

W_54_One_Lord.mp3

[00:00:02] This evening we are recording a study in the Epistle to the Ephesians chapter three, focusing our attention upon one essential feature in the unity of the Spirit, namely the One Lord. It is our custom in this meeting to read a portion of scripture together. And those of you who are listening to this recording may like to share this. If so, will you switch off for a little while and read with us? Isaiah Chapter 45. We are considering in this meeting and this series of meetings, the practical section of Paul's great epistle to the Ephesians. We have read the exhortation that we should walk worthy of this calling, and then we are immediately reminded that we do not walk with our feet. We walk with our mind. It's the humility of mind which is stressed the way we walk. And then we come to the first great item of belonging to our practical outworking. And it isn't so much of taking meetings or attending meetings. The first requirement is that we should endeavor to keep as a sacred trust, something which has been deposited with us. And if we allow that to be tampered with, altered, added to subtracted from or taken away, the rest of it will fail. Also, if we are right here, we can hope to be right all along the practical path. So we are staying for a little while over this unity of the Spirit. And I have set before you in the meetings or gone before a little outline.

[00:01:53] And I've put this one on the chart this evening because it lifts out more clearly than the original chart did. The candlestick, which we associate with the tabernacle. We often speak of a seven branch candlestick, but you are aware that no such candlestick is possible without making a monstrosity. It has six branches, three on either side of a central stem. The central stem stands alone. It doesn't need any support. But the three branches on either side fall to the ground if the central stem fails. Well, that's our subject this evening. Last week, we were considering a fairly controversial subject. The question of one baptism. And while we would never be right for us to say that certain things which God has revealed do not matter very much, I think we shouldn't be misunderstood if we said, well. A person's eternal salvation. Would not be jeopardized by the question of to whether he sprinkled or whether he dipped or whether he saw further and said there's one baptism which is finished. But when we come to the subject before us this evening. It's so vital. It's so central that if we have 2 or 3 minds about the one Lord, we should have 2 or 3 minds about everything else. And as a possibility that our witness, if not our salvation itself, would be seriously jeopardized. So we are

considering this one great central feature. That in this unity of the Spirit, there is one Lord.

[00:03:40] Now, those of you who know the Scriptures, you know as well as I do that in the Old Testament that is insisted. The book of Deuteronomy Chapter six has these words. Verse five. Hear O Israel, The Lord, Our God is one Lord. And if anyone would like to see after the meeting is over, I will open the Hebrew Bible and will show you that so important is this expression in the Old Testament that they've actually made an acrostic of that verse by making two letters a little bit larger than the others. And those two letters are the word ed which begins and ends this statement. Shem, Israel. Yehovah Yahad the D at the end. I haven't pronounced that quite correctly, but you can accept that for the moment. It stands out to the Hebrew reader and says witness. So he was an important thing. One Lord. I'm going to ask this question of yourself and of me. Is it possible that there is one Lord in the Old Testament and another one who is one Lord in the New Testament? You think that out? Because there's not a shadow of doubt when we come to the New Testament that the Lord Jesus Christ is the only one who is given that title there. So you see, unless we are willing to admit. That the Lord Jesus Christ is the God of Israel who was already manifested in the Old Testament.

[00:05:22] We've got to settle down to the awful thought that we must allow them to have one lord of their own. And we Christians have got another here. But fortunately for us, I was going to say, unfortunately but fortunately for us, for us, the apostle won't permit this. So I'm going now to turn to one Corinthians chapter, the eighth, chapter eight, verses five and six. And you must remember that when he wrote one Corinthians, the Jew was very dominant in the church. The Gentile was coming in, but the synagogue was the home of the church started at Corinth, and every one of those in that synagogue would have known the words which form a part of their service. The Lord. Our God is one Lord. And he said to them in this eighth chapter. Concerning idolatry. Verse five. For though there be that are called gods, whether in heaven or in earth. As there be gods. Many and lords. Many. But to us now he's speaking of the of the church at that time, which is composed of both Jewish and Gentile believers. But to us, there is but one God. The father of whom are all things. And we in him. And one Lord Jesus Christ, by whom are all things and we by him. So he's given us their. Challenging statement that so far as we are concerned, so far as we are concerned, there is but one lord. What are the go of this matter? A little more carefully.

