crippling. Nothing more damaging. To to the power of an assembly, or one individually if there's unforgiven sin.

If we don't forgive from our heart, notice how the chapter ends. There's in verse 34. His Lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. He's called a wicked servant. Because He wouldn't forgive he who had been forgiven so much, so likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not everyone, His brother, their trespasses, ye from your hearts. That's the important thing that we do not harbor, that we do not entertain, that we do not nurture an unforgiving spirit that produces bitterness. And that defiles many. So we are to forgive. Now, it doesn't mean we go to someone that's offended against us and say I forgive you, but we have that feeling of forgiveness in our heart towards them. And then when they repent of their sin and confess it and we can extend that forgiveness to them, that's the way God extends it to us when we confess our sins. He's faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But. It's what we have in our hearts. And if we don't have forgiveness in our hearts? Then we are falsifying the very character God Himself who has forgiven us 10,000 talents. So we have these wonderful principles in these chapters, The Cross. For him first, and for us. And then? The seeing no man, but Jesus only. Why could we not cast him out? Because of your unbelief. And this kind cometh not forth, but by prayer and fasting. Then are the children free nevertheless that we offend them, not take and hook, cast it into the sea, and the first fish that cometh up, you'll find a stater. And that's enough to pay the tax for you and me not standing for our rights. Who is the greatest in the Kingdom of heaven while you can't even be in it until you become as a little child? He that humbles himself as this little child, the same as grace in the Kingdom of heaven. Take heed that ye despise not one of these little ones. Let's think, if a man have 100 sheep and one of them go astray on the mountains, will he not leave the 90 and nine and go after that which has gone astray, till he find it and bring it back? If my brother sin against thee, go and tell him his fault between thee and him alone. If he hear thee, thou hast gain thy brother the energy of grace, going out, going out to seek the game. If that's refused again and again, then discipline has to come in. But the heart should harbor not ill feelings, but forgiveness towards those that have offended towards us. Principles relating to the assembly. If you know these things, happy are ye if you do them.

Phoenix Conference: 2001, Seven Parables and Six Similitudes of the Kingdom

Address—C. Hendricks

And seeing ye shall see, and shall not perceive. For this people's heart is waxed growths, and their ears are dull of hearing, and their eyes they have closed, lest at anytime they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see in your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them. And to hear those things which ye hear, and have not heard them. Hear ye, therefore, the parable of the sower. When anyone heareth the word of the Kingdom, and understandeth it not, then cometh the wicked 1 and catcheth away that which was sown in his heart. This is he which received seed by the wayside, but he that received the seed into Stony places, the same as he that heareth the word, and Anon with joy receiveth that. Yet had he not root in himself, but Deareth for a while, For when tribulation or persecution arises because of the word. By and by, he's offended. He also that received seed among the thorns is he that heareth the word. And the care of this world, and the deceitfulness of riches choke the word, and it becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth someone hundredfold. Some 60, some 30. Another parable putting forth unto them, saying, the Kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tears among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tears also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tears? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said nay. But while you gather up the tears, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them. In bundles to burn them but gather the weed into my barn. Another parable putting forth unto them, saying, the Kingdom of heaven is like to a grain of mustard seed, which a man took and sold in his field. Which indeed is the least of all seeds. But when it is grown, it is the greatest among herbs, and becometh the tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them. The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them. That it might be fulfilled which was spoken by the Prophet, saying I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away and went into the house, and his disciples came unto him, saying, Declare unto

us the parable. Of the tares of the field. He answered and said unto them, He that sowed the good seed is the Son of man. The field is the world. The good seed are the children of the Kingdom. But the tears are the children of the wicked one. The enemy that sold them is the devil. The harvest is the end of the world, and the Reapers are the angels. As therefore the tares are gathered and burned in the fire, so should it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear. Again, the Kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth, and sell it all that he hath, and buyeth that field. Again, the Kingdom of heaven is like unto A merchant man seeking goodly pearls, who, when he had found one Pearl of great price, went and sold all that he had and bought it. Again, the Kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full, they drew the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Ye Lord? Then said he unto them, Therefore every scribe which is instructed into the Kingdom of heaven is like unto a man that is in householder, which bringeth forth out of his treasure things new and old. And it came to pass that when Jesus had finished these parables, he departed. Thence, when He was coming to his own country, He taught them in their synagogues in so much that they were astonished, and said, When hath this man these are this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Judas, and his sisters? Are they not all with us? Then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor saving his own country and in his own house, And he did not many mighty works there because of their unbelief. In this chapter we have 7 parables and six similar tudes of the Kingdom. Of heaven. I think there are 10. Let's look at the. The other four, Matthew 18. Matthew 18. And verse 23. Therefore is the Kingdom of heaven likened unto a certain king? When it says likened, it's what we say the similitudes of the Kingdom. But the Kingdom is like. And then in chapter 20. For the Kingdom of heaven is like unto a man that is in householder. And then in chapter 22. Verse 2. The Kingdom of heaven is like unto a certain king, which made a marriage for his son. And then in chapter 25, we have the last one. Verse One. Then shall the Kingdom of heaven be likened unto 10 Virgins, which took their lamps, went forth to meet the bridegroom. Similitudes of the Kingdom. In our chapter. 13 of Matthew. Notice how the previous chapter ends. Verse 46 of chapter 12. While he had talked to the people, behold, his mother and his brethren stood without desiring to speak with him. Now at the end of chapter 13, we have his brethren mentioned. Verse 55 says, is not this the carpenter's son? Is not his mother called Mary? She's mentioned in his brethren James, Joseph, Simon, and Judas. Now James and Judas, James and Jude wrote epistles. Under their names, two of the four brothers of the Lord and his sisters. Are they not all with us? They're not named. So verse chapter 12 again, verse 46, while he had talked to the people and by the way his brothers did not believe in him when he was here on earth, it wasn't until his resurrection that they came to faith and realized who he really was. While he had talked to the people, behold, his mother and his brethren stood without desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without desiring to speak with thee.

