

W190_The_Being_And_Nature_Of_God.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. The series now before us is Christian fundamentals, and we are still dealing with that. The vast subject, the being and the nature of God. It is our custom at this meeting to read a portion of Scripture together. And if you who are listening would care to switch off for a moment or two and join with us. We are going to read together the first Epistle to Timothy chapter one and chapter six, the first and the sixth chapter of First Epistle to Timothy. We shall come back to this first epistle to Timothy and its bearing upon our subject, the being and nature of God. But it needs some sort of preparatory study to see the point. And the first feature that I want to ask you to consider is the expression used by John in his gospel and repeated in his epistle. That no man hath seen God at any time. Doesn't really say God is invisible, that no man has seen God. But no man hath seen God at any time. And of course. If the Apostle has repeated it in his epistle, it will be a very unwise thing to say, Well, we don't want to read it over again. We better see what the context is. So the first passage is John first chapter and the 18th verse. Now, if the subject before us were the gospel, according to John, I would like to go through these 18 verses and suggest to you that they contain in germ, or that he expands afterwards in the whole of the gospel.

[00:01:53] But that would take us. Too much of our time for the present study. But in the 18th verse he comes to this point. No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father he hath declared him. This is a verse that needs most careful examination. And there's one peculiar feature about it that I think I must leave with you. I suppose most of you here at some time or another have consulted the concordant version. Those who were engaged in it have put tremendous amount of work in collating and gathering together every possible information they can with regard to the state of the Greek text. We give them all credit for that. I differ from them profoundly over 1 or 2 things, but that doesn't mean to say I should not recognize where there is something that's commendable. And among other things, my understanding of the person of Christ is very, very opposite from theirs. I'm saying all this because I want you to know that if you used the concordant version, you would be obliged to read. No man hath seen God at any time. The only begotten God. Now that's so extraordinary is to say, but surely, well, they were obliged to put it in. And

if you went to the British and Foreign Bible Society to get a copy of John's Gospel in the Greek, that's the only edition you would now get.

[00:03:23] So do with it as you will. You've got a face that is practically the accepted reading. God only begotten. If we can only get our mind. It is a way to encompass it. We've practically solved all the question of God, invisible and God relative. But it's not so easy as all that. Well, that's the one. Now, shall we turn to the first epistle of John and see the way in which he introduces the same words again? We may or may not see why he does it, but at least we shall have attempted to allow him to speak for himself. In the. In the fourth chapter, he says in verse 12. No man hath seen God at any time. And if you look at the context, you say, well, what's it all about? He's telling us about God loving us. Oh, of course. He says in verse nine, in this was manifested the love of God. He says in verse ten. Herein is love. That the father sent a son. No man has seen God at any time. What's that got to do with love? Well, you can't understand that God is love. Just like that. Somebody says to you, Well, how do you know God is love? Well, you can't say, Well, I've seen him and I've been in his presence. You haven't. How do you know that God loves anybody? Would you say in this the love of God is manifested? Oh, yes, friend, I see that.

[00:05:07] It's a it's as invisible as God himself, isn't it? Till he does something. And the only way you could be sure that God is love is that he sent his son. That's the argument here. And he picks it up again later on in this same chapter. Verse 20, If a man say I love God and hated his brother, he's a liar. For he that love is not his brother, whom he asked him. You see the point? Now you have seen your brother. How can he love God whom he hath not seen? And James comes along with another argument. He says, Oh, it's all very well for you to say I have faced. But he says, You show me your faith by your works and then I'll believe you. Because faith is invisible. Love is invisible. God's invisible. And we could go on with this. The mystery hidden by God is unintelligible until it's manifested. So you see, it's all coming back again to this, that we are creatures of relativity. Now, if you ask me if I can expound to you the mathematics of Einstein, I wouldn't be able to understand a scrap of it. But I do know this, that I meet some people who are so pernickety about what they call truth, that they tell a lot of untruths in trying to be a little bit better than their fellows.