[00:07:07] Come back to the passage we read. Isaiah 45 4443. Let's look at Isaiah 43. Verse. Hey. Isaiah 43, verse ten. Ye are my witnesses saith the Lord and my servant whom I have chosen? That ye may know and believe me and understand that I am he before me, there was no God formed. Neither shall there be after me. I even I am the Lord. And beside me there is no savior. So is that word formed? It is actually used of a child being born in the scriptures before me, there was no God formed. Now, if you stop there, you might say, Oh, no. He simply says Before me, there was no idol. For no God formed. But would you say that since that statement of Isaiah 43, neither shall there be after me? There has never been an idol made afterwards. You know full well that's untrue. Well, it doesn't mean that. Here it is putting its finger on the miracle of the ages that God was manifest in the flesh, and he uses a word formed of God who in his essence is invisible, inaudible and intangible. The God of the Old Testament is the Christ of the New Testament. The more you read it, the more you become convinced. I even I am the Lord. And beside me there is no savior. Look again at chapter 44. Verse eight. Hear ye Not neither be afraid.

[00:09:04] Have not I told thee from that time and have declared it? Ye are even my witnesses. Is there a God beside me? Is there a God beside me? I've had people come and tell me that the true translation of John's gospel is in the beginning was the word and the word was God. This book says, Is there a God beside me? Yeah, there is no God. I know not any. It is utterly impossible for anyone who knows the Scriptures to even venture to believe that the New Testament would ever say that anybody was a God. It's utterly contrary to the whole tenor of the book. God is so infinitely different from all his creatures that a God is intolerable and it's not allowed in this passage. Then we come to the passage. We read Chapter 45. It opens on a challenging note. It speaks about Cyrus, who had been anointed, who was going to rebuild the city. And Cyrus, as far as we are given to understand, was not yet born. But you've only got to read the Chronicles and you discover that the Persian King Cyrus did actually rebuild or send the men back to rebuild the city. And he has God saying, I am the Lord and there is none else. There is no God beside me. I girded thee, though thou hast not lonely. You didn't know me, but I was preparing you. Now that's the God we are dealing with.

[00:10:44] And he says, I am the Lord. There is none else. He again says it, as you know, 2 or 3 times at the end of verse 14, there is none else. There is no God. He says

it again at the end of verse 18 in connection with creation. I am the Lord and there is none else. He says it at the end of verse 21. There is no God else beside me. A just God and a Savior. There is none beside me. Then he gives that wonderful invitation. Look unto me and be ye saved. Supposing you don't know who you're looking to? Supposing you're not sure whether you ought to look at this one or that one. Supposing you don't know who the Lord is, to whom you to go. If you are uncertain there, you might be uncertain all along. Someone is dying here. Look unto me and be ye saved all the ends of the earth. For I am God and there is none else. So you wonder. Watch your step in case you go the wrong way, don't you? Now look at this. This chapter has been leading up to a climax. This chapter is saying that the God who raised up Cyrus when he didn't know him, the God who created the heavens and the earth, the God who is the only Savior, that God will one day be acknowledged in heaven and earth as Lord. I'll read the words. I have sworn by myself the word is gone out of my mouth in righteousness and shall not return that unto me.

