

## W410\_Christ.mp3

[00:00:01] This is a recording made in the chapel of the opened book and is number 15 of the series entitled The Form of Sound Words. We read the words that we have quoted in our title in one of the epistles of Paul. When he wrote to Timothy, he said, Hold fast the form of sound words which thou hast heard of me and follows it up by saying the things that thou hast heard of me. Among many witnesses, the same commit thou to faithful men who shall be able to teach others also. So it looks as though the apostle who is the only one called the apostle of the Gentiles in the New Testament, was very concerned that we should have a form of sound words, that we could appeal to the sort of alphabet of our understanding and doctrine. There are many things in the Word of God which are true, but not true of us. I take an extreme case? A man was discovered gathering firewood on a Sunday or a Sabbath on a Sabbath. And Moses said to the Lord, What are we going to do with him? And he said, Stone him to death. That's the word of God. But is it the word of God to you? You see? It's one thing to be under the law. It's another thing to be under grace. It's one thing to be a part of a kingdom. It's another thing to be a part of the church.

[00:01:23] It's one thing to belong to the bride of the lamb. It's another thing to belong to the body of Christ. Do you see we've got to just rightly divide the word of truth as we shall make habit instead of sense. Now, in this series, number 15, we've approached the bottom of this chart where you have the title, Christ Jesus. I simply adopted an alphabetical order. I didn't know what else to do. It's artificial. But we started with adoption and access, and we've come down here through the calling and the church, which is a called out people. We've tried to show the place that the cross occupies the crown, which follows, and now we have got this title. It's rather back to front sort of title, isn't it? Christ Jesus. Because in the ordinary way we would speak of him as Jesus Christ. Now there's a reason for it. I am not able to give you chapter and verse for all the variations. It would take all the afternoon and it would not accomplish my purpose. But if you want chapter and verse for the occurrences of this particular title and you possess or you want to get the alphabetical analysis under the heading, Christ Jesus, you will see a whole page is occupied in setting it out. We'll be glad to accept that as it will for granted. Now, somebody may raise this question Does it matter what title we use? Well, it may not matter so much in earthly things, although I suppose if you wanted to get some rebate or some alteration of your taxes, you wouldn't go to the doctor.

[00:02:58] You'd either go to the tax collector or sit down in Trafalgar Square to make a protest against the chancellor or whatnot, you see. But in the things of God, it does make a difference. In the Old Testament. His name is God. His covenant name is Jehovah. In the New Testament, he comes into the story in the opening of chapter of Matthew as a babe at Bethlehem, and his earthly name is Jesus. Now, right through the Gospels, that is the dominant name. But do notice this it isn't one of his disciples who keep calling him Jesus. It's God who's writing about his son. I think it was Sir Robert Anderson. Use this illustration. He said, if you could see the private diary of Queen Victoria, you would read over and over. Albert did this and Albert did that and Albert did the other. But that's because it was a husband. That was Albert. But he wasn't called just Albert by everybody. He was the prince consort. So God dictating the gospels was speaking about his son and he calls him Jesus. But the very first occurrence of the name Jesus in Matthew chapter one is followed immediately by these words. His name is Emmanuel, which is God with us.

[00:04:13] And so Isaiah says unto us, a child is born and unto us, a son is given and his name shall be the mighty God is the mystery of godliness. Meeting us straight away, a child born at Bethlehem nevertheless bears the title Emmanuel God with us. Take, for instance, the. Different titles. We find in a book like The Book of the Revelation. I'm assuming you have some knowledge of it. We won't turn to it. It's a book summing up the great prophecies of the Old Testament and the gathering up of the end of this age with all the nations of the Earth round about Palestine all involved in conflict and whatnot, just as you can see, growing in front of your very eyes. Will the titles of Christ in that are the Amen? The beginning of the creation of God, the first and the last. The Prince of the Kings of the earth, the King of kings and the Lord of Lords. You see all those titles, hardly one of them having particular reference to you and to me, but very, very great reference to the fact that in himself he's going to gather up all these great prophecies and bring them to their glorious climax. And finally, when we come say to the Gospel, according to John and read the first chapter, we discover that the disciples met together and they said, We have found him.