But he answered, and said unto him, That told him, Who is my mother, and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren. For whosoever shall do the will of my Father, which is in heaven. The same as my brother and sister and mother. That's very interesting that at the end of that chapter he disallows the nature of the nature mother, his natural mother, and his natural brothers in favor of what was spiritual, those that do the will of his Father, which is in heaven. And then he gives us the similitudes of the Kingdom and the parables, their seven parables. The first ones, not a similitude, it's a parable, and it opens the door for the other 6. Notice it says in chapter 13. Now the same day went Jesus out of the house. Thy mother and thy brethren stand without desiring to speak with thee. That's the claim they had on him by nature, and he disowns that disallows that, I should say, in favor of a spiritual claim, those that do the will of my Father, which is in heaven the same as my mother. And sister and. Brother, brother and sister and mother. Then it says the same day when Jesus out of the house, that's the House of Israel. There's two houses mentioned into in this chapter. I put my finger on the other one. Says he came into the house. Yeah, there it is. Thank you. Then Jesus sent the multitude away and went into the house. The house in the first verse is Israel. He goes out of the house and he sits by the seaside, which is the gentile nations. And in this 36 verse, after he'd sent the multitude away and was going to to give explanation to his own, he goes into the house and that speaks of those who are his. The Kingdom of Heaven. Is now. Kingdom of Heaven is now only. Matthew talks about the Kingdom of Heaven. He also mentions the Kingdom of God. Several times, but the other gospels mentioned the Kingdom of God, which is very general term. But the Kingdom of heaven is specific. It's the form that the Kingdom takes while the the King, the Son is in heaven. Well, the Lord is in heaven. He goes out of his house. So what we're going to have in this chapter is what characterizes the present day. The word Christendom literally means Christ's Kingdom. Christendom is Christo's Kingdom. That is the sphere on earth now, today that own him as Lord. Christ's Kingdom. And that's what Matthew 13 is about. When you have Kingdom truth, it has to do with what's going on down here in this scene. At least the Kingdom of Heaven does. The Kingdom of the Son of Man is the he's. The Kingdom of the Son of Man is not exercising his rights as king, yet Kingdom of the Son of Man will be when he sets up his Kingdom here on earth and rules here. The Kingdom of the Father mentioned in this chapter is the heavenly side of the the Kingdom. The Kingdom of the Son of Man is the earthly side, Kingdom of Heaven. Kingdom of the Father is the heavenly side. But don't mix up the Kingdom of Heaven with the Kingdom of the Son of Man. These parables that are in this chapter have to do with the Kingdom of Heaven. That's the form that the Kingdom takes. While the king is rejected and is sent back to heaven with we will not have this man to reign over us. He has his subjects now here during this time, that believe on him. And he's rejected and they will also be rejected here.

And the Kingdom brings before us the thought of responsibility. The thought of the Church as the Bride is, is all grace and blessing. From him. The Kingdom of heaven is very similar to the House of God. The One is the thought of a Kingdom over which He rules, and we are subjects in that Kingdom under His authority, and the thought of a house is the dwelling place of God the Holy Spirit. The thought of a house is order and the dwelling place and habitation of God. But we we we know there's the House of God in its in its ordered state, which is first Timothy, and then the great house which is the House of God in ruins. And the House of God in ruins is quite similar to what we have in the Kingdom of heaven. It's a different thought. The Kingdom is a different thought. That's the sphere over which the king rules. But the mystery form of the Kingdom, which is what we have here in Matthew in this chapter, especially developed is the character of the Kingdom during the absence of the king when he's been rejected here. And we'll go through this and see what it says. At first. He gets into a ship. Great multitudes were gathered together. Unto him, so that he went into his ship and sat in the whole multitude, stood on the shore. He teaches them that speaks of the Gentiles. Most of those who are subjects of the Kingdom today are Gentiles. They were Gentiles and other professing Christians. It's true that the the sphere of the Kingdom of heaven did begin with Jews in the book of Acts. It was Jews on the day of Pentecost, and then

Samaritans in Acts 8, and then the Gentiles in Acts 10. But today? The church is composed very, very largely of Gentiles, those who were Gentiles, and that's what the the seaside speaks of the nations. Great multitudes were gathered together unto him. That's a picture of what would happen during this 2000 years of His absence here. And we'll see what how this Kingdom of heaven, this sphere of of influence that he will exert upon the earth. There's never been a man in this world that has exerted such an overall influence upon men without firing a shot. Without taking possession of other countries in that by armed warfare, the Lord didn't use those kinds of weapons, but he's he's won men's hearts by his love. He spake many things unto them in parables, saying, Behold, A sower went forth to sow. Now you see, the thought of a Kingdom connected with a sower going forth to sow seed, is entirely different thought than the Kingdom of the Son of Man will, when He will reign here, when he will establish his Kingdom here and rule. This is not the question of ruling at all. It's a question of sewing. And that's the form that the Kingdom takes in this present day. And the seed that the sower, he's the sower, and the seed that he's sowing is the word of God. Later there's another parable very similar, where a sower goes out and sews his field and he gets two kinds of crops, the good and the bad, and they're men, those that are the Lords and those that are sown by Satan. We'll come to that. But here the seed is the word of God. As Sower went forth to soul, verse 3 and verse 4 now, and when he sowed, some seeds fell by the wayside. And the fowls came and devoured them up. Now he's later explains the the meaning of this and the fowls are. And I'll read the I'll read this as we're going along, he says in verse 18. Hear ye, therefore, the parable of the sower. When anyone heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one. Now he's portrayed here by the fowls that come and devour up the sea. Then cometh the wicked 1 and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

Word of God is preached and. One brother has said he said he doesn't like to see a lot of talking and activity after a gospel meeting because that just opens the door for the enemy to come in and take away that seed that was sown in the heart and taking it out. He catcheth the way that which was sown in his heart. This is he that received seed by the wayside. So often after a gospel meeting, there's levity and joking and fun and games and all that. His comment was he likes to see people people go right home and and think upon what's been sown. Then verse 5, some fell upon Stony places where they had not much earth. And forthwith they sprung up, because they had no deepness of earth, and when the sun was up they were scorched, and behold, they had no root. And because they had no root, they withered away. Now that's explained in verse 20. But he that received the seed into Stony places, the same as he that heareth the word, and Anon with joy receiveth it. Yet hath he not root in himself, but deareth for a while? For when tribulation or persecution arises because of the word by and by, he is offended and it doesn't bear any fruit. There's no depth to it. It's on Stony places. And as soon as there's persecution, the sun comes up and it scorches the seed. Because they had no root, they withered away. Now verse 7. And some fell among thorns, and the thorns sprang up. And choked them. That's explained in verse 22. He also that received seed among the thorns is he that heareth the word, and the care of this world and the deceitfulness of riches choke the word. And he becometh unfruitful care of this world and the deceitfulness of riches choke the word. That's certainly a description of the United States of America and the Western Europe countries where there's been so much prosperity. The deceitfulness of riches and the cares of this world. The more things we own, the more things we possess, the more things we have, the more cares we have, how we're going to keep them in good order and so on. The less we have of worldly possessions, the less cares we have, or we have the more things the enemy uses and robs us of the blessing. Verse 8 But other fell into good ground. And brought forth fruit, someone hundredfold, some 60 fold, some 30 fold, Who hath ears to hear, Let him hear. That's explained in verse 23. But he that received seed into the good ground is he that heareth the word and understandeth it, which also beareth fruit. And bringeth forth someone hundredfold, some 60 and some 30. Now you may have noticed when you read this parable in Mark's gospel, it says some 30 fold, some 60 fold and some 100. The order is reversed. Why is that? Because Matthew is presenting before us, especially in this chapter, a dispensational picture. It's what's happening in Christendom, where the seed is sown. It starts with 100 fold and then it goes down and down 60 fold and 30 fold. The. The blessing. Will go down. Dispensationally. In Mark, it's 3060 and 100, looking at the servant. And as he goes out in his service, he increases. He increases in his service and grows, and that's a picture of the individual. And so there's an increase in the yield. But here, looking at the dispensational picture of Christendom, things have all gone down. Not the other way. Hundredfold it starts out when Peter preached on the day of Pentecost, 3000 souls were saved. Later he preached and in another were added of 5000 total and great blessing.