[00:06:30] Let me give you a crude illustration of what I mean. Supposing we are living on a globe. I say supposing because I wouldn't impose that upon anybody. I think we are. So at 12:00 in midday, the house in which I live is just exactly like that. So I would say to myself or anybody else, my dining room is on the first floor and above the dining room is my bedroom. Then at 12:00 at night, I'm upside down. So if I was one of these people who would always tell the truth and never tell a lie, I'd say, Well, now I'm upside down. My dining room is on top and the bedrooms underneath. But if we live like that, we couldn't make head nor tail of life at all. All the truth we deal with friends is relative to our own puny little limitations. And it makes one sad to hear somebody who had never seen God and doesn't know how to describe him, telling you and me, God cannot do this and it's impossible for him to do that. How do we know? A little modesty may open doors to truth, and the other attitude may slam them very tight. So it's all relative truth, so far as we are concerned, related to our circumstances and the limitations of our understanding. And therefore, it's God coming down. God limiting Himself, God using words that only have about a 10th of their value as they really have with him.

[00:07:55] Otherwise, we shall be overwhelmed with the magnificence and the impossibility of any way of interpreting it to ourselves and others. I feel that myself very, very acutely. Here are my standing in front of you and my subject is the being and nature of God. Well, I haven't got the remotest idea about the being and the nature of God, except that he has condescended to tell me to look away from all these abstractions and see the glory of God in the face of Jesus Christ and our Savior Himself said to those who went with him, they said to him at last, Show us the father. And it sufficeth us. And he looked at them. He says, Have I been so long time with you? And haven't you understood? He that seeketh me sees the father. He never said to them, One day you will see the father. He never said that. And when the day comes for the son to be subject to him, to put all things under him, he doesn't say the father will be all in all, That's the common conception which has ruined much of our teaching. It is that God may be all in all. You see, the Father and the son are relative terms. No man can be a father who hasn't a child and God has adopted the same, for he never calls himself the Father in the Old Testament. He becomes the father predominantly in the New Testament.

[00:09:19] The moment the angel said about the glory to God in the highest. Because at long last, the son had been born. Oh, I know this will sound very bad in the eyes of

some people. Oh, no. In the ears of some people, yes. But they may perhaps be led to ponder it a little bit. There's a tendency to sort of say, of course, we all know that the father is God really, but we make these little concessions. That isn't the teaching of scripture, that isn't the teaching of Scripture. And we want to get it all square of what God has said. Well, now let's assure ourselves of 1 or 2 other passages along this line. Colossians Chapter one, very well known to us, but we must be included. Colossians Chapter one. Verse 14. In whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature? For by him were all things created that are in heaven, that are in earth visible and invisible. Whether our subject is who is the Creator, we should have to give these this passage a bit more consideration. But you notice he is the image of the invisible God. God himself is invisible. No man hath seen or can see. And Christ is the interpreter. When I was reading John 118 and it says he hath declared him. The Greek word is he hath given him an exegesis.

[00:10:57] And as I've said before, I think if we were very high brow and third programme, you would come here for an exegesis of the Scriptures. But you don't get it. You just get a simple everyday explanation. But that's what it means. Christ has given God an exegesis and there is no explanation of God outside of Christ. You search all the libraries in the world and the wisdom of the world comes to nought. And they cannot tell you one blessed thing as to the Father or as to God that does not find itself manifested walking on on human feet. Years ago in this very world. God has shut us up to Christ. And if we blink there, we get a very crude conception of God altogether. But if we say, What is God like? And we get the answer from the Scripture, God is Christ like. We've got a sufficient answer to last until we stand in His presence. And when we do, we shall say, well, instead of it being changed, it's going to be more glorified and magnified than ever. I dreamed. God is Christ like. Otherwise, the thought of God without any restriction, without any limitation is so overwhelming as to be almost forbidding. If you will look at Romans, the first chapter, you will see that in connection with creation. There is also the use of things visible to reveal, so far as it's possible to know things unseen.