[00:05:39] The Christ. And then he puts in into brackets, as it were. That is the Messiah. Interpreted the Messiah. And then in the fourth chapter, the Samaritan woman who spoke to our Savior, she said, Oh, yes, I know that Messiah when he comes the

Messiah. So when you read the closing chapter that many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these have been written that you may believe that Jesus is the Christ, the Son of God, and believing you might have life in His name. John's reminded him that he means you to say that these have been written, that you may believe that Jesus is the Messiah, the Son of God. Well, that leads us to this word Christ. What is the word Christ? What does it mean? What is the word? Messiah? What does it mean? Of course you can realize that there were Messiah is perhaps a Hebrew word, although it wouldn't be pronounced Messiah, it would be more like Mashiach. And you get tonsillitis if you try to speak too much Hebrew at once because of the gutturals that are used and the heavy breathings. But the Messiah is the Hebrew word and the Christ is associated with words that mean anointed. And in both places means to be an anointed person. Now the anointing, the O in the word anointing is just the word that gives us a word ointment.

[00:07:12] And the anointed person had a special kind of oil that was sacred to the purpose put on his head. But you say, what's that got to do with Christ? Oh, well, the anointing, after all, was only a symbol of something. It didn't mean something merely put on the head. What that stood for. The spirit of the Lord hath anointed me, said our Savior, to preach the gospel. So it was an I'm going to play on the words, but I'll have scriptural for it. An anointed person is an appointed person. Now, for that, I'd like you to turn to a passage. Psalm two. Psalm two it says in verse one and two, Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed. There's the ordinary word anointed. And then in verse six. Yet have I set my king upon my holy hill of Zion margin Anointed. Now, there are two different words used there, but they both can be translated, anointed. But the word set means appointed. And that's just exactly what the two words mean. An anointed person was an appointed person. Now, in what way was he appointed? Well, in the Old Testament, a prophet was anointed. You find that in to do with Elijah and Elijah. A priest was anointed.

[00:08:48] You find that with regard to Aaron and a king was anointed. You find that with regard to David. So when Jesus is called the Messiah, the Christ, He is said to be prophet, priest and king. Well, now we come to the passage we read just now in chapter 15, and you may say, Well, what's all this about? Why did you read that? Well, some of you will guess our savior has reached the very confines of the land of promise, right on

the edge of the Gentile world. He's come to Tyre and Sidon, and the woman of Canaan, Mark's gospel says she was a Greek, a syrophoenician woman from Canaan, a Greek, a gentile. She came to him and said, Thou son of David. And the answer to not a word. Why? Because, you see, the son of David had a peculiar reference to the people of Israel. And he said in her presence, I am not sent but to the lost sheep of the House of Israel. It doesn't mean to say that God hadn't loved the world and sent his son, but the time hadn't come for that to be made known. God's purpose is our times and if you live in the Gospels, you're living on the wrong period because you've got no place here. You see, you are a poor gentile. You've got to stand back and hear our Savior say, I am not sent but to the lost sheep of the House of Israel.

[00:10:19] But apparently she began to realize the lesson. So she approached him again. And she didn't say the word Son of David this time. She said, Lord by itself, the universal one. And then he gave one more little stop in Mark's gospel on the same account. He said the children must first be fed. So he came to Israel first, and Peter says it Acts three. It was necessary that you should have it first. And Paul writes in Romans The gospel of salvation is to the Jew first and also to the Greek. So they had their place. And one of the reasons is that the children of Israel were God's appointed channel, through which all the world was out of it to be blessed. So God wasn't forgetting us. He was only doing what was in harmony with His purpose. Now, if you'll turn to second. Timothy, I'd like you to look at this. You'll see that the Apostle draws attention to the use of this word Son of David. Two. Timothy Chapter two. He says in verse seven of chapter two Consider what I say and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead. Now, he could have stopped there, but he didn't. He said, was raised from the dead, according to my gospel, wherein I suffer trouble.

[00:11:52] Now, what does that mean? It's the same Christ, isn't it? Yes, it's the same resurrection. Yes. But go back to the story at Pentecost, Peter, who addressed the people of Israel. Ye men of Israel, Ye fathers, men and brethren. He said, Let me speak unto you about David. That he, being a prophet and knowing that of the fruit of his loins, God would raise up someone to sit upon his throne. He has raised up Jesus Son of David. What for? To sit upon his throne. Now, David didn't mean to be head of a church when he said sit upon his throne. He meant what he said and God meant what he said. So at Pentecost, Israel were dominant and the throne of David was there the possibility.

But now says, says the apostle Paul, we've come to a time when the people of Israel are gone or the Jews are still in existence, but they're scattered all over the earth. Even their capital city, Jerusalem, is divided by barbed wire. They are not yet a sovereign people in the sense that they will be. They are in their present time of blindness.

They've gone out because they rejected their Messiah. And the Apostle Paul, in the last chapter of the Acts of the Apostles, after quoting Isaiah six, which says their eyes are shut and their hearts are hardened, he says, the salvation of God is sent to the Gentiles and they will hear it.

[00:13:16] Well, now he says, it's the same son of David. He says so in Romans one declared to be the son of God with power. In Romans one. But he says, don't forget, is raised from the dead, according to my gospel. And he's going to sit upon a throne infinitely hard and the throne of David. He's going to sit at the right hand of the throne, of the majesty on high. There's no place in the whole universe of God be above him. So we're not losing anything. We're gaining the work. When we listen to the apostle of the Gentiles telling us poor outsiders that you no longer need to have crumbs. I've said this before, but it's much on my heart. In the amount of God's children today who believe Christ are just gathering up crumbs that fall from Israel's table. Whereas the blessings that you find enunciated in Ephesians and Colossians and the epistles of Paul were never on Israel's table and they are certainly not crumbs. Thanks for listening to this. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places. According as He hath chosen us in Him before the foundation of the world, we are made accepted in the beloved, and we have boldness of access into His presence with the members of his very body. The fullness of him that filleth all in all.

[00:14:40] And they're satisfied with crumbs. You call those crumbs the unsearchable riches of Christ. So instead of saying we ought to go back to Christ, and that means go back to the Gospels, we ought to go on to Christ, not merely the lowly man of sorrows, but the victorious seated conqueror at the right hand of God, the one who is now head over all things to the church, which is his body, and will one day be head over all things universally of which we are a faint foreshadowing. And so you see. The titles of Christ indicate the movement of God, and we move from the mere word. I don't say it in the wrong sense, Jesus to Jesus the Christ. And then we suddenly find it twisted the other way. Christ Jesus. Now, the page that I referred to in the analysis has given you the

revised text. You know, there's quite a number of manuscripts, and when the authorized version was translated 300 and odd years ago, certain manuscripts which we now value highly were not even known. They were buried in monasteries and whatnot and dug out since. And it has been now discovered that no writer in the New Testament uses the title Christ Jesus except the Apostle Paul. It's the one distinctive title that he uses Christ Jesus. He puts the anointed, the one who was appointed to that peculiar position first and says, And the one that is in that position is the one that we know as Jesus who walked the Earth.

[00:16:19] You know, sometimes a person almost tells me how far he's got in the things of God, by the way, in which he refers to our Lord. If I meet a person and he everlastingly same Jesus, and if all the hymns he sings is all about Jesus, I know where He is. He's there in the Gospels. He hasn't gone far enough. But our our apostle says we preach Christ Jesus the Lord. And that's what he is to us. The head of the body, the church one day to be recognized as head over all. And so you see, it really does matter that we use the titles as God has given. Well, now, I mustn't go on like that because our time will go without having got far enough. Let me turn you to just an example that most of us know well of the change of title in the Epistle to the Ephesians, which is most obvious. And what are we looking turning to Ephesians? I'll remind you that this this epistle of six chapters is divided into two parts. The first three chapters are doctrine that revealed something new, and the second three chapters four, five and six are the consequent practice or the walk in harmony with it. I don't say the chapters are all just divided exactly as the context demands, but it's just near enough now.

[00:17:53] In chapter three of Ephesians he says this the first verse for this Cause I, Paul, the prisoner of Jesus Christ for you Gentiles. He's the prisoner of Jesus Christ. Now, in chapter four, I, therefore the prisoner of the Lord. You notice the change when he's dealing with the revealed truth of God. He's the prisoner of Jesus Christ. When he's going now to address you and say, What are you doing about it? And introduces the practical side. He uses the word Lord and the word Lord comes more times in this time than in the first. Because if you own Christ as Savior, you know he saves you from your sin. But if you own him as Lord, he says, If you call me Master and Lord, that's right. But if you do, you do what I want you to do. You do what I say. You are now putting yourself in relationship to him, that you now want to please him and walk worthy of this calling. And so the practical side is emphasized by the word Lord. Shall we take a glimpse now

at the way in which this title is used in certain contexts? And start with the epistle to the Romans. I can only pick out a few passages and leave it to you to go on and assemble them all and see what line of teaching is associated with this special title.

[00:19:24] Romans. The first chapter commences like this. Paul a servant. And that means a Bond slave. I don't forget that Paul was perhaps the most highly cultured, trained man in the New Testament. Most of the others were a fisherman class. But the spirit of God laid hold of them all and gave them all equal standing. But for this man to have the position, he held a trusted man by the Sanhedrim, a highly honored man in Israel, outstripping his contemporaries with regard to his zeal for the tradition of his fathers. For that man suddenly do acclaim himself as the bondslave of Jesus of Nazareth. Want a bit of understanding of it? It wasn't true. And here he says, on the Born slave of Jesus Christ, called to be an apostle, separated unto the gospel of God. Then in brackets, he associates this gospel with the Old Testament and then says, This gospel is concerning his son, Jesus Christ, our Lord, which was the mate of the seed of David. According to the flesh. And declare to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead. And so he introduces our savior, in those words, the son of David. Now we pick up the story and take a little bit further interest in this emphasis upon Christ Jesus. Chapter three. I'm obliged to start right in the middle of everything.

[00:21:06] It's not possible to go over all the context. Romans 3:23 for all have sinned and come short of the glory of God. The man who wrote that knew the Hebrew language. Naturally, that was his original training. And in the Hebrew language, the word for sin means to come short. And the classic example is in the book of judges, where you read that there were so many men in the tribe of Benjamin who could sling a stone at a hair's breadth and not miss. And that word, miss is the identical word for sin. So the man who knew his Old Testament said that anyone who has sin does come short. You see, you needn't be a criminal to need a savior. You can just come short of the divine standard. And the most respectable of us here. I guess if we were put the question, would you say that you were 100% perfect? Let's listen for a minute. None of us would, would we? None of us would. 100%. Perfect. Oh, that's asking too much. That is law. That is justice. You see, the symbol of righteousness in the Old Testament is a pair of scales, a pair of scales. And that so-called bloodthirsty law, an eye for an eye

and a tooth for a tooth is simply 16oz to the pound. And if you want to stand before God on your own merits, you've got to provide 16oz to the pound.

[00:22:40] Why? Even Shakespeare can put you right when he says to old Shylock, In the course of justice, none of us would see salvation. So all have sinned and come short of the glory of God. Now, then, being justified freely by his grace through the redemption that is in Christ Jesus. Christ Jesus, that anointed Son of God who is now at his right hand, who came stooped to death. The death of the cross was raised from the dead, ascended and seated. The work finished. You who were so far off. You who were so coming so short, can now stand justified in the presence of God. I remember to this day when I went to Strangeways prison in Manchester and had the opportunity of speaking to a class of convicts who voluntarily stood out and came down about 30 men. And I drew on the blackboard the pair of scales, and I said, I don't have to apologise to you men, do I? To say none of us can keep that horizontal. I can't. And you wouldn't be here if you could. But I said what fools you'd be If God says I can clean the slate and give you a righteous standing as a gift and you turn your back on it. That's what the gospel is, to give you a righteous standing before God that you can never attain to yourself. And it's all in Christ Jesus the Redeemer, the one who died, the just for the unjust, that he might bring us to God.

[00:24:17] Let's look at chapter eight are missing some, but is another great verse which involves Christ Jesus Romans the eighth chapter. The first verse. There is therefore now no condemnation to them which are in Christ Jesus. No condemnation. And if you read the preceding chapter, the Apostle Paul is up to his neck in condemnation. He says, When I would do good, evil is present with me, o wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord. There is therefore now no condemnation, not to those who turn over a new leaf or join some society or come to some chapel. But there is no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ, Jesus hath made me free from the law of sin and death. I once was in Adam and in Adam all die. I'm now transferred to Christ Jesus. And in Christ Jesus I live. And in Adam, I'm condemned. And in him I'm justified. Christ Jesus. Now, look at the end of this story. Chapter eight. Verse 38 and 39, for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other

creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord.

[00:26:02] No condemnation, no separation for those who are in Christ Jesus. I say to everyone listening to me, Don't you wish you were there? I say to everyone listening to me and what's stopping you? While you're waiting to turn over a new leaf, will you turn over to many And I'll be just as bad as the others. Take to yourself the language of that old fashioned hymn, just as I am without one plea, but that thy blood was shed for me and that thou bidst me come to thee O lamb of God I come. Let's look at one Corinthians chapter one. The great key thought of Romans is justification. That is to say righteousness. But there's something else. We are not merely to do with a law court. We are to do with a temple. The law court demands righteousness and the temple demands holiness. And that's even more beyond our attainment than righteousness holiness. A spotless blemish less character that can stand in the searchlight of God's presence and not be shriveled up by it. Holiness And that is involved in the word sanctified. One Corinthians chapter one, verse two, unto the Church of God, which is at Corinth to them that are sanctified in Christ, Jesus called to be saints with all the delivery place called upon the name of Jesus Christ, our Lord, both theirs and ours in Christ Jesus, their sanctified.

[00:27:41] Will you glimpse at verse 30 of the same chapter, verse 30? And before I read it, I'm going to tell you that there is a small Greek particle which is not translated here, but it has the effect which I shall try to put into my reading. So let's look down. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification as well as redemption? Somewhere in that verse you've got to get the word as well as. He says, Look, Corinthians, you've already believed that Christ is your redeemer, but you're holding back. But he is your sanctifier. He's your heavenly wisdom. In fact, he's all don't stop. Even Christ Jesus. There's abounding store for every possible need. So he's going to present you holy and without blemish before him in love. And these Corinthians, believe it or not, they were a very unsatisfied lot of people among themselves, as you can see by the practices that they were condemned for holding. Yet in Christ, that was their position and their practice was to seek to walk a bit more in harmony with their calling as time went on. Will you look at two Corinthians Chapter four, verse five? Two Corinthians Chapter four, verse five. The apostle is speaking about himself here particularly. He says in verse.

[00:29:27] Let's read the first few verses of Chapter four. Therefore, seeing we have this ministry as we have received mercy, we faint not. But have renounced the hidden things of dishonesty. Not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth, commanding ourselves to every man's conscience in the sight of God. But if our gospel be hidden, that's the word veiled, borrowed from the earlier chapter. It is hid to them that are lost. In whom the God of this world hath blinded the minds of men that believe not lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them. For we preach not ourselves, but Christ Jesus, the Lord and ourselves. Your servants, for Jesus sake. They preach Christ Jesus the Lord. And when I preach Christ Jesus the Lord, I can't talk about myself very much except in the terms of the apostle that he wasn't worthy of the least of God's mercies. The Lord. And then turn the page again to Galatians. I'm only giving you almost tit bits, as it were, from this marvelous line of teaching. But if I can whet your appetite, that may be the best that I can hope to do in this recording. Galatians. A chapter two. The has gone up to Jerusalem because there's been an intimidating work going on telling the Christians or you you mustn't think that you're saved by grace like that.

[00:31:05] You've got to submit to this rule and that circumstance and that ordinance and do this and do that and the other. And he said, verse two of chapter two of Galatians. Then 14 years after I went up again to Jerusalem with Barnabas and took Titus with me also, and I went up by Revelation and communicated unto them that gospel which I preach among the Gentiles. But privately to them, which were a reputation lest by any means I should run or had run in vain. But neither Titus, who was a Greek with me being a Titus, who was with me being a Greek, was compelled to be circumcised and make him into a Jew before he could be saved. And that, because of false brethren unawares, brought in who came in privily to spy out our liberty which we have in Christ Jesus. There are some Christian folk who can't bear the thought that a Christian is free. They want to put him into shackles of some sort or the other. You must either attend this meeting or that meeting or the other. You must wear some badge in your buttonhole. You must belong to some league or covenant. You've got to get up early in the morning at great inconvenience and come to some ordinance. Otherwise you can't be sure of your salvation. They came in privately to spy out our liberty to bring us, he says again, into bondage.

[00:32:28] Chapter four. Chapter five. I'm sorry. Verse one stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again in the yoke of bondage. He simply uses the word Christ there. