

W113_Hebrews.mp3

[00:00:02] This evening we are giving. Another study on the epistle to the Hebrews, still in chapters one and two. The study being conducted in the Chapel of the Open Book. And it is our habit in these meetings to read a portion of scripture together. And although we shall not be touching in the exposition this evening, Hebrews three and four, we are going right through the Epistle in our reading before we turn to other parallel passages. So those of you who are taking this recording and care to join with us, will you switch off for a moment or two and read together with us Hebrews chapters three and four? Over the time we've read chapters three and four, we've got a very long way from the note that was struck in the opening verses of Chapter one. Not that I mean to say that there is any departure. The Apostle had a very definite plan. At least the Scriptures have a definite plan. The Apostle was going to lead up to his great word of exhortation. Let us go on unto perfection. Chapter six. And then after a little period, he was going to warn and say, you know, there's an alternative. We might draw back unto perdition. That's the end of Chapter ten. And shall we have in three and four examples of unbelief? And that's balanced in Chapter 11 by examples of faith. And the examples of faith. Although there are a long way down, the story in Chapter 11 will give us a little link with our subject this evening.

[00:01:49] But that will come in its time, at least I hope so. Chapter one. We have looked at the insistence. With which this epistle commences and which is picked up and pursued. In a very definite form that God hath spoken. Now, this has nothing to do with Dispensational truth, rightly dividing the word of truth. Whether you or the church or whether you're the kingdom or whether you're outside the whole lot. Here's a here's a statement, a stupendous statement that God has spoken. Of course, this is immediately could raise a question. About God. And how he speaks. We speak by the vibrations of air. Little things are wagging about inside the. So the vibrations are second and they're pleasant or unpleasant and so on. And we won't go into that. But God. The very fact that God has spoken and spoken in language that human ears can hear and human minds can interpret. Is telling us. If we only think of it, that he has left his own realm behind and he's coming to ours. That's a condescension. Well, that's one of the things that I want to canvass a little bit this evening, because it will help us, I think, to meet some problems that we have both in Hebrews and in the Scriptures generally, and particularly in relation to Christ. Now, let me for a minute appear to forget my subject.

[00:03:25] And guess. I suppose we could quite readily believe that there are 5000 places of worship in London. Perhaps there are 50,000 were all I know, but 5000 is a good number, isn't it? And we can quite easily believe that 5000 little groups of God's people could all be meeting together at the same time in different places. And you could quite understand there's a bare possibility that in every one of those 5000 meetings, somebody was saying the words of Christ, that where 2 or 3 are gathered together in my name, there am I in the midst and not a single person would have any problem about it. He believed it with all his heart. Well, friends, you're in the depths of philosophy by being able to believe that you say. What do you mean? Well, let's think for a minute. We think of our saviour. He had a body, a flesh and blood. He spoke with human lips. He could see. He could hear. He took food. He slept. He had love. He had compassion. He could judge. He could teach. He could preach. He could smile. Is he. He is an individual person, isn't he? And yet we haven't the slightest difficulty of believing that he could be in 5000 places at once. And even more for the teaching of Scripture, because London, after all, isn't the whole wide world. And so he could be in the meeting this evening here.

[00:05:06] And if they'd got one at the self-same corresponding time in Australia, he's there. And if there's anything happening in the Milky Way that so many million miles away, we can't compute it. He's there. Well, you believe that, you're saying, Oh, well, that's all right. If you believe that, then you've already endorsed what I believe is necessary, that it's utterly impossible for us when we are talking about the being and nature of God. So say whether God can do this or cannot do that because we can't do it. You see? You see what I'm getting at, don't you? Well. We are warned, and it's put very plainly in the epistle to the Colossians that there is a visible creation that came from his hand, but there's also an invisible one. It says he made all things in heaven and earth, whether they are visible or whether they're invisible. Now, of course, with regard to our own limitations, we have got to the point of saying that the limited sphere is the only one that's real. I mean, the world has got its statement. Seeing is believing. Don't you believe it, friends? That Not so. The Scripture warns you that the things which are seen are transient. They're passing, but the things which are not seen are eternal and lasting. We've got to bring our mind to that and believe it to be a truth.