[00:12:29] Romans one, verse 19, because that which may be known of God. Now, notice the limitation. It doesn't say everything about God can be known by studying botany and zoology and all the other sciences. But it says that which may be known of

God is manifest in them. And then it adds a reason why if you don't believe it, it says here, for God hath showed it to them. God has actually used creation to point out these things for the invisible things of him from the creation of the world are clearly seen. The invisible things are made clear by looking at the works of his hands, realizing his wisdom, understanding something of the pulsating purpose in things made so that it may lead us to the things which are not made. Those things were not made by hands which are eternal. Well, then I'm leaving the references in one Timothy because I want to come back to that when we get through part the way of this study. I'm still pursuing this question as to no man hath seen God at any time. Will you turn with me to the Book of Exodus? Chapter 24. The Book of Exodus. Chapter 24. Verse nine. Then went up Moses and Aaron Nadab and Abihu and 70 of the Elders of Israel and they saw the God of Israel. Verse 11. Also, they saw God and did eat and drink. Well, it's there. It says so. So we can lift these two verses out and put them one against the other and say it's a contradiction and shut the book and go home.

[00:14:23] No man has seen God at any times as the book. They saw the God of Israel, says the book. Well, there must be some answer. Otherwise we without guide or compass. Would you look at Genesis 32, verse 30, and keep Exodus open? Because we shall compare. Genesis 32, verse 30. And Jacob called the name of the place, Peniel. For. I have seen God face to face. And my life is preserved. I have seen God face to face and my life is preserved. Now, Exodus 3320. Exodus 3320. And he said, Thou canst not see my face, for there shall no man see me and live. Well, shall we go on? One passage says they see his face. Another passage is they cannot. And if you remember, it is said concerning Moses. Let's get, I think, Deuteronomy 34, verse ten, to get these apparent contradictions all looped together. Deuteronomy 34, verse ten. And there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face. And then with that one, we'll look at the Book of Numbers Chapter 12. The Book of Numbers, Chapter 12, verse eight. Now we go back a little bit in verse six. And he said, Here now, my words, If there be a prophet among you, I, the Lord will make myself known unto him in a vision and will speak unto him in a dream.

[00:16:43] But my servant, Moses, is not. So who is faithful in all my house? With him, will I speak mouth to mouth? So now we've got the expression mouth to mouth. And I think if you turn back, we'll keep this and we're coming back again to the same book, Chapter seven. Chapter seven, verse 889. Chapter 789. And when Moses was gone

into the tabernacle of the congregation to speak with him. Then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony from between the two Cherubim. And he spake unto him. He spake unto him. God spoke unto Moses. Moses spoke unto God. He spoke face to face. He spoke mouth to mouth. And yet no man hath seen God at any time. Well, I didn't finish this verse, did I? Numbers 12 with him. Will I speak mouth to mouth? Even apparently. And not in dark speeches and the similitude of the Lord shall he behold. Now that puts its finger on the answer. The similitude of the Lord shall he behold, Thou them are warned. And they saw no similitude in the giving of the law. Sadly, I and they were forbidden by the law to make a similitude of God. Do you see the real object of idolatry? Each to usurp the place of Christ. Why? Why? Because it's a right thing for a worshipper to have an image.

[00:18:36] Glorious. How's that? But you can't worship nothing. You can't worship an abstraction. You've never seen anybody fall down to their knees or worship the multiplication table. You see, Christ is the similitude Christ is the image of the invisible God. And every idol that's ever been made is pushing Christ out of his legitimate place and putting a false one instead. It's really true that you and I cannot worship God, that we cannot see, we cannot hear, we cannot touch. It's just just like shutting your eyes and trying to think about nothing. So Moses spoke face to face and mouth to mouth with him, who is revealed in the New Testament as the image of the invisible God. He revealed in the Epistle to the Hebrews as the express image of his person. That is to say, we have God coming down in the likeness of a man. Otherwise man would have never had any contact with a living God. There would have been an impassable gulf and there should have been no possibility either of redemption or fellowship or walk with God or witness. We depend upon the fact that as we couldn't climb up, God himself in his grace condescended to come down. And you know, the magnificent passage in Philippians chapter two, when it says it wasn't a thing, that he grasped that to be on equality with God. But he emptied himself and he stooped down and at last stooped lower than even his servant Paul could.