[00:12:21] There is no possible doubt who the me is. It's the God of Isaiah 45, beside whom there is no other. That unto me every knee shall bow and every tongue shall swear. Now, the word swear doesn't mean to say wicked words. It means to make a very profound acknowledgment. The New Testament translates the word swear by the word confess. Now, will you turn to the passage? Philippians Chapter two. Philippians Chapter two. The marvel of it is this majestic passage is introduced on a very simple note. Verse five, Let this mind be in you, which was also in Christ Jesus. Paul didn't say. I think I'd better stop for a minute and give you a dissertation on the deity of Christ. No, he says, I'll give you a dissertation on the mind that should be manifest. Now you belong to him. But he. He doesn't mind scaling the heights and descending the depths in order to help us to walk. Worthy. I'll come back on my story a bit. Chapter two, verse three. And I'm going to make an alteration in the translation. And if you don't agree with it, you look it up afterwards. Verse three Let nothing be done through strife or vainglory, but in lowliness of mind, let each esteem other better than themselves. That's the authorized version. But in lowliness of mind, let each consider the affairs of others as being of more consequence than their own.

[00:14:01] That's the meaning. He doesn't say that You and I have got to tell lies to one another and say that you consider someone who is just 10th rate as better than yourself. No. And when my savior looked down the ages and saw me, he didn't say,

Now he's better than I am. Of course it couldn't be. But he considered my salvation as something that was not going to hold him back in the glory. So here we have the coming down, for my sake. Look, not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. And here it comes. Who, being in the form of God, thought it not robbery to be equal with God, thought it not a thing to be prized and held to be on equality with God. It was his. That was his position on equality with God. But he didn't hold to it. He thought of others, not himself. That's a principle. And when we read, consider the Lord Jesus Christ, who though he was rich, yet for our sakes, he became poor. You are assured of this argue that he remained the same person, whether a person is rich or poor. He's the same person when he was rich. When was he rich in this world? At Bethlehem.

[00:15:25] At Nazareth. He was rich before whatever he came into this world, and he was poorer when he came into this world, but he was the same one. So here. The word word. Being in verse six isn't the verb to be. It's a word that means to hold and to have as a possession. It is translated in the noun form goods, possessions, something which is yours, who originally existing and holding as his own all along the form or status of God. For again, don't mistake the word form for shape. And this. You're going back to early English, then you're all right. We don't know our own language and then we criticize the scriptures. Have you ever read King Lear in Shakespeare? King Lear divided his kingdom among his three daughters. And then when they turned out very indifferent, he threatened that he would take the shape that you think I've cast off forever. Now, you don't expect on the stage King Lear is going to suddenly be blown up like a balloon. Do you? It didn't mean shape. It means status. He'd become a king again. And so bacon. A philosopher. Who knew what he was talking about. He said while the form remains. The thing remains. Destroy the form and the thing vanishes. So if you mean merely external shape, if you've got a square cube of sugar, it'll be nice and sweet. But if you crush it with a rolling pin and destroy the shape, you destroy the sweetness.

[00:17:01] Do you ever try? You see, we are barking up the wrong tree on some of these very words. Then we come to the next expression. He made himself of no reputation. And that word is literally he emptied himself, emptied himself. And until you relate this to the other side of the story, you haven't got it. What are you getting? Colossians. That in him now dwells all the fullness of the Godhead bodily. What? Did he

empty himself of his fullness, for our sakes. He became weak. Died on the cross. And now into that one. Has been given the very fullness of the Godhead bodily. Do notice this that in John 17, he says that he had a glory before the world was. That was his. And now he says the glory which thou hast given me. That's not the glory that he had before the world was. This is the glory given to him as the Redeemer and the mediator, the man. Christ Jesus. He says, the glory which Thou has given me, I have given them that they may all be one, even as thou father art in me and I in them. Look at it. We're missing the mark. You see, when we don't realize the majestic sweep of this passage. So he emptied himself by taking upon him the form of a servant. If you object and say the word form must mean the external shape. Then you're asking me to come back and ask you what is the external shape of a servant? I've never seen in the columns of the newspaper when it says servants wanted for this or that, so they must have some particular shape.