[00:06:27] It's not self-evident at once. So now we must remember that when we are dealing with Scripture, it is something that's come to us from another mode of being altogether about which we know nothing except a few hints that are given us in Scripture. Already touched upon one that God. Who is not merely a force that electricity, but a person who can be grieved to whom we can pray, who can create, who is wisdom. God can be here and there at the selfsame time without splitting himself into two. We say all certainly, but we couldn't explain it to anybody if we tried, and we're not intended so to do. I wonder whether I convince you to use a word. It's so often used in its secondary figurative sense that if I were to tell you I was a phenomenon, well, I don't know whether I'd be glad that you believed it or not, because, you see, the word phenomenon today means something extraordinary. In fact, you can see when a draper's shop is going to have a sale, they say phenomenal bargains, you see like that. So it's lost its original meaning. Now, phenomena belong to a realm of appearances, and we belong to the phenomenal world appearances. But God doesn't belong to the phenomenal world. He belongs to the Nermuna, the one that has to do with mind and spirit, which doesn't have to have reflected light for you to see.

[00:08:07] See when we are saying to ourselves, Well, we can see. So that's real. That's not so. All that we see when we say we see a person or we see a thing. All that we see is the light that the thing throws away and doesn't want. I remember many years ago one person who was having a little dig at me because I had little digs at him. He said, Oh, he said, you'd prove that was white. I said, Right. Is a piece of coal. That piece of coal itself is white. Because it's absorbed all the light there is and isn't and is not throwing any away. So you say it's black and here's a piece of whitening that's black because it's not retaining any light at all. It's throwing it all away. And here's a rose, which is as green as a cabbage because it's holding back the blue and the yellow and throwing away the red. And you say Seeing's believing. What do you say to go on much longer like that? We won't know whether we are coming or going. Well. Of course that's true. So God condescends to speak to us in our language. And then like a lot of fools, we turn round and argue with him because it doesn't quite fit what he says about himself. Don't you see what I'm getting at? Keep within your own category and it's right. Go outside of that.

[00:09:22] And it's wrong in our own appreciation of one another. We can understand that grammar keeps pace with reality. So if one person is speaking, he has a singular

verb. And if two people are speaking or three people, they have a plural verb. Oh, you say, Who doubts that the first verse in the Bible breaks the the rule in the beginning. Elohim, plural. God created singular. And if any man wanted to avoid a plural God, when he first started writing to the children of Israel who came out of a world of idolatry with Moses, when he couldn't help himself, he was dealing with someone who wasn't limited to our terms of logic or grammar. So that's one thing. Now, if you turn to Hebrews 11 for a moment, you'll see that when you get into the realm of faith. We begin to touch the edges of this invisible. Chapter 11. Now, faith is the substance. Substance that's made up of two Latin words. Suburb and stantz. Underneath the word sub stance to stand underneath. Underneath the visible, there is a reality which we cannot see. We only see effects for periods. Now, faith is the substance that's going to come before us with that word in chapter one. It comes in chapter one. Cut things hoped for, the evidence of things not seen. Not seen. And so you read of one character, Moses, in Chapter 11. At the end of verse 27, by faith, he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.

[00:11:16] He saw with the eye of faith, not with the eye of flesh. You've noticed, haven't you, that it's stated categorically in the New Testament that no man hath seen God at any time? And yet you could turn straight away to the Bible and pick out a passage where it says the elders of Israel sat there and they saw God. Or you read that God has said concerning Moses that he made his mind known to others prophets and teachers by a vision or a dream. But with my servant, Moses, it is not so. Whom I've spoken to face to face as a man speaks to his friend. And yet another passage commenting on that says and the similitude of the Lord did he behold? All you see, it's still true. No man hath seen God at any time. And yet they've seen God in the Old Testament. They saw the similitude of God, God coming down into the phenomenal world and making himself visible, audible, tangible as the time might be. And so Christ has got a series of titles. In John. He's the logos the word. And the word. Manifests that which you can never see. I believe there's a there's a value in a Quakers meeting where you meet and you wait quietly and silently and you may wait the whole hour and then go home.