[00:20:19] He stooped to the death of the cross, or would you say, I can't take this in? No wonder I can't either. But I can stand and read it and I can see this exhibition of the only way in which it is possible for man to get to know God is for God to come down, not for man to climb up. You see, the general movement is that the Bible is the record of the

groping after God by man in those dim, distant ages, and he gradually crawls up and crawls up and crawls up. And we're getting a little bit more knowledge now. That isn't the truth. No man by searching can find out. God. It's only what God has revealed about himself in the Bible that we can begin to understand. And what He hasn't said is blank to us. We cannot assume it. Well, now I think perhaps it's time to begin to think about this first of Timothy. But there is another passage, one verse that I would like you to ponder. I don't think I'll be very dogmatic or emphatic about it, but I want you to look at Isaiah 43, verse ten. Now, I won't read that before I want to read 44 verse 24 first and you'll see the reason why presently. Isaiah 44:24. Thus saith the Lord thy redeemer. He that formed thee from the womb. I am the Lord of maketh all things.

[00:21:54] Now I want to stop there. I want you to notice that word formed. Is there the slightest possibility of forgetting or not understanding what it means? This is to do with the conception of a child, isn't it? Formed from the moon. Right now, then we'll come back to Isaiah 43. And of course, I'll have to ask you to take it from me for the time being till you search and see that the same word formed is here. 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. Now, of course, I may say. Oh, that means of course, idolatry. That means that before me. But as there have been no idols made after this. This says that before me there was no God formed. And neither shall there be after me. So if you're going to say it's idolatry, you say from that moment when that was written, there's never been an idol made since, which of course, is absolutely untrue. Here's a challenging verse that comes comparable to that other difficult one in John. The Only Begotten God. I got it formed as the word means by conception in the womb. Now, have I ever invented something or is it in your book? Well, yes, I think it might be because you've said so.

[00:23:31] And I believe you're telling the truth. As far as you see it, you may be mistaken. Well, friends, will you will you ponder this? Will you ask yourself whether you're opposing what might be the most marvelous revelation that this Bible contains? And that is embedded in one Timothy chapter three when it says Confessedly great is the mystery of godliness. God was manifest in the flesh. Well, as we cannot go on and on and on, I think it's time we turn to the first epistle of Timothy, because that is going to be the crucial point for us this evening. The first two. Timothy I have demonstrated by

this chart, which is before you, the way in which this epistle is so worded that you have in chapter one these words. Now unto the King, Eternal, Immortal. Invisible. Chapter one. And in chapter six, you have the King of Kings, the Lord of Lords, Immortal and invisible. You see like that and then in the middle. God. Who was invisible and immortal. God was manifest in the flesh, seen of angels. Fishing in contrast to being invisible seen. When I did see that, it does actually focus our attention like that. You would notice how it starts a salutation in grace and then a very obvious salutation in grace at the other end. Will take that for granted. Except I will draw your attention to one little thing in the first verse of Timothy. Paul, an apostle of Jesus Christ, by the Commandment of God, our Savior.

[00:25:19] And you'll find in the epistle of Titus, he uses the word commandment again. But usually Paul says he was an apostle by the will of God. But don't you see this is all on all fours what they're trying to say. How do you know the will of God? Well, unless he tells you something you don't know, do you? So he varied the will of God by the commandment of God that expresses his will. You see if you had an ordinary person. If you could tie them to a chair, bind them hand and foot, if you could plaster their mouth. If you could make it impossible for them, bat an eyelid or move an eyebrow. What would you know about them? Just simply nothing. And that person like that couldn't will anything. They might, in their own mind, wish to do something. But could they? They couldn't accomplish anything. They couldn't tell anybody to do anything. They couldn't move it themselves. They couldn't even indicate by a change of their complexion, you see. Show that you see, the commandment of God is only a way of saying the same thing. The will of God is invisible. It's the Word of God and the commandment of God that makes it manifest and intelligible. But that's, by the way. Well, then we see a word which looks probably a portmanteau word, as it's called. It's a compound. Heteros is our word heterodox, something which is contrary to the accepted teaching.