[00:18:56] What is the shape of a servant? Is a servant fat or thin? Tall or short? Did you see? The word form of a servant means the status of a servant. He exchanged the Status of Godhead with all its accompanying glory for the status of a slave with the possibility of dying on a cross. That's what he did. And that's the one who, before he came into this world, gives you the challenge in Isaiah. Before me, no God formed. Formed. Neither shall be any after me. Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Now we get the exhortation. Wherefore God also hath highly exalted Him and given him not merely a name. The name graced him with the name which is above every name. What name in the scriptures is the name which is above every name. Well, you are only going to be acquainted with the teaching of the Old Testament to know that the name, which is above every name, is the Hebrew name Jehovah. So sacred is that name that an ordinary Orthodox Jew will not pronounce it. He will always turn it aside and say Adonai instead.

[00:20:19] The name which is above every name which God said he would not share with anybody. All, we have got a lot of contradictions. Unless we can see they unite in one person. Wherefore God also hath highly exalted Him and graced him with the name which is above every name that in not merely at the name of Jesus, every knee should bow of things in heaven and things in earth and things under the earth. What are they? Don't ask questions. You're spoiling the story. But we'll stop for a minute. Now you have

you notice the Apostle does this on more than one occasion when he's writing Romans the eighth chapter. I am persuaded that neither height nor depth nor any other creature. I don't know whether there are any other creatures. I don't know whether there's anything on the moon or Mars or Venus or anywhere else. What is it? If there should be. If there should be. Not one of them will be able to separate us. From the love of God, which is in Christ Jesus, our Lord. And so you'll get on more than one occasion. Things in heaven. Things on earth. Things under the earth. It's just universal creation. Even though you cannot give them a name, you know that you cannot be now somewhere, which is neither in heaven or on earth nor under the earth. Language fails to give universality a further extension. Well, now you had that. That it is the name of Jesus.

[00:21:52] Every knee should bow. Universally. And that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father. Now, that is a quotation from Isaiah 45, and the man who wrote it had originally been a Hebrew of the Hebrews, a Pharisee of the Pharisees, a zealot for all the teachings of his fathers, and the one thing he would stand against more than anything else was to take that precious name of the Old Testament and hand it to anybody. And now, writing by inspiration of God, he is putting down that that very verse, which is the climax of Isaiah 45, is fulfilled in the one we know of as Jesus Christ. If you say, I don't understand it. Friends were all in that predicament. God doesn't ask you whether you understand it. He says, I'm telling you enough to your face to grasp until you grow up a little bit more in the glory that's coming and you can stand another revelation. We are not it's not our legitimate quest in this life to seek to know the nature of God. Men have done that as philosophers. Men have done that as scientists. Men have done that in the Old Testament. They were rebuked by God who said, You cannot find out God by searching unto perfection. But what we are to remember is that we are given a revelation of his person and his purpose just so far as will suit his case and our ability.

[00:23:36] Why not leave it there? Why not accept what looks to be a possible contradiction? Because you cannot solve it. Because you know what you're doing, don't you? You are saying Now you see the man who wrote that hadn't got half the gumption that I had. Paul goes and puts that down, but he didn't see that. What I see that there was a contradiction in terms, but you find it all over. These men were being led by the Spirit of God to put these things down. And we are told afterwards that they searched what the spirit of Christ that was in them did signify, because sometimes what they

wrote was beyond their ken. Now, let's come back then a little bit more on our subject. Let's come back to the very first verse of the Bible, shall we? Genesis one, verse one. Let us put ourselves, if we can, for a moment, in the position of Moses. I think if you would have been in the position of Moses, you would have resigned very quickly. To think that that man ultimately failed in the wilderness and was shut out from the promised land is a terrible thought, isn't it? But most of us would never have got as far as that to have endured so long. Now, this man coming out, leading this people out of Egypt had got a tremendous task in front of him and he could never have.

[00:25:01] He could never have done anything apart from the inspiration of the Almighty. He got a rabble of people. He got people who have been who have been living all their lives surrounded by idolatry. He'd been living among. They've been living among people who were debased in their morals. And he had to teach them what holiness meant. And he had to teach them something about the person of the living God. Now is that man knew his job, as I believe he did know his job. For are quite apart from inspiration that man have been trained in all the arts and wisdom of the Egyptians, and he's left his mark on their history so that they knew he had an ability to say what he intended. And if he could have avoided using the plural for the word God, he would have done so. If he knew his job, he would never have started a revelation concerning the person of God and committed the whole thing. The first few words he writes that God is plural. If he could have avoided that, it would have been an easier thing to have taught this people to avoid idolatry. But he couldn't avoid it. Why couldn't he? Well, the very nature of the case wouldn't let him. You see, we do not know the nature of God. But the very first verse is a challenge to our ignorance. For it says in the beginning we know him.