[00:12:54] But even so. You couldn't have said what the other person was thinking about because you cannot read thoughts. But if a person tells the truth when he speaks, then the speech makes the invisible thought visible. So Christ is the word. And when that passage is concluded, it says. That he has declared him. No man hath seen God at

any time. The only begotten Son who is in the bosom of the Father he hath declared him. And you notice the next thing. It's the only begotten son. So John says in the beginning was the word. The word was with God. The word was God. All things were made by him. And then he descended into the creation and the word was made flesh and dwelt among us. And he manifested the father. Or you get it in the epistle to the Colossians. He was the image. The figure changes from the word spoken to the thing you see. He was the image of the invisible God. And by him, all things were created. And in the body of his flesh, through death, he's reconciled us. So there's a stoop from the invisible world and the creating of things in heaven and earth to a body that could be offered in death. You can't you can't hope to explain these things by human figures or human reasoning unless we approach it as a revelation that has penetrated into our ignorance and our darkness and given us just enough.

[00:14:33] The Scripture warns you, You've only just got a little. I think you'll agree with me that a person whose mind can comprehend all that's written in this Bible would beat us. That's not being very modest, is it? But when you come to think what the Scripture itself says, it says now we see through a glass darkly. That's one way of translating it. We'll give it another one. Now we see by means of a mirror enigmatically, but then face to face. Now we know partially. But then we shall know even as we are known. So all the vast teaching of Scripture is only just like seeing in a mirror enigmatically. What will it be then? Who you think of the arguments you've had and I've had with one another and everybody else, and then all the whole lot of us are standing in that presence in that day will have no room to turn around to the other man and say, Didn't I tell you so? Not a bit. So in that frame of mind, we'll still go on, I trust. John, five, says in a challenging statement concerning they challenged it because Christ. They challenged him and said, Oh, it's a blasphemer. He's making himself equal with God. And in that very chapter, he says, you have never seen his shape or heard his voice. That I have. Whatsoever.

[00:16:03] He he does. I do also think I see. Or what a different person from us then this man of Galilee walked the earth to dare to be a watch. However, the father does so, the son does likewise. We can't judge him, but our terms. What do you say? What are you getting at all this time? What I'm trying to get at this statement that we're coming to in Hebrews one. Here. It says he hath in these last days spoken unto us by his son. And I think we have just touched upon that before. But I'll remind you, there is no word his when you see it in italics. It's only put there to help out the English reading. We couldn't

say very well in English. He hath spoken unto us by son. Just like that. It's uncouth. But if it makes a bad reading, one of the wisest things is to look behind it and see what the actual words were. And we discover that the word by is a translation of the Greek preposition in in. So we'll put it this way. He has spoken out to us in sand. Oh, that's not too good. But we can speak in English at least. We had tried to. So now God has spoken in some. Now, these were Hebrews. And they could turn you to the passages in the old book where God spoke in El Shaddai. Safe to say? No idea.

[00:17:34] The God who is invisible and does not belong to this phenomenal world at all. See, I'm going to use this word phenomenal so that we'll get used to it. This world of appearance, he has stooped down into this world and God has spoken in El Shaddai. God Almighty. And in these last days he stooped down further and he has spoken to us in Son. Son. This word son is a very dominant word, you remember, but a special kind of son which lives further down. Verse five. Unto which of the angels said he at any time thou art my son. If I stop there. Shut the book. We could all argue. We could say, Oh, what about when it says and all the sons of God shouted for joy at creation? Angels are sons of God. Jobe speaks about the Sons of God coming before him, and the Septuagint actually translates the word Sons of God. Angels straight away. But you see, I didn't finish my reading. And I'm suggesting that some of our problems are because we don't finish our reading. Of course, nobody, nobody in his senses would stop like I did. I did it on purpose. So we'll go back again for another. Which of the angels said he'd Anytime thou art my son this day have I begotten thee? Ah, no angel is ever addressed as a begotten son. A begotten son. And if you don't know what a begotten son means, well, he'll tell you in chapter two, verse 14.