[00:26:57] Didaskalia is the word to do with doctrine. And you'll see that the warning in this first chapter is concerning teaching other doctrine. We read it ourselves and I won't go over all the verses, but if you run your eye down to the same letter B, chapter six, you'll see that starts in the same way. Chapter six, verse three If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. There's this emphasis once again, on the contrary, doctrine. It comes out in both chapters. We come back again

because I'm not so much concerned with every feature in this Timothy as to get the beginning, the end and the middle that you will see that there is a parallel in the analysis of the section. There's a dispensation of God. There are endless genealogies and there is a charge concerning God who is invisible and immortal. And then we come further down here and we have a charge once more repeated God, invisible, immortal. And the good deposit, the vain babblings in contrast, and something entrusted. We've got something parallel in both cases. And then we have a statement in chapter two is the savior of all men. And there it is, that kings and all that are in authority. And in this next occurrence, chapter four, verse nine onwards, it says, He is the savior of all men.

[00:28:44] Verse ten, especially of those that believe. Well, if he's the savior of all men, especially of those who believe the other salvation must be a lower platform, a different type of deliverance. But that's again, is by the way. And then that brings us, oh, we might as well look at the next member. We get an emphasis upon the Ministry of Men and Women and a reference to Adam and Eve. And we have I hope to come shortly. And then in the balancing one under the letter D in chapter four, five and six, it says Till I come, give attention to the Ministry of men and women and elders and widows. Well, now that leads us to these three passages. I'd like to read them, although we've read them already together. Read them again. He stops in chapter one, verse 17, to say this. A doxology. And now unto the king. Eternal. Immortal. Invisible. You notice the three things he says there? Eternal, Immortal. Invisible. And he is the only wise God. A doxology. At the end of the epistle, he burst out again with a doxology. Verse 14. That thou keep this commandment without spot. Unreviewable until the appearing of our Lord Jesus Christ. So no possible doubt as to who we are speaking about. The appearing, the manifestation of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the king of kings and Lord of Lords.

[00:30:38] Well, now, is there any need for me to turn to the book of the Revelation and tell you that the second coming of Christ, He comes with that title when he appears? He is seen riding out of heaven on a white horse and his name is King of Kings and Lord of Lords. And he's called the word of God. So this one we are reading about now is King of Kings and Lord of Lords. But what about the other king we read just now in chapter one? The King. Eternal, Immortal. Invisible. Ah, would you say of course Christ was not invisible? Or we must read on, first of all, who only hath immortality. You see in the first chapter, there are two words translated immortal. There's one word used in chapter

one. The other word is used in Chapter six. Isn't it a staggering thought? Friends for a moment to stop and think. There's only one person in the whole of God's universe at this present moment who has immortality. And then the next thing is there is no need for you to go out to prove that God Himself, God himself is immortal. I mean, it goes without saying, doesn't it? So no need to try to prove that. And it's a it's a negative. The word I am in front means not if you're going to put down all the things that God is not when we're going to finish, there's no need.

[00:32:00] But any person who's been subjected to death. He's immortal. He got himself the invisible God has never been subjected to death in order that there may be an offering. That will be acceptable. You remember the Hebrew says. A body Hast thou prepared me. Somebody said in the glory. A body as thou prepared me. Lo, I come. The offering of the body of Jesus Christ. Now he died. And he was Rose. He rose again. And he's the first one and the only one at the present moment who has immortality. And you will never get it. And I will never get it unless we are joined together with him. He that hath the son hath life. He that hath not the Son of God hath not life. Well, now we'll go on dwelling in the light which no man can approach unto. Oh, yes, I can understand that now. Because even Saul of Tarsus was blinded for three days. But we shall approach to it with your friends. Let's read on. Which no man can approach unto whom no man hath seen or can see. No one has yet seen this king of kings and Lord of Lords, and he dwells in unapproachable light and nobody will ever enter it. If you read John 17, you will find there are two aspects of his glory. He says, The glory which I had with thee before the world was. And then he says, The glory which thou hast given me because of my redemptive work which I can share with my disciples, we will never share this unapproachable glory of Christ.

[00:33:44] It's never held out to us. So you see, once more we've got to be so careful. We use things relative to their teaching and not twist them over. Well, now we've got the beginning and the end of the story. God. Invisible. Even Christ himself was king of kings is invisible. No man hath seen or can see. He veiled his glory when he was here. They never saw it. I got a glimpse of it on the Mount of Transfiguration. Just a favoured view, that's all. The generality was they said they saw no beauty in him, that they should desire him. That was for our sakes. And we'll look at the chapter three then, which brings this to a focus. In chapter three, he's been speaking about the office of a bishop and then the office of a deacon, and he's dealing with a church in the house. Verse 15.

But if I tell thee long that thou mayest know how they ought to behave, thyself in the house of God, which is the Church of the Living God, the pillar and ground of the truth. I don't know whether you feel a bit uneasy about this, but do you believe that any church that meets in anybody's house at any time is the pillar and ground of truth? You would perhaps, if you believed in the Roman Catholic position for the church, is almost everything there.

[00:35:13] Because this was a church in which there could be appointed a bishop and a deacon. So it was a limited local church. And this reads as though that church was the pillar and ground of truth. Well, you may say to me, well, take a dose of your own medicine. It says so. Ah, but friends, does it say so? Supposing we go back again, and if you use the Diaglott version and again I'm using a version which says a God in John's gospel. So there contrary to what I understand, I believe nevertheless they can't help themselves. Truth is truth. Truth. Whoever utters it. This is what you read. But if I tell you along that thou mayest know how thou orders to behave, thyself in the house of God, which is the Church of the Living God. Full stop. I'm going to start something else now. A pillar and ground of truth and Confessedly great is the mystery of godliness. Oh yes. Other foundation can no man lay than that which is laid, which is neither Peter nor Paul, nor the Church, nor any assembly of God's people in heaven or earth. The pillar and ground of truth. And admittedly great is the mystery of godliness. And what is it? God was manifest in the flesh. That has been a great controversy over the question Should it trillionead God, should it read? Who should it read which? And the controversy turns on a little thin line.

[00:36:50] I don't know whether you've seen the original manuscripts which are in the British Museum. The wagon over which the controversy arose was the Alexandrian. And if you see it, the ink is a lovely golden brown color. But if you look at the words, you will find that any amount of them where a thin line ought to be is not there. Now why they should pick on one because it served their purpose and make it to do about it. Because in the very self-same verse, the epsilon. The letter E. There's 4 to 5 of them all together, and not one of them has got the middle bar in it. Now you say now. Yes. Because the last thing that's been done is not look at it through a magnifying glass, but to use the more modern method of photography. And the photography has brought back every stroke that's invisible to the human eye now. And the Alexandria manuscript says the same as all the rest. It's not who and it's not what. It's God Theos. God was manifest in

the flesh. Now, that is a that is a mystery, isn't it? Everybody starts battling only a poor speaker who said it and said, Well, now explain it to me. I thought I'd rather bow my head. I'd rather stand with those Cherubim. Who? With Twain. He covered his face. And with Twain, he covered his feet. And with Twain, he did fly.

[00:38:35] And they said, Holy, holy, holy. And who were they speaking about? They saw a king high and lifted up in the temple. And John says that when Isaiah spoke of him, he spoke of Christ. Great is the mystery of godliness. God was manifest in the flesh. Goes on to use terms that may be difficult for us to put together in the right order. Justified in the spirit. Will you get a little hint of that if you'll turn to Romans, the first chapter? The apostle writing concerning the gospel entrusted to him and his apostleship. Romans The first chapter, Paul, a servant of Jesus Christ called an apostle, separated unto the gospel of God, which he had promised afore by his prophets and the Holy Scriptures concerning His Son, Jesus Christ, our Lord, which was made of the seed of David according to the flesh. Now, no person in his senses would ever write my biography and say Charles H. Wells was made according to the flesh. So what else was he? He may have thought a good bit about himself, but you couldn't say nothing like that about me or any man living that he was made according to the flesh, because there is no other way in which he could come. But this one is different because it says he was made according to the flesh of the seed of David, but declared to be the Son of God with power according to the spirit of holiness, by the resurrection of the dead, justified in spirit, justified all the claims that he made against men who took up stones and said he was a blasphemer.

[00:40:24] God endorsed everything that Christ ever said about himself, as well as what he said about sin and redemption justified in spirit. And then if you look at this same chapter, Romans one, verse 25, will change the truth of God into a lie and worshiped and served the creature more than the creator who is blessed forever. You notice he gets a little. It's very characteristic of rabbinical writings to have Doxologies coming in just like that. Well, that's. That's fine. Nobody's going to stumble over that holiday. But you turn to chapter nine. And see the peculiar vantage which he gives to the people of Israel. My kinsmen, according to the flesh, verse three on verse four. Who are Israelites? To whom? Pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God. And the promises. Whose are the fathers? And of whom, as concerning the flesh, is back again. As concerning the flesh. Christ came.

And who is he? Who is overall God? Blessed forever. And this text has been put on the rack the same as they did in the Middle Ages, the poor Christians. And it's been twisted and distorted and says the same thing. You can't stop it twice, you see? He uses this method.

[00:41:53] Of coming out with a sort of Hallelujah. Amen. According to the flesh, Christ came. Who is over all God? Bless it forever. And if you turn to the last page in the New Testament revelation, Chapter 22. First of all, we notice this claim in verse 13, which we may have to look at later. I am Alpha and Omega, the beginning and the end, the first and the last. And if you know your prophet Isaiah, you know that someone there says, I am the first and the last and beside me there is no God. What's Christ doing then, when he says that about himself? If she gets perilously near, is blasphemer or else he's wonderfully, marvelously, gloriously true. And then see again in 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. Well, now again, we're up against something which does not make sense. No ordinary person can ever be his own ancestor. What does Christ mean when he says I am the root and offspring of David? We know he's the son of David. But just as it was with regard to Abraham, he's the son of Abraham. But he turned around and he said, before Abraham became into being I am. And I understood what he meant, because it says they took up stones to stone him. Well, once again, we ventilated this question. No man hath seen God.

[00:43:42] At any time. Moses saw him face to face, mouth to mouth. But the image or the similitude of God he did behold. And Jehovah once stood there and Abraham bowed before him and he said, Oh Lord, if there are 50 righteous men in Sodom, wilt thou destroy it? He said, No, I'll spare it. Oh Lord, I'm only dust and ashes. But supposing that only 45 he went on, and that Lord, whose name is Jehovah, before whom Abraham bowed and sat in Abraham's tent and allowed him to wash his feet. And he gave him something to eat. That's Jehovah in the Book of Genesis. And then you get a puzzle for anybody who likes them. Here's one for you to solve. And that Jehovah rained down fire and brimstone from Jehovah out of heaven. When you start telling me what God can do and what Christ cannot do, solve that one first. It's in the first book of the Bible. Jehovah on earth rains down from Jehovah in heaven. Fire and brimstone on Sodom. And it's not my Bible, it's your Bible. All our Bibles say the same thing. Shall we not rather say, You know, I think we better accept it? Confessedly great is the mystery

of godliness. O come, let us worship and bow down. Let us kneel before the Lord our maker. Let us rather confess that we would. We will rather say what he said and use the words that he uses, even though they are beyond our comprehension.

[00:45:23] Then we'll take one single passage out of this book and distort it and twist it or use a blind eye with regard to it, because we cannot intelligently explain it to other people. Here is the one great point that God has met our utmost need by this great act of personal condescension. He has come down in the likeness of men, as those men said, when they saw Barnabas and Paul. They said it ignorantly. We say it intelligently, and may we be very grateful that, like the Good Samaritan, the savior was speaking out of a heart that knew what it was going to cost him. He said the priest and the Levite, they looked on and they passed by on the other side. But the Good Samaritan came where he was. And I shall one day ascend and be in glory. Because he one day laid aside his glory and descended to the lower parts, that is to say, the earth. And that one has been set before me as my savior and my Lord. And that subject would have to take up, I hope, God willing, next time I'll throw the question at you this evening and you can ponder it. There's one Lord in the Old Testament. And there's one Lord in the New Testament. Are there two? One Lord's. You see, we got problems again. But by the Lord give us grace to search and see. And when we see at least to believe.