Who hath ears to hear? Let him hear. And then the disciples asked the Lord why he spoke to them in parables. He said, Because it is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given. Remember, the Kingdom of Heaven in mystery form is what we have here. Is this present time when we're here on earth and the King is in heaven in rejection? It's not a Kingdom, the Kingdom of heaven, The form that it takes, it's going to be outlined in this chapter, is not the king reigning in righteousness and ruling and so on, but it's the form it takes as a result of this sewing, this first parable is it's not a king ruling at all like you have in the Old Testament, but you have the character of things today. The seed is being sown and it has its different effects. Wayside the enemy comes and takes it away. The Stony ground, no depth cares of this world, Deceitfulness of riches. The thorns choke the word and it's unfruitful. And then there's the good, the good ground. That it falls into and produces 160 sixty and 30 fold. So that's the character of Christendom today. The Kingdom of Heaven, Mystery form. That's Christendom. Verse 12 For whosoever hath, to him shall be given, and he shall have more abundance, but whosoever hath not from him shall be taken away even that he hath. Remember, when we're talking about the Kingdom, we're talking about responsibility. Our responsibility to live for him. When we're talking about the church as he's established it as the body of Christ and as the bride, it's it's all grace. In them is fulfilled verse 14, the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand. Seeing you shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at anytime they should see with their eyes, hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see. Now think of that, he says to you. To me, we're in the Kingdom, Kingdom of heaven. And he says, blessed are your eyes, you see. You understand? You've understood the word that's been sown. And you are blessed. Blessed are your eyes, for they see in your ears, for they hear. He that hath ears to hear, let him hear, and yours are blessed because you have hearing ears. For verily I say unto you. Which ye hear? Have not heard them. Prophets. Righteous men. Men of men of the cloth. Men of honor and reputation. Men who've made a name for themselves in this world, but they're blind in their deaf. Then he explains verse 18. Hear ye, therefore the parable of the sword. I've already gone through that. Verse 24. Another parable putting forth unto them, saying. Now here we have the similitudes of the Kingdom. Their parables, the first one, the sower sowing, but it doesn't say that's a similar to that's just a general introduction that that the sower sows. And then there's there's a result of that sewing. And the result now is is outlined in these six similitudes of the Kingdom. What kind of results are going to come from this seed that is sown some on background, some on good ground. Verse 24 Another parable putting forth unto them, saying the Kingdom of heaven is likened. That's a similitude unto a man which sowed good seed in his field. But while men slept. Now this is not the same as that first one. That was the seed was the word. But here let's just read on and we'll see how he explains it. While man slept, his enemy came and sowed tears among the wheat. And went his way. And that's what we see today in Christendom. We see the good and the bad together in churches, the. It shouldn't be that way, but that's the way

it is. But when the blade was sprung up and brought forth fruit, that appeared the tears also. So the servants of the householder came, and said unto him, Sir Ditz, thou not thou so good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this.

That enemy is Satan. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay, blessed, while you gather up the tares, ye ruled up also the wheat with them. That both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them. But gather the wheat into my barn. Now. He explains this. Verse 36. With these first three that he's going to talk about this is the first one. First is the general introduction of the solar going forth to so are all done outside. He's sitting by the seaside and he's speaking to the multitudes. Then in verse 36, Jesus sent the multitudes away and he went into the house. Now he's going to sit he's going to give similarities of the Kingdom that applied to those who are inside and and real. The the first three there's six similitudes. The first 3. Are the outward aspects of the Kingdom what it will develop into outwardly? Let's read on verse 37. He answered and said unto them, He that soweth the good seed is the Son of man. So this this. This one that is sowing here the sower in this case. Is verse 24 of the Kingdom of heaven is like to a man which sowed good seed in his field. The interpretation is the sower is the son of man. The field is the world. The good seed are the children of the Kingdom. It's not the word of God now that's the seed, but it's the children of the Kingdom. But the tares are the children of the wicked one. The enemy that sold them is the devil. The harvest is the end of the world, or the end of the age it should be. It's not the end of the world, but the end of the age, and the Reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of Man. Now when he takes the title of Son of Man, that's the title that he took as the rejected one down here. He was rejected here as the Son of Man. He's going to come back as the Son of Man and set up his Kingdom and reign. As the son of man, they rejected him and he's going to be the ruler and he's going to reign. The Son of Man shall send forth his angels. That's interesting. Before this it's the angels of God, but now it says his angels. This has been transferred the the, the reigning and the authority and the power has been transferred into his hands. The Son of Man, the man who was so abused and misused and mistreated because of the becoming a man becoming. One that they could get to and. That their wrath against verse 41, the Son of Man shall send forth his angels, his angels, and they shall gather out of His Kingdom all things that offend and then which do iniquity. Now that's not the Kingdom of heaven, that's not happening now, that's the Kingdom of the Son of Man. When He comes, he'll gather out of His Kingdom, the Kingdom of the Son of Man. And so when the Millennium begins, he will gather out. Of those that are not real and. He gathers out of his Kingdom all things that defend, and then which do iniquity shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth. Now that's the interpretation. I'm going to read the parable again, verse 24. Another parable putting forth unto them, saying the Kingdom of heaven is likened unto a man which sowed good seed in his field. That while men slept, his enemy came and sowed tares. Enemy he interprets as the devil. Among the wheat. The field is the world. Among the wheat. And went his way. But when the blade was sprung up, and brought forth fruit, and appeared the tears also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go? And gathered them up. Now this is not the church. This is the Kingdom of heaven. This is the sphere. This is the character that the Kingdom takes while he's rejected. And in heaven, the thought of the church is a little different. I know that in, in Timothy, the great house is very much like what we have here. And it, it doesn't say in, in Timothy nor nor here that we're to, to get rid of the, the tears or to, to leave them.