[00:26:31] Now that is translated 50 times over in Moses writings. Not outside. 50 times over. In Moses writings, it's translated Gods in the plural. You've only got to turn to chapter three. When it says Ye shall be as gods. Verse five, actually identical with the word here. Gods. But you prevented from saying God's. Why? Oh, there's a change in grammar. What is grammar? Well, it's a bugbear, isn't it? Awful nuisance in school generally, but grammar arises out of the conditions in which we live. Because we are creatures of time. We're not eternal. We have to remember that a thing is in the past, the present or the future tense. And because we cannot always be sure, we put it in the subjunctive. Oh, that it might be the optative. I wish it might be and so on. You see, and because we cannot be in two places at once, we have to use our words to

indicate that. Now, God is not limited like that. I don't know where God is. Do you? All you say is in heaven. That's an all covering statement. That means more than we can understand. But is he? If he's in heaven, is he not here? He says, You cannot get away from my presence if you take the wings of the morning and fly to the uttermost parts of the earth. You'll find me there waiting for you. How's that? And is he not only at the uttermost parts of the earth? If you got as far as the Milky Way, wouldn't you find him there? Of course.

[00:28:14] The whole world is sustained by him. But how is that possible? Don't ask me friends. But he says so. So the God has to break human rules of grammar to speak the truth. We have in this first verse, God in the plural, followed by a verb in the singular. Now that's not grammar. And unless it were dealing with God, it would be a mistake. Or you come to the New Testament when our savior when he was challenged, he said before Abraham was. I am. What would you say? Oh, no, Lord, you made a mistake there. You must say, before Abraham was. I was. But he said, I'm not telling you that. But what are you telling me? I'm telling you something that will dawn on you one day. That it's far more than merely a period of time before Abraham came into being. Jhinabhai ego. Eimi. I am. That's spoken by someone who is Lord of Time. Not limited by time. If we had a table in front of us. And we had a series of objects on that table. And a little crawled up one leg and a little spider crawled up the other. This ant would say, that is first. That is second. That is third. That is fourth. And the spider would say, Oh, no, that is first.

[00:29:45] That is second. That is third. That is fourth. But you, the Lord of time, is standing, looking at the lot to say, well, I can see them all at once. You can say I am. They have to say past, present and future. That's only a very silly illustration, but that's the difference. So you see, we have this emphasis. Then we you come to another aspect. The 18th chapter of Genesis. I've often been challenged by this statement. You can't tell me how could anyone pray to themselves? Well, I do. I do remember if I'd like to ever come back that it's committed to that statement in the gospel, according to Luke, that a certain man stood and prayed with himself. And you've talked to yourself sometimes and the other people haven't heard you. But that's beside the point. This 18th chapter and the subsequent one. First steps. And the Lord for capital letters mean this is the name Jehovah appeared unto him in the plains of Mamre, and he sat in the tent door in the heat of the day, and so far as he was concerned. He was one of three

men, verse two. And so much like men, that he asked them to wait while they prepare the meal. Then a little further on in the story we come. So the fact that. Abraham pleads with this one. Pleads with this one. Because of what? You going to take place at Sodom? Will you look at verse 19? I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.