[00:19:07] For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Flesh and blood are begotten, son. And again, verse five, I will be to him a father. And he shall be to be a son. And I wouldn't say I'll read every single verse in the Bible. But I don't think I know a verse where God calls himself the Father of angels. I don't know. That's the reason why I'm lurking somewhere. But you see, here we have a father and a son, and that's a relationship. And then he verse six and again, when he bringeth in the first begotten into the world, he said, the first begotten. So this is the begotten son of God. Now, the next thing I would like to do for a moment is to just. Turn from that to another use, which would be quite familiar to the Hebrews. The word Psalm, we don't use it quite the same. So I think

it would be wise to be put on a level with these Hebrews, because then instead of criticizing it from a Gentile point of view, we should be criticizing it or believing it or rejecting it from a truer standpoint. So just a few minutes will go back into the Old Testament and the new or most of them will be in the new as only one I've picked out, I find in the Old Testament.

[00:20:35] But there are crowds of them. Isaiah Chapter five, verse one. And again, I can quite believe that somebody say, well, he's off again. I thought he was going to speak about sons and now he's on something else. All right. Isaiah 51 Now will I sing to my well-beloved a song of my beloved touching his vineyard? Maybe. Well, beloved hath a vineyard in a very fruitful hill. Now, some of you have got a marginal reading that would put you right. But if you haven't got a marginal reading and you have no knowledge of these figures of speech and you think that I've slipped up somewhere, you're saying, now where is this word, son? Well, here it is. A very fruitful hill is a son of oil. A son of oil. A hill is called a son. And the olive trees that grow on it give it its title. It's a son of oil. When we don't talk like that, do we? But we're not going to tell God how he should speak. And he's already been centuries in front of us. That's the way he speaks. And you'll find any other references where the word son, sons of Belial. Well, who's Belial? Who is? No person that we know of. It's their character. They're simply wasters. They're awful characters. Sons of Belial. Or we can get them in the New Testament.

[00:21:58] Let's get a few quickly together. Luke 16. Just to in order to stress this feature. Luke 16, verse eight. I think it is. And the Lord commended the unjust steward because he had done wisely for the sons. You see, of this world are in their generation, wiser than the Sons of Light. The Sons of Light. Especially because it's used. But there's no there's no thought there of the ordinary sense of father and son and family. That's the way the word son is introduced now. I think it x13. We'll see one that may be useful. Acts 13, verse ten. He said, all full of all subtlety and all mischief, Thou son of the devil. Well, of course, somebody might say, well, he was literally we don't know. But the chances are that this is one of those intensive words, the son of the devil. And that may remind you of the. Great anti-Christian being that's going to rise at the time of the end. Who is called the man of sin, The Son of perdition. Two titles. I think we come to Ephesians, there's two, 2 or 3 there that I think we can include to see the use of this expression. Chapter two, verse two. Wherein in time past ye walked according to the

course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience.

[00:23:56] Well, there's no person named obedience or disobedience that they were children of in the sense of a family. That's their characteristic. And in chapter five, verse six. The sons of disobedience mentioned again. And in chapter three, verse five. Which in other ages was not made known unto the sons of men. But it wouldn't exclude daughters of men. It's just that character that there were. Now Christ is said to be in some scriptures, the Son of God and in some scriptures, the son of man. Well as the Son of God. He is the only one that can represent God in this limited world. All other types and shadows fall and fail as types and shadows must. But the fullest and the most fullest possible representation of God to men is found, is put in other ways. We see the glory of God in the face of Jesus Christ. The Son of God is God's representative in this world of phenomenon and is the son of men. In what way is there a son of man? Because if you go speak about his paternity, well, then Joseph was ruled out of it. But he is the son of man because he represents man. There is no one man that's ever lived who could represent man. He may represent different classes of men, but not like Christ. So don't you see this emphasis upon Sonship is what is needed in Hebrews, for Hebrews is going to tell us about the mediator.