To leave that sphere, but we're to depart from iniquity and seek out a clean place in that place. Verse 28 He said unto them, An enemy hath done this. The servant said unto him, Wilt thou go Thou then that we go and gather them up. But he said, Nay, lest while he gather up the tares, ye root up also the wheat with them, Let both go together until the harvest, and in the time of harvest I will say to the reapers. Verse 40 says, as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. Now there's a break here. And. Verse 41 Says the Son of Man. He'll send forth his angels, they shall gather out of his Kingdom all things that offend them, which do iniquity. So the Kingdom changes from the Kingdom of heaven, which is the form that it takes here, when He comes to judge and and deal with the evil, to the Kingdom of the Son of Man. Kingdom of the Son of Man. Now I'm going back to verse 30 that both grow together until the harvest. This is still the Kingdom of heaven. And in the time of harvest, I will say to the reapers, gather you together first. The tears bind them in bundles to burn them. That hasn't been done yet. As long as it's the character of the Kingdom of heaven, the judgment hasn't fallen yet. It's what's happening in this present day. It says Gabby first the tares bind them in bundles to burn them. And I believe that you have developed not too long ago you've you've had Christian Science unity. Mormonism, Jehovah's Witnesses, and on and on and on. All of these, these false religious cults. And they're being gathered in bundles. To be burned. Haven't been burned yet. The judgment hasn't fallen, but they're gathered. But gather the wheat into my barn. That will come when the Lord that will take place. I take that to be when the Lord takes us home. All right, now let's go back to verse 41. The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend and them which do iniquity, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth. So these, these that have been gathered, these tears that have been gathered in bundles to be burned, will then be burned and destroyed. But that will be after we're taken home. Verse 31. Another parable putting forth unto them, saying. The Kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field. That's a very small, insignificant seed, I understand, which indeed is the least of all seeds. That's what it says. But when it is grown, it is the greatest among herbs and becometh as tree, so that the birds of the air could come and lodge in the branches thereof. Birds of the air, you remember from that first parable. They're the ones that come and take away. That was sown in the heart by the wayside. And there's no fruit. And so they speak of the enemy. The birds of the air come enlarge in the branches of it. So this thing that started so small. The, the, the sower went out. He sowed a seed. Now where there was the wheat and then there was the tears, There were the good and the bad. They were men. There were those who were real and those who were not real. In this sphere of the Kingdom of heaven, which it is, which is it is taken right now king is absent and he's gone on high. It's a Kingdom of heaven because the King's in heaven. And we're the ones that seek to walk according to the principles of this Kingdom. But the the tears don't. And there's all kinds of evil. And this second, this second parable. It says. It's like a grain of mustard seed starts out so small. Remember what? Turn over to Acts chapter 5 I think it is. Connection with this comes to mind. Acts Chapter 5. They didn't know what to do with this new movement. Verse 34. Verse 33. When they heard that, they were cut to the heart and took counsel to slay them. The apostles then stood there up one in the council, a Pharisee named Gamaliel, a doctor of the law, had an reputation among all the people, and commanded to put the apostles forth a little space. And he said unto them, He, men of Israel, take heed to yourselves. What you intend to do is touching these men.

For before these days rose up through this boasting himself to be somebody, to whom a number of men, about 400, joined themselves, who were slain, and all as many as obeyed him were scattered and brought to naughty. But this man, after this man, rose up to the 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

naughty. But if it be of God. You cannot overthrow it, lest happily 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. 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 ceased not to teach and preach Jesus Christ. Started with such a small company just to. A small grain of mustard seed and it grew into a great tree. And it was big enough to shelter all the evil birds of Satan as well as the good ones. Now we go back to verse chapter 13 and verse 33. Another parable. Spake he unto them. The Kingdom of heaven is like unto leaven. 11 always speaks of evil. In its spreading influence and power. We know what leaven is, those that make bread. Leaven is what causes it to rise, and when you bake it, when you apply heat to it, 11 is arrested and stops, and that will eventually stop the 11 when the judgment comes. Kingdom of Heaven is like unto 11, which a woman took and hid in three measures of meal to the whole was leavened. So this woman is portrayed in Scripture several times. You've got Jezebel, you've got the woman, the harlot woman of Revelation 17 writing The Beast and the leaven is evil that's been sown, and Christendom is the harbinger of all kinds of evil. And that's the third effect of this, this thing that had such a small start, insignificant start. And. Then it grew into a great system. And then it became leaven. Leaven. The whole thing is not getting better. That leaven has been misinterpreted as the spread of the gospel until the whole world is converted. It's just the opposite. It's the increase of evil until the whole thing is leavened. Verse 34. All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them. That it might be fulfilled which was spoken by the Prophet, saying I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away and went into the house. That's an entirely different house. The first verse he goes out of the House of Israel and preaches that which would apply mostly to Gentiles. Started out with Jews, but today Krishnam is mostly the Kingdom of heaven is mostly Gentiles. And then he explains. And we read down through verse 42. And then it says in verse 43, Let me read verse 42 again. And he shall cast them. Verse 41 The Son of man shall send forth his angels, and they shall gather out of his Kingdom. That's his earthly Kingdom, which you will, it's not the Kingdom of heaven. Now this is when the Son of man has his Kingdom, and all things that offend in them, which do iniquity, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth. So the evil will be judged and purged. Out of His Kingdom, and then shall verse 43, Then shall the righteous shine forth as the Son in the Kingdom of their Father. Who atheists to hear? Let him hear. So the heavenly side of the Kingdom is the Kingdom of the Father, and the earthly side is the Kingdom of the Son of Man. But we're in neither. We are in the Kingdom of heaven, which is the sphere of responsibility as a result of the word sewn in this scene, and we're in the midst of all this. So those first three said that there would be tears and wheat, and then there would be the.

The. 11 is the last one. The mustard seed, the great tree, the great system that would grow and then it would all be leavened and all become evil. Now, now we're in the house. The Lord is in the house and now he's going to he give the the character that the Kingdom of heaven would take. Having to do with those who are real. Verse 44. Again, The Kingdom of heaven is like unto treasure hid in a field. Field is the world. We know the witch, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Now he buys the whole field in order to get the treasure that's in the field, and the treasure are the Saints. The one has put it this way. It says that what answers to the treasure is Romans. The Epistle of Romans answers to the treasure composed of stones and precious stones and and gold and silver and precious things. We're all part of that, the treasure. And he, he buys the whole field. The Lord bought the whole world. In order to get this treasure. Verse 45 Again, the Kingdom of heaven is like unto A merchant seeking goodly pearls. This is just one Pearl. Who, when he had found one Pearl of great price, went and sold all that he had and bought it. Notice he sells all that he has, and buys the field to get the treasure, and here he sells all that he has to get the Pearl. That's a picture of the church. The Pearl one, the body of Christ and one bride. One the treasures filled with many precious things, and the Pearl is 1 Ephesians answers to the Pearl Church, which is his body fullness of him that filleth All in all. He sells all that he has to get the field, to get the treasure in the field, and to get the Pearl. Treasure presents us as individual Saints, as each precious thing in that treasure would represent individual Saints, and the Pearl represents our collective, uniting together into one body and being the bride. But there's one more similitude, and that's verse 47. Again, the Kingdom of heaven is like unto a net. I believe this is the gospel net that goes, that gets cast and is going out today that was cast into the sea and gathered of every kind. Which when it was full, they drew to shore. His fisherman drew the net to shore and sat down and gathered. Notice the good into vessels. But cast that away. So here the fisherman, those that preach the gospel, they gather the good into vessels and that is they gather them to to the name of the Lord, gather them into groups where the truth is taught and held, and they cast the bat away. So it's just the opposite of what takes place at the judgment. The good are cast put into vessels and the bad ones are castaway. So shall it be at the end of the world. Now, now that now this is at the end of the world. What's happening right now is verse 48. The net is cast, is brought to shore, the good are put into vessels, and the bad are thrown that castaway. But it's going to be a similar thing at the end of the world. There's going to be a distinction between what's good and what's bad. So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just. Notice in verse. 48 It's just the opposite. They sat down and gathered the good into vessels. Cast the bat away. But at the end of the age the angels must come forth and sever the wicked from among the just. Verse 48 What's happening right now? Good are gathered into vessels and come amongst those who are holding the truth, and who are true and real believers. The bundles that we read about earlier were the the evil cults and and sects and and groups, religious groups that Antichrist. And I'm not saying that the good into vessels just represents those gathered to the Lord's name. There are other groups of Christians in fundamental Bible believing churches that maybe never heard the truths that we've heard, and they still may be the good ones, and they're gathered into vessels that the bad had passed away.

So shall it be at the end of the world. Now we go down to the end of the world a different time. The angels shall come forth and sever the wicked from the just. And shall cast them into the furnace of fire. There shall be wailing. And gnashing of teeth. And that's when I believe. Go back to verse 43 and apply that. Then shall the righteous shine forth. As the Son and the Kingdom of their Father. Who hath ears to hear? Let him hear. The righteous will shine forth. So that's an interesting chapter. One has said, if we understand. Leviticus 23. Where you have. Prophetic outline. Of Israel, and the church is even brought in there. And Matthew 13. And. Revelation 2 and 3. Seven churches. You have the seven feasts of Jehovah and Leviticus 23. You have the. Parables 7. Parables Matthew 13, which is the dispensation of the Kingdom of heaven during this time when the king is absent. We're writing it now. And you read through Matthew, like in the Matthew 5-6 and seven, we have the constitution of the Kingdom, what pertains to us right now. It's Kingdom truth. We don't talk about that very often. We all usually talk about church truth. Kingdom truth brings before us our responsibility to live according to the principles of the Kingdom while the king is absent and the enemies seem to have the upper hand. But that's going to change when the king comes back and sets up his Kingdom, and that will be the Kingdom of the Son of Man on earth. And then the heavenly side of that Kingdom is the Kingdom of the Father. And we'll have part in that.

Address—C. Hendricks

Please turn with me this morning to Matthew 11. Matthew 11 verse one. And it came to pass when Jesus had made an end of commanding his 12 disciples. He departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples. And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again, those things which ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear. The dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John. What went ye out into the wilderness to see a Reed shaken with the wind? But what went ye out for to see a man clothed in soft raiment? Behold, they that wear soft clothing are in King's houses. But what went she out for to see a prophet? Yeah, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the Kingdom of heaven is greater than he. And from the days of John the Baptist until now, the Kingdom of heaven suffereth violence and the violent take it by force. For all the prophets and the law prophesied until John. And if you will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and you have not danced. We have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, And they say, Behold a man gluttonous, and a wine Bibber. A friend of publicans and sinners, but wisdom is justified of her children. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto the Qurayshan, woe unto thee, Bethsaida, For if the mighty works which were done in you had been done entire in Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of. Than for you and thou, Capernaum, which art exalted unto heaven, shall be brought down to hell. For if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. At that time Jesus answered and said, I thank thee, O Father. Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father neither knoweth any man. The Father saved the Son, and He to whomsoever the Son will reveal him. Come unto me, all ye that labor, and are heavy laden. And I will give you rest. Take my yoke upon you. And learn of Maine. For I am meek and lowly in heart. And you shall find rest. Unto your souls. For my yoke is easy. And my burden. Is light. In this chapter we have two men. The greatest? Of those born of women. And the Lord of glory himself. And I also have it on my heart not just to talk about these two. But there are three from the Old Testament we might look at briefly. There is so much today to discourage, and there are so many that are. Getting discouraged because of the way. There was 1. Altogether apart. From all others. Who never got discouraged? Can't be said of any others. We all get discouraged at times. But there was one who never did. And all to be occupied with him, to have him.

Before our soul. Let's read a little bit more about this mighty man, John the Baptist. Turn with me, please, to John's Gospel chapter one. Just read some verses there, verse 6. There was a man sent from God whose name was John. The same came for a witness to bear witness of the light that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. Verse 15. John bear witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me, for He was before me. Verse 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him. Who art thou? And he confessed, and denied not, but confessed I am not the Christ. And they asked him, What then art thou, Elias? And he sayeth I am not. Art thou that prophet? And he answered no. And they said unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou thyself? He said I am the voice of one crying in the wilderness. Make straight the way of the Lord. As said the prophet Isaiah. And they which were sent were of the Pharisees. Then I asked him, and said unto him, Why baptize is thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them saying, I baptize with water. But there standeth one among you whom ye know not. He it is who coming after me is preferred before me. Whose shoes latch it I am not worthy to unloose? These things were done in Bethabara, beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and sayeth, Behold. The Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me, for he was before me, and I knew him not, but that he should be made manifest to Israel. Therefore am I come baptizing with water. And John Bear records saying, I saw the Spirit descending from heaven like a dove. And it abode upon him, and I knew him not, but he that sent me to baptize with water. The same said unto me, Upon whom thou shalt see the Spirit descending. And remaining on him the same as he which baptizeth with the Holy Ghost. And I saw and bear record. But this is the Son of God. Again the next day after John stood in two of his disciples and looking upon Jesus as he walked. He saith, Behold the Lamb of God. He pointed him out. It was his mission. In our chapter that we read in Matthew 11. He says, What went ye out? The Lord says of John speaking to the others, What went ye out for to see a prophet? Yeah, I say unto you, and more than a prophet, he was more than just a prophet. He calls him the greatest of those born of women. Not just the greatest prophet, but the greatest of those born of women, John the Baptist. Why was he more than a prophet? Because it was his. Special privilege to point out the Messiah, the one who was predicted to come in the Old Testament scriptures. Look, behold the Lamb of God, which taketh away the sin of the world. He pointed him out. And God had told him, Upon whom thou shalt see the Spirit descending and remaining upon him, the same as he which baptizeth with the Holy Ghost. And he says I bear record that this is the Son of God. What a testimony he was that messenger who was sent. Predicted in the Old Testament to come the voice crying in the wilderness. Prepare you the way of the Lord. That was John's message. So he was more than a prophet. He announced the coming. Of the Messiah, the long looked for a weighted Christ, and he pointed him out. Let's read a few more verses about him in the 3rd chapter of John. Verse 23 And John also was baptizing in Enah near to Salem, because there was much water there. And they came and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan.

To whom thou bearest witness, behold the same Baptizer, and all men come to him. John answered and said a man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly. Because of the bridegroom's voice, this my joy, therefore, is fulfilled. Think of the joy that John had. In proclaiming him, he must increase. But I must decrease, I'm sure. When John uttered those words, he did little realize what that would mean, how far he would have to decrease to the ending of his pathway of losing his head. He must increase. But I must decrease. Sometimes we utter truths. That go far beyond Most. Many times we uttered truths

that go far beyond. Our realization of how they will be sometimes fulfilled. He must increase, but I must decrease. He goes on to say he that cometh from above is above all. That is, of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all, and what he hath seen and heard that he testifieth, and no man receiveth his testimony. He that hath received his testimony has said to his seal, that God is true, For he whom God hath sent speaketh the words of God. For God giveth not the Spirit by measure unto him. What a testimony that John rendered. He really knew, didn't he, clearly, who it was that he was pointing out God had given him? Unmistakable signs. Upon whom thou shalt see the Spirit descending and remaining upon him. Saying is he that baptizes with the Holy Ghost. Now there are two scriptures that we're. In our readings we will have come across and have been quoted, and let's look at them now. And Isaiah 40 is one of them. Verse 3 They're about John. Isaiah 40. Verse 3. The voice of him that crieth in the wilderness. Prepare ye the way of the Lord. Make straight in the desert a highway for our God. Now, when this is quoted in the New Testament, it's just that much. Prepare you the way of the Lord. But the passage goes on. Every valley should be exalted. And every mountain and hill shall be made low, and the crooked shall be made straight in the rough places plain. And the glory of the Lord shall be revealed. In all flesh you'll see it together, for the mouth of the Lord hath spoken it. The glory of the Lord shall be revealed. It looks on to the Kingdom. And then let's read Malachi 3 where you have the verse quoted that we read in Matthew 11. Malachi. Chapter 3. Verse one. Behold. I will send my messenger. And he shall prepare the way before me. And the Lord whom ye seek shall suddenly come to his temple. Now what? John didn't know. Is that between those two clauses in that one verse was going to be a parenthesis lasting 2000 years? Behold, I will send my messenger, and he shall prepare the way before me. Now comes the parenthesis, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom he delight in. Behold, he shall come, sayeth the Lord of hosts, But who may abide the day of his coming the Old Testament didn't give. The detail that we know we have a tremendous advantage over John. In that we know that there's been an intervening period of time. Isaiah 40 said The glory of the Lord shall be revealed. Now let's go back to. Matthew. Well, before we go back to Matthew. 11. Let's read Matthew 3, Matthew 3, just another passage about John, and that will give us a pretty good picture of this great man of God, the greatest of those born of women. In Matthew 3. In those days came John the Baptist preaching in the wilderness of Judea and saying, Repent ye, for the Kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah. We just read that in Isaiah 40.

Saying the voice of one crying in the wilderness, Prepare you the way of the Lord, make his paths straight. And the same John noticed nothing more is quoted. The Kingdom, the setting up of the Kingdom, the coming of the Lord in glory. That's put off. John didn't know that, though. The same John had his raiment of camel's hair and a leather and girdle about his loins, and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism. He said unto them, O generation of Vipers. Who hath warned you to flee from the wrath to come? Bring forth therefore fruits, meet for repentance, and think not to say within yourselves we have Abraham to our father. For I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid under the root of the trees. Therefore every tree which bringeth not forth good fruit, and is hewn down and cast into the fire, I indeed baptize you with water unto repentance. But he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire whose fan is in his hand. And he will thoroughly purge his floor, and gather his wheat into the garner. But he will burn up the chaff. With unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him, But John forbade him. Saying I have need to be baptized of thee and comest thou to me. And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him. And he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son. In whom I am well pleased. Clearly. John knew. Who the Messiah was. Now let's go back to Matthew 11. He had faithfully carried out his mission. He was that voice crying in the wilderness, preparing the way of the Lord. The glory of the Lord was to be revealed, but not then. He would suddenly come to his temple. But not then. Something happened. The Lord was rejected. John, the herald of his coming, the one that pointed to him. Is in prison. And he can't put that together. He can't understand it. He knew the Old Testament scriptures that told about the Lord coming in glory and delivering the prisoners out of the prison. But John was still in prison. He couldn't understand why. And he sends a message. Verse 3. Verse 2. When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come? Or do we look for another? Ah, a cloud had come in between John's faith. Between his soul and God. The pressure of circumstances so overwhelmed his soul. That he sends this message, you say how could he? How could he have done that? He had pointed him out. He had seen the evidence. He had said this is the son of God testified to him and now he's in this dark, dank prison with no comforters. Walking back and forth, no one there to have any fellowship with. Why am I here? Why is did I make a mistake? Is Jesus not the Messiah? Art thou he that should come? Or do we look for another? Have you ever been in circumstances so overwhelming to your soul? That what you well know in your intellect and in your mind, and what you've learned from Scripture somehow. You raise questions that you well know the answer to, and yet you raise them.

And you sometimes question God. Art thou he that should come? Or do we look for another? I'd like to pause here to quickly look at the three. But I have in mind in the Old Testament Numbers 11 please Moses is the first one. He also. In the 12TH chapter of Numbers. It says now the man Moses was very meek above all the men which were upon the face of the earth. But in the 11 of numbers just we have to refer to it very briefly. The people of Israel were complaining as usual. They were a rebellious, cantankerous, stubborn, stiff necked people. Hosea says Israel is refractory as an untractable heifer. That was their stubbornness, their refusal to bow to the Lord and to submit. Here they're complaining about the the manna. That's all you've given us is this manna to eat. And they're fed up with it. And then they tried to manufacture it, to change it, to make it more palatable to their taste. And they complain, and they get to Moses. Verse 10. Moses heard the people weep throughout their families, everyone in the door of his tent. And the anger of the Lord was kindled greatly. Moses also was displeased. Now here's the meekest man in the face of the earth. Notice what he says. Moses said unto the Lord, Wherefore hast thou afflicted thy servant, and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them that thou shouldest say unto me, Carry them in thy bosom as a nursing Father beareth the sucking child. And under the land which thou swearst unto their fathers, whence should I have flesh to give unto all this people? For they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone. Because it is too heavy for me. And if thou deal thus with me, kill me. I pray thee out of hand, if I have found favor in thy sight, and let me not see. My wretchedness. Kill me, Moses says. Deliver me from this. Insuperable burden of. Carrying this people, this stubborn, complaining, stiff necked people through the wilderness, I can't do it. The meekest man on all the earth uttered those words. He got down under his circumstances. And he uttered words altogether different. From the second man that we're going to look at a little bit later. Now turn with me to 1St Kings, please. First Kings Chapter 18, the next person that we're going to just talk quickly about. Is Elijah, and the Lord says in that 11 of Matthew, if you will receive it. This is talking of John, this is Elias, Elijah, which was for to come. John came in the spirit and power of Elijah. And you know, in this portion, Ahab was the king of Israel. He was

the 7th king from Jeroboam down over the 10 tribes. Jeroboam had set up two golden calves at Dan and at Bethel. And it got worse and worse and worse, and finally the most wicked king of Israel was Ahab. And he had. Jezebel is his wife. And she led him on to do evil. More than any other king that had ever lived. And all of a sudden, if you'd looked, if you'd been in Israel at that time and looked at the idolatry that Jezebel had introduced, the worship of Baal, you would have said Baal lives in Jehovah's dead. That's what you would have said, but all of a sudden Elijah comes on the scene in chapter 17, verse one. He stands before that wicked king Ahab, and with all the power of that prophet. He says, as the Lord God of Israel liveth before whom I stand, there shall not be, do nor rain these years, but according to my word. And then God says to Elijah, now you've said enough, you go and hide yourself by the brook, Cherith. And he did, and he learned dependence on the Lord. He had commanded the Ravens to feed him there. In the morning and in the evening, and then the brook dried up, and then he sent him to Zarephath, which was way up in Zidane. It was the citadel of Baal worship. It's where Jezebel had come from. And he says I've commanded a widow woman to feed thee there.

And then after he had taught him the lessons of dependence and being fed by the barrel of meal which wouldn't waste, the barrel of oil which wouldn't waste. And. Then he's going to use him. And in this 18th chapter, he's there challenging the people. And he says. If they will be God, follow him. If the Lord be God, follow him. Tip of the true God. What a man he was. He stands before 450 prophets of Baal. And 400 prophets of the. That Ada Jezebel's table. Of the Of the Groves. Prophets of the Groves. And he was the only one. Later we read that there were 7000 that hadn't bowed the knee to bail. But now one of them stepped forward and said, I'm with you, Elijah. He was all alone. And he stood before those prophets of Baal and he challenged them. He says, we're going to have a contest. You take a Bullock and I'll take a Bullock. And you put your you cut your Bullock in pieces and put it on an altar. Put no fire there under call upon your God. And he who answers with fire from heaven, let him be God. And the people said, that's good. And so they went first, and they cried upon their God, and nothing happened, of course, from morning till noon. And then Elijah mocked them. He says maybe he's on a journey or maybe he's asleep. Speak louder. And then he called the people, he says, come near to me, and he set up the altar, 12 Stones, and he took 3 barrels, 4 barrels of water. He said, pour it on the altar, pour it around the trench. He said, do it again a second time. That's 8 barrels. And then he said, do it again the third time. That's 12 barrels, one for every tribe of Israel. And the water ran all around. And then we come to verse 36 of 1 Kings 18. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came here and said, Lord. God of Abraham, Isaac, and of Israel. Let it be known this day that thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me. That this people may know that thou art the Lord God. Notice, notice this was the burden of his heart. And that thou hast turned their heart back again, turn their heart back to the worship of the true and living God. Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and they said, the Lord he is the God, the Lord He is the God, apparently. Elijah was successful. He had turned the people back to the true God. But it was superficial. It was just. They were forced to own this, but there was number reality in their hearts. Then Elijah said unto them, Take the prophets of Baal, let not one of them escape. And they took them, and Elijah brought them down to the brook. Caution. And slew them. There he executed the judgment of God upon false prophets, according to the law. And then Elijah said to Ahab, get thee up, eat and drink, for there is a sound of abundance of rain. He said there wouldn't be rain, but according to my word, he had stopped it. And now he's the one to start it again, the mighty prophet of Jehovah. And it says in verse 45, it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain and. Ahab rode and went to Jezreel. What a mighty prophet Elijah was. Now let's read chapter 19. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying. So let the gods do to me, and more also if I make not thy life as the life of one of them by tomorrow about this time. Why, that was nothing compared with He stood before 850 prophets and challenged them. He stood before the wicked king of Ahab and challenged him. What is the effect of this message from Jezebel? And when he saw that, he arose and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree. And he requested for himself that he might die. And he said it is enough now, O Lord, take away my life, for I am not better than my father's. Here's the man that never went through death. He was taken to heaven in a chariot of fire, never went through death, and he asked that he might die.

God had something far more glorious for Elijah than death. But he was down. The effect of his message had not really reached the souls of the people. They had not really been converted. To God. And so he was a failure, it would seem a failure. You know, that's hard to take. Very hard. To have the people of God turn against you. Saul of Tarsus of Paul the apostle knew what that was. In Two Timothy he says all that be in Asia. Have turned away from me. But there's no word of bitterness from him. The last one is in Jeremiah 20. You'll notice that both of these prophets asked for death. To release them. Jeremiah 20. This is the weeping prophet. Moses was the lawgiver. Elijah was the one that called them back to Jehovah. Now, Jeremiah 2014, he's under, he's under the. The influence of those that wouldn't hear his message and he says cursed be the day wherein I was born. Let not the day wherein my mother bear me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee. Making him very glad, and let that man be as the cities which the Lord overthrew and repented not. And let him hear the cry in the morning, and the shouting at noontide, because he slew me not from the womb. Or that my mother might have been my grave and her womb to be always great with me. Wherefore came I forethought of the womb, to see labor and sorrow, that my day should be consumed with shame? Everyone of these prophets, Moses says kill me. Elijah says slay me. Jeremiah says, oh, that death had taken me before I ever saw the light of life. They all looked for death as deliverance. They were all under the. The circumstances under which they were. And those of us that have gone through trials, severe testings, we know something about what it is to get down. To get low. We know something what it was. With dear John, let's go back to Matthew 11, please. He sends this message. John wasn't alone as we saw these great men of the Old Testament. They also got discouraged. A cloud came between their soul and God. There was a wavering of their faith. And they give expression to it. And so it is here with John verse 3 Again he said unto him, Art thou he that should come? Or do we look for another and notice the beautiful answer the Lord gives him? Jesus answered and said unto them, Go. And show John again. Show them again. Those things which ye do hear and see. The blind receive their sight. And the lame walk, the lepers are cleansed, and the deaf hear all the works of power of the Kingdom which was to come. But it wasn't time for the setting up of that Kingdom yet. The people were not in the suitable state of soul for the Kingdom to be established in power and glory. It was the time of rejection. And so, he tells John, the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear. The dead are raised up, and the poor have the gospel preached to them. And this last arrow that went right to John's heart. Blessed is he whosoever shall not be offended in me. Don't be stumbled, John, because of the things which are happening, you don't understand why you're in prison. You don't understand why I'm in rejection. It's all there, written in the scriptures if you'd only read it carefully. It's there. Isaiah 53 speaks of the suffering Messiah. But all how easy it is to Passover things that we don't want to hear. And justice, to be occupied with things we want to hear. That's so easy to do. So easy to do and then we miss. We miss the path. We miss the mind of God. Blessed is he whosoever shall not be offended in me. And as they departed, Jesus

began to say unto the multitudes concerning John. Notice what he says. About John to the people.

What went ye out into the wilderness to see a Reed shaken with a wind? But what went ye out for to sea? A prophet. A man, a man clothed in soft raiment. Behold, they that wear soft clothing are in King's houses. But when went ye out for to see a prophet? Yeah, I say unto you, more than a prophet. For this is he of whom it is written. Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women, there hath not risen a greater. Then John the Baptist, notwithstanding he that is least in the Kingdom of heaven. Is greater than he when we look at these greats among men, Moses. Elijah, Jeremiah, John the Baptist, they all failed. And we all fail. There was only one who never failed. What folly then, for us to make any of them? I don't care who they be. Our object God has given US1 object, and that's the blessed Lord Himself. Time is running out. The chapter ends with the Lord in rejection. He has to pronounce woe upon. Those cities woe unto thee. Verse 20. Then began he to upbraid the cities, wherein most of his mighty works were done. What kind of a generation was it to whom the Lord Jesus came? Was He when he was here? Was it any different from the generation that Moses had to deal with, or the generation that Elijah had to deal with, or that Jeremiah had to deal with? What he tells about it in verse 16 he says Whereunto shall I liken this generation? It is like unto children sitting in the markets and calling unto their fellows, and saying, We have piped unto you, and you have not danced. We have mourned unto you, and you have not lamented. They were to such a set that. No matter how the message was presented to them, they wouldn't hear it. John came neither eating nor drinking, and they say He hath the devil. The Son of Man came eating and drinking. And they say, Behold, a man gluttonous in a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children. So they would reject the message no matter how it was presented. Sometimes, you know, we get reproached because people say, well, I don't like the way you presented that. Well, that may be true. Maybe we don't present it correctly. Maybe we get in the flesh sometimes in presenting the truth of God and arguing to others, we shouldn't argue. But still, the point is, no matter how it's presented, these kinds of people won't take it. They won't receive it. Their heart is set against the truth. And so they rejected it, whether it came through the ministry of John. With the ministry of the blessed Lord, and then the Lord pronounces woes upon these cities that have rejected him. He was in that generation and he administered goodness and grace and kindness. He had healed their. Sick, he had raised their dead. He had cleansed the lepers. He'd cast out demons. All the works of power of the world to come were done through him. That generation wouldn't have it. They wouldn't have him. And then he has to pronounce judgment upon those cities where his mighty works would were done. He says it shall be more tolerable for Tyre and Sidon at the Day of Judgment than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell. For if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that shall be more tolerable for the land of Sodom in the day of judgment, and for thee. Now how does the Lord take this? How does he respond to this rejection of his love? For my love I received hatred, and for my good, evil. He turns to his father. It says at that time Jesus answered and said. I thank thee, O Father, Lord of heaven and earth. Because thou hast hid these things from the wise and prudent. And has to reveal them unto babes. Even so, Father. For so it seemed. Good in thy sight. Here is the. Totally dependent. Submissive man. Who receives everything from the Father? And this is the way of joy, this is the way of peace, this is the way of rest. Is to realize that. The Father knows what he's doing, and whatever he does is best. And the Lord could could wait for the Kingdom. He could wait for it.

You don't have to turn to it, but in Isaiah 49 there's a verse I want to read. Connection with the Lord Jesus. I think it's verse 4. Then I said I have labored in vain. I have spent my strength for naughty and in vain. Yet surely my judgment is with the Lord and my work with my God. He looked upon all his laborers here, the Messiah. And it was apparently for naughty The people hadn't been turned back to God. When Elijah saw that though they had to cry at that time, the Lord he is God. But when they saw that, there wasn't reality there, when he saw that. He runs out into the desert, requests for himself that he might die. Here the second man, the last Adam, that blessed dependent 1. He lifts his eyes to heaven, and he says, in view of his rejection, he says, I thank thee, Father. Lord of heaven and earth, because thou hast hid these things from the wise and prudent. Revealed them unto babes Father. It seemed good in thy sight. He receives it from the hands of the Father. Without a word of complaint, No irritation, nothing like that in that blessed One. We wonder at thy lowly mind. And fame would likely be in all our rest and pleasure find and learning. Lord of the And so at the end of the chapter he gives us beloved Saints of God. He gives us the secret. For rest and peace and joy in the midst of everything which is contrary to the way it should be. Injustice. Disease, sorrow, grief, tears, anguish. Oh, we're going through a scene where hearts are heavy. He says, Come unto me. All ye that labor. And are heavy laden laden. Some of us are heavy laden. He says come to me. And I will give you rest. Take my yoke. The yoke of submission to the will of God. Take my yoke. Even so, Father for so it seemed good. In thy sight. The yoke of submission. I remember one time recently in view of some of the trials. We were going through. My whole prayer was, Thy will be done. Thy will be done. Thy will be done. Couldn't say anything else. Just that. Take my yoke upon you. And learn from me, literally. For I am meek and lowly in heart. And you shall find rest. Unto your souls. Oh beloved, it is hard to kick against the ******. We cannot resist him. And what He does is always for our good and blessing. An ode to submit. It's the hardest lesson I believe we have to learn here in this scene. My yoke is easy. My burden is light to submit. Maybe a loved one that's been taken away. Now we have to go it alone. Even so, Father. For so it seemed good in thy sight. To submit. To bow to him, that's what he, that's what his pathway was. It was the pathway of submission. To the will of his father. Oh, may this encourage us. And what folly to be looking to a Moses, as great a man as he was, or to an Elijah, or to a Jeremiah, or even John the Baptist, the greatest of born of women. They all failed. They all got under it. They all said things they shouldn't have said. Things which they knew better. Far better. But he remembereth our frame, He knoweth our frame, He remembereth that we are dust. There was only one. Who never had to retrace a step, never had to take back a word. Keep our eyes upon him. Take his yoke, the yoke of submission. Upon ourselves, and then the burden is light. The yoke is easy. Let's pray.

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