[00:31:42] That the Lord may bring upon Abraham, that which he hath spoken. And the Lord said, because the cry of Sodom and Gomorrah is great and because their sin is very grievous, I will go down now. And we are told in verse 22, the men turn their faces from thence and went toward Sodom. But Abraham stood yet before the Lord. The New Testament comment you remember is that men have entertained angels unawares refers to this. Two of these were angels, and it's an angel that talks to Lot presently, but one of them stayed behind. One of these three. But Abraham stood yet before the Lord Jehovah. And then he prayed to him. He said, Wilt thou also destroy the righteous with the wicked. If there's 50, if there's 40, if there's 30, or he goes down the list and at the end of the chapter. Verse 33, and the Lord went his way as soon as he had left, communing with Abraham. And Abraham returned to his place. Well, then we have in verse 24. Then. Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire from Jehovah out of him. Now. Can you explain that? I can't. No explanation is given. But someone who could stand in the presence of Abraham partake of a meal provided by Abraham.

[00:33:21] Is then supposed to stand on the earth and rain down fire from himself, from heaven. Well, either. This is a myth and a legend that we belong to the school that cuts the Bible up and doesn't believe half of it, or we bow in the presence of a revelation and say we don't understand it. But it is committed to it that the Lord could be on Earth and do something related to the Lord who was in Him. Now, at the time, you've explained that friends think you then be worth listening to with regard to your opinions concerning whether or not these things which we're bringing before you can possibly be so. When we read, as we have already read in Deuteronomy six. The Lord. Our God is one Jehovah. It doesn't say one God. So many times you will have emphasized the word one God. It doesn't say that. It says one Lord. The Lord. Our God is one Jehovah. Now the word one even in our language. Doesn't always mean one solitary single. You might have a bundle and call it one. And there are two words used in the Hebrew. One is yud,

which means only like Isaac and one is Echad, which means one that can be a group. Let's be sure of this, shall we? Supposing we turn to. Genesis 224. They've got the word want here the same word. Therefore, shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one.

[00:35:16] Flesh. But that cannot possibly mean one individual because the very fact of them being married means there must be two of them. How two people in this in this relationship can be one flesh, even though they are two persons. Will you look at numbers? 1323. Numbers. 1323. We? And as they came unto the brook of Eshcol, they cut down from thence a branch with one cluster of grapes and they buried between to two upon a staff. It was one cluster. See, that's the word used. Same word. Now, Ezekiel 37 gives you a good illustration of its use, too. So we'll turn to that passage. Ezekiel 37, 16 and 17. This is a prophetic utterance with symbolic terms, but think nevertheless it speaks clearly. After having spoken about Israel under the figure of a valley of dry bones that ultimately live. It says in verse 15, The word of the Lord came unto me again. Again unto me saying, Moreover, Thou son of man, take thee one stick and write upon it for Judah and for the children of Israel, his companions. That's one stick. Then take another stick. Well, that's one stick. You can't have another stick without it being one. So we've got two. Then take another stick and write upon it. For Joseph, the Stick of Ephraim and for all the house of Israel, his companions. And join them one to another into one stick.

[00:37:11] And they shall become one in thine hand. Obviously two become one. And you'll find that is the consistent use of this word over and over again in the Scriptures. Now let's come to another aspect. Come to the New Testament and see the way in which it uses passages of Scripture, referring them to Christ with Old Testament connections. Matthew The third chapter. In those days came John the Baptist, preaching in the wilderness of Judea and saying, Repent for the Kingdom of heaven is at hand. For this is he. This is he that was spoken of by the prophet Isaiah. The voice of one crying in the wilderness. Prepare ye the way of the Lord. That's the name Jehovah. This is he that Isaiah spoke about. Prepare ye the way of Jehovah. And he was only preparing the way of Jesus Christ. Friends. Well, now, either this is a mistake, an exaggeration, or it's truth. All right. I think it's truth, don't you? Otherwise, where are we? If it could be a snippet at the beginning of the New Testament, what are we going to do with it? John the Baptist is said to be fulfilling the prophecy of Isaiah, who was going to

prepare a way before Jehovah, and he says, Here he is. And the only one he prepared the way for was the man. Christ Jesus. Shall we look at? Romans the 14th chapter. Verse ten. Oh, verse nine.

[00:39:15] Well, I think we have to go to verse eight. Context is always so useful. So whether we live, we live unto the Lord. And whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's. And for this end, Christ both died and rose and lived again that He might be Lord, both of the dead and of the living. Now let's come on further. But why does there judge thy brother? Or why does thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. Is it Christ? For it is written as I live, saith the Lord. Every knee shall bow to me and every tongue shall confess to God. Oh, Paul, you made a slip. You've put God in there. Did he make a slip? This is the second time, then, that he's quoted that very wonderful verse from Isaiah 45. And then he goes on. So then every one of us shall give account of himself to God. And you said just now, Paul, we were going to give an account of ourselves to Christ in his judgment seat. Is it a contradiction? I'll leave it with you. I think we have. In the fifth chapter of John's gospel, another one of these statements. John. Fifth chapter. The 18th verse. They have ordered you sought the more to kill him because he not only had broken the Sabbath, but said also that God was his father making himself equal with God.

[00:40:58] And then you know how the savior responded to that. And at first sight, it seems a very opposite way in which to deal with it. Fancy proving you're equal with God by admitting Verily. Verily, the son can do nothing of himself. Oh, yeah. So that's given the whole case away. They said he made himself equal with God, but evidently he didn't believe it because he said he couldn't do anything of himself. How? We haven't let him finish. Friends. That's what we do. We interrupt, don't we? We cut through something. Let him finish. The son can do nothing of himself but what he seeth the father do. Oh. Have you ever seen what the father does? Friends, Have you? Well, supposing you have seen something too. The father has done. Can you go on? For what? Things soever he do it? These also do it the son. Likewise. He could have turned on his heel and left them with that, couldn't he? Is it? If that's not equality with God. Tell me what is. Whatever I see the Father do. He says I do. There's never been a claim like that made by mortal man except by blasphemy. And the only alternative in John's gospel is to

stone this man or to fall at his feet and worship him. That's what happens in this gospel. You can't sit on the fence with regard to this too long.

[00:42:20] Let's go again until further. Verse 21, for as the father raises up the dead and quickeneth them. Even so, the son quickeneth whom he will. What are you going to do about that? Is that equality with God? Look at verse 32. For the father judges no man, but has committed all judgment unto the son. The universal judge is this one, then? And then look at the challenge that all men should honor the son even as they honor the father. And in case you were going to hide away from this, he stops you and brings you back again and say, Wait a minute. He that on risk, not the sun on risk, not the father which hath sent him yet cannot say I'm so concerned about the glory of God that I cannot give that glory to his son, says the Father. You can't give glory to me at all if you bypass my son. It's coming more and more evident that the God of the Old Testament and the God of the new is the one who was manifest in the flesh and born at Bethlehem and died on Calvary. And the Bible confesses, this is a mystery. That without that fringe we have no redeemer and we have no hope and we have no prospect. Are we going to turn around because we can understand the unspeakable gift and call him names because he doesn't explain it as we should expect it to be explained? Or shall we not say? I've got a watch now.

[00:43:53] Then I belong to a very high and holy calling. I have been entrusted with truth. I have been given a unity of the Spirit to guard and keep. And that unity of the Spirit says there is one body. And one spirit. And one hope of my calling. One Lord. One faith. One baptism, one God and Father, I can no more introduce two into the word one Lord than I can into any of the others. One Lord, an Old Testament and new. And he has given all the names that belong to the deity bunched together in a few chapters in the book of the Revelation. How many times do people say the words the Lord God, omnipotent reigneth? And forget they are speaking of Christ? Christ is the only one who is the king and Reigns. And the word omnipotent has already been translated the almighty of him. In Chapter one. And when John when John wrote his book of the Revelation, he seems to give you an expansion in the New Testament of the disputed meaning of the name Jehovah in the Old Testament. You can read book after book and treatise after treatise in the endeavor to explain how the word Jehovah is composed. It's parts of the verb to become. How how are we going to construe? It is almost impossible to say. I will be whatever whatever I have said, I will be.

[00:45:28] Or something like that. But when John writes, he puts it this way. He was and is and is to come the Almighty, who is the alpha and the Omega. The beginning and the end. The first and the last. This is a one. Who has the name given to him in the Old Testament? Emmanuel. God with us. This is the one that a Hebrew prophet said that a child that was born was going to be the mighty God. He says that. This is the one that is brought before you in the Old Testament as the Kinsman redeemer. Every time you read the word redeemer, it is the Old Testament word that means a next of kin. Your husband's brother. However, you are going to say that the creator of heaven and earth is a next of kin to you and me. How can you say it? And yet, if you cannot, you've got no redeemer. How can he? Who is the Lord of Lords? How could he, the creator of the ends of the earth, be next of kin to Job? Job said. I know that my kinsman redeemer lives. Isaiah said, I know, too, but Isaiah gives you the answer. It's the child born. It's the son given. Who is the mighty God? Who is Emmanuel? God with us. And so we've sought to bring before you a few of these passages to. Ask you to consider what it is we've been entrusted to keep.

[00:47:12] One Lord. Gather together the various titles that are given to him. The word why? Time chapter says no man hath seen God at any time. Yet the same Bible says Moses spoke to God face to face as a man speaks to his friend. You say there's a contradiction. The same, Moses said, The similitude of the Lord shall he behold. And yet you weren't permitted to have any similitude. What are you going to do with that? There's only one answer that sometimes it speaks of God in his essence. Whom no man hath seen or can see. And another time it speaks of God manifest. The God of Israel. The God of Isaac and Jacob, the God who gave the law at Mount Sinai. The God who made heaven and earth, the God of whom it is said His hands have stretched out the heavens. And he remains, though all things pass away. Jesus Christ. The same yesterday, today and forever. Has he come back then, just for a moment to Ephesians four to round this matter off? I don't think we should be justified in spending yet another evening on other features. For instance, in verse five, we have one faith, but that is coming before us. More pertinently in verse 13 till we all come in the unity of the faith. So I think we'll leave it till we get there. We've touched upon the one baptism, and I don't think there is any difficulty about the one spirit.

[00:48:59] The one hope of your calling is harking back to chapter one when it speaks about the eyes of your understanding being enlightened that you may know what is the hope of his calling. And consequently. I think we presented to you as far as it humanly possible, within the limits of our time. What this priceless treasure is that we are called upon to guard and to keep. The subject we've been considering this evening is one of the most vital that you can find in Scripture. The person of him who is set forth in this section as the one Lord. May I remind you that we asked the question at the beginning of this meeting? There is no doubt that the God of Israel is set forth in Deuteronomy as the One Lord. We read Isaiah 45, where it says over and over again that there is none else beside me. I know not any. Are we then going to believe that there is one Lord for the Old Testament and another one for the new? Or shall we begin to see that the one Lord of the Old Testament is the Savior We vow before her in the new. And even though we cannot fully explain when we're not asked to explain, we can at least believe that these words have been written to guide us into all truths. God willing, Next Thursday, when we meet together, we shall take up the next section, which commences with Ephesians four, verse seven.

[00:50:33] A just by way of anticipating this section which runs from verse one to verse 17 is concerned with three unities. Would you like to look at them? First of all, we have the unity of the spirit. That's verse three. Then we have in verse 13 the unity of the faith. And then we have the word, the unity without the word being used in verse 16, the unity of the one body fitly joined together every joint working in harmony, a threefold unity, the unity of the spirit, the unity of the faith, the unity of the membership of the one body. And then we have three measures. Would you like to notice that verse seven? But unto every one of us is given grace according to the measure of the gift of Christ. That's the first measure. Verse 13. Till we all Come in, the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature, of the fullness of the Christ. That's the second measure. And the third one, verse 16, from whom the whole body fitly joined together and compacted by that which every joint supply, according to the effectual, working in the measure of every part, make it increase of the body unto the building up of itself in love. So I think we've got something in front of us still friends to occupy the attention of our hearts and our minds as we pursue the teaching of Ephesians chapter four, five and six.