[00:25:40] The mediator and its echoing the great cry of job with which you had so many times in this chapel. We are getting again before we are done. I hope Job expressed it right in the beginning, he said all that there were are days man between us to lay his hand upon us both. Now, an archangel couldn't do that. An archangel couldn't represent man. And an archangel couldn't represent God. But if God was manifest in the flesh, which is the mystery of godliness. One Timothy 3:16 if he was manifest in the flesh, then he is the one and only being in all creation who could adequately represent the invisible God and yet not misrepresent and fail when he seeks to represent man. So in a mystic way that we can only acknowledge without explaining. He combines in that person God and man. But the Scripture doesn't hesitate to give him the title God, because you see in Hebrews one, verse eight, but under the sun he said, Thy throne, O God. So you see, we could divide ourselves up into two companies and you can go one side of the chapel where you pick out all the verses that speak of the Father as God and do not go the other side and pick out all those that believe the Son is God. And we should be both

wrong because we must believe all of the Scripture says and not hesitate, not have reserves in the back of our minds.

[00:27:12] Whenever we come back again on our story. Hebrews one. Yes. How good to us inside. That's the last statement. As far as we know, no further revelation can be expected. There's not going to be another way in which God will manifest himself. It's in the last days. Although those days are now past. Whom he hath appointed, heir of all things. This is the first statement it's made concerning the stagnant air of all things, how far we use that word, all things, what limitations we must put upon it. Nevertheless, there's nobody else can take that place. And of all things. By whom? Also he made the worlds. And that word is the word ages. Not the visible world in the sense of cosmos. And if we turn once again to Hebrews 11, verse three, through faith, we understand that the ages were adapted or framed by the Word of God, so that things which are phenomenal or seen were not made out of things which are not. It's on the same ground again, two different worlds. We have a visible world and we have an invisible one. And God alone can tell you, I don't know whether he ever will, but God alone could tell you how it's possible that the one should originate the other. But then it's left because he's going to lead on to the question of enduring as seeing him.

[00:28:40] That is invisible. That's our. When we come back to chapter one once more. Further titles. Who being the brightness of his glory, brightness. That has been translated. Effulgence. Uh, the thought is we are still dealing with this question of. Visibility should put it. And of course, again, I've met some people who were at school 30 years after I left. Who didn't know that light is invisible. Of course, inside. I knew you were a little bit screw loose, but light. That's a very one thing that is visible. Is it? Well, look, friends. You couldn't see my hand. Unless have a light reflected from it. But can anybody see the light coming from it? Can you see it? Is it making a beam like a searchlight? Of course it isn't. Otherwise, he couldn't see the dazzlers. I remember at school, going right back into those antediluvian days, Victorian era, when they were all so strange from what we do now. I remember at school they told me that if I saw, as I used to see in Drummond Road, Bermondsey, sometimes the sun shining right down the passage and when it shone right down the passage, however much my mother swept the old place, it was full of dust. Have you seen it? Said, That's all you see. You don't see any light. You only see the sparkle of the things that are effecting it.

[00:30:21] And if you don't believe me. This was the experiment. You've got a piece of wire and you make it red hot, and you just put it in that beam of sunlight. And it was a black patch all around it because it burned up the dust and nothing was reflecting and the light went straight on and nobody could see it. You see. So now God is light. God is light. You'll never see it. Why? Because it needs a reflector for your eye. You haven't got an eye to see the invisible. So Christ is the effulgence of his glory. He is the light of the world. He brought it down to us. And because of that, we turned around and called him names. Three is the brightness. Glory is beyond us. But he's brought it down to us. Or again. The express image of his person. The word is our English word character. Character. And the first meaning of the word character is not like you write and give a person a good character or a bad character, but it means something which is impressed. And then it comes to be the character in the alphabet A, B, C, and then it comes to being the general impression that you make upon a person and that is your character. Well, whatever way we look at it, Christ is the impress in the world of visibility of that which is inexpressible because it belongs to the world of invisibility.

[00:31:57] God manifest in the flesh. The express image of his person. Now, I want you to get to this word, and I hope I've got time just to go into this a little bit more intimately. How long? Ten minutes. It's like the New York firm that advertised if you want to sing at once. Want to think immediately, we'll send it by return of post. But if you want a miracle, it might be delayed a little. So here we've got this word person, which has done so much harm because we've invested it with our own modern meanings. Push. The word is made up of two Latin words *Pia*, which means through by means of and *sono* to sound. So we got resonance on. And isn't there French one? So what is it? *Lamartina*. Ding dong Bell. You know song. And we can get other words so it means to sound or speak through. And the first meaning of the word is a mask. A mask. A mosque was called a person because you put it over your face and spoke through it. Now, actors today make their faces up, put whiskers on. But in the old, original Greek plays, they were more primitive. They had a mask. And if it was lips going up that way, that was the funny man. If the lips were going down that way, he was a villain, you see. And it was a common word.

[00:33:43] *Persona* meant a mask. And the actor impersonated. See, it's all a theatrical word. I'm not telling you the God is theatrical. I'm only telling you that this word person's got to be watched. Because in our estimation, the word person means an individual,

doesn't it? Now, I told you just now that the word substance came in chapter one. Faith is the substance. It's exactly the same word that's translated person. But nobody in his senses would ever say in Hebrews 11. Now faith is the person of things hoped for because we don't know the meaning of our own language. We couldn't say it. And yet I put it here. Supposing we say, who is the express image of his? Some states that which no man can see the sub states the down underneath bits. Oh, I see. Yes, we're getting a bit nearer. This is not an individual, like we say, a person. Now, this is something which is hidden but can be manifested. All right. We'll come again. What are the translations or series of translations that have been given to this particular word person? Its function. Office capacity. Or character. You see not many individual person in the sense of one but office. Capacity. I'm going to give you a little parable, and I'm glad Mr. Carnegie here so that he won't be able to say anything about it. But, you know, we are continually having books printed, but unfortunately, we have, say, 2000 edition.

[00:35:36] But that 2000, they don't go all at once. Oh, no. A few go at the beginning and then there's a wait. So we're always looking around this place. Where are they going to stack anymore? You see, So this is just a little imaginary way of trying to speak about, Oh, it's so difficult to speak about this, but it may help you. What I'm trying to get at is the word person. I want you to realize that I, in this present moment and going to exhibit to you that I'm three persons. Three persons. Not three individuals, but three persons. But you say they the same. Well, let me just try to explain. Mr. Kelly is downstairs because Balises have said set the card. Another thousand editions coming. Mr. Garrett is also lending a hand at that all lovely nieces. Well, where are we going to put them? I don't know. So Mr. Canning is looking down. He says to me, he says, If we could cut that wall, clean out. I usually let. I just. I'd be fine, wouldn't it? But I say, wait a minute, Mr. Canning, you are only tolerated here. You got no rights here at all. You are representing the publishing. Now the only official legal user of this chapel. Is the brilliant forward movement, not the fabrication side. But I'll tell you what to do. See I'm the chairman of that publication side.

[00:37:07] So I say to him, You write for Mr. Foster. He's the legal user. So he writes to Mr. Foster. And there are my sitting I'm the chairman. I know. Before that papers opened. What Mr. Canning has said. People say you can't imagine Christ praying to himself in heaven, can you? Something's happening down here. He's praying there and I've endorsed it down there. And it's coming back to me now on the next move. You

see, because I'm a different person, I'm in a different capacity. I've got a different legal status as the chairman of the Brian Forward movement than I have of the publishing world, only tolerated in the publishing. And I could be turned out. I could turn myself out, you see. So Mr. Foster says, Well, I think that would be all right. I said. Mr. Foster, you wait a minute, I said, Legally, you're the user of this place, but you dare not touch one plank of wood or brick or stone in this place. Now say you write to the trustees of the fabric of the building and I'm the chairman of that Friends. Now I can give myself legal right to do it when I'm up there, which would be wrong to do it down there. I'm three persons in the eyes of the law. Because the word person doesn't mean an individual. It means an assumed position which is recognized by law.

[00:38:33] And that's what God intends us to understand throughout the whole teaching of Scripture. God is one. One God. I know no other. Isaiah 45. I know no other. And to go and upset the whole thing after it says it five times over. There is none beside me. Paul quotes the very passage in Philippians two of Christ, and I believe Paul knew his Bible at least as well as we do. Every knee shall bow and every tongue confess to me, says the one God in Isaiah 45. And if Paul doesn't live that out, and that's true of Christ. So I've spent all this time to ask you to reserve your comments and criticisms. And remember, you're dealing with two different worlds and don't take what is a truth in an argument out of this one and transfer it to that. Otherwise, it makes mischief. And this word person. I'm not the only one who's told this, Friends. There are men all the way down. The age have said so. Now, one man whose name is libelled by many who are constructing their creeds because the poor man were so hounded about that. He said, unfortunately things that he never would have said if I'd listened to him. And in that man's writings, which I've seen because I've never seen the originals. But I was struck. I said, is another man keep on using the word dispensational. Dispensation all down the page. He says the Trinity is not a sensual.

[00:40:10] It's Dispensational now a true Trinitarian says No, God is always has been and always will be free. And then he immediately says, Well, I don't mean three gods. But the poor wretch can't help himself because by the time he's done with it and said not three incomprehensible, but one. And it is he he's doing his utmost to prevent himself believing is part of himself. But this man says God is one. But for the purpose of creation and the purpose of redemption, that's Dispensational limited. He's manifested himself as Jehovah and El-shaddai and Lord of hosts and Father and Son and Holy

Spirit. Why stop at three? Why? He has six titles. Every one of them are God manifested himself in this capacity, that capacity or the other. And when we reach the last moment of recorded time and the son. Heinz had a perfectly kingdom to the Father. It's that that God may be all in all. The words are there. And not that I mean to say I've so spoken. So canvass the subject as adding more to be said. Oh my, there's much more to be said. But I am saying to you, whatever you do, use terms in some measure in harmony with their intention and do not argue from the premises that belong to you down here and therefore say God must of necessity be limited in the same way. So I feel that it may be worthwhile to have spent perhaps an undue amount of time.

[00:41:53] I'd hope it won't be to just face this fact. Now we'll go back again and without comment, just read it once more. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us in son. Whom he hath appointed, heir of all things. By whom? Also he made the world's. Who, being the brightness of his glory and the express image of his person and upholding all things by the word of his power. When he had by himself, purged our sins, sat down on the right hand of the majesty on high being made so much better than the angels. What an anti-climax that sounds, doesn't it? This glorious person. The express image of his person. The one who made all things is said to be better than the angels. Well, of course, you see, we are dealing with him in his capacity as the mediator, the one who stooped so low. And chapter two says, Well, he was made a little lower than the angels, for our sakes. Chapter two. And now as that selfsame mediator, not in his original character, but in that capacity, he has inherited a better name than the angels. It's all for us. And so we've got the angels set aside in more senses than one.

[00:43:31] He hath. By inheritance. By inheritance. You see, this is something that Christ has inherited as the son of man. He doesn't have to inherit a better name in his original state, but this is the state that he assumed, for our sakes, obtained a more excellent name than they. And then away he goes. Verse after verse, contrasting the begotten Son with all others, especially angels. And it comes back again when we do, at long last get to chapter two, verse five, For unto the Angels. Hath he not put in subjection the world to come whereof we speak. And in verse 16, for verily he took not on him the nature of angels, but he took on him the seed of Abraham. And one more reference, verse ten, for it became him. For whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect

through suffering? For both he that sanctifies and they who are sanctified are all of one. For which cause he is not ashamed to call them brethren. He stooped down in order that we may be made one with him. And he became the son that he might lead many sons to glory. And that's the great goal that God has in view. Our Father, with his redeemed and blessed family and then to think is written. He is not ashamed to call us brethren. And later on in this epistle wherefore he is not ashamed to be called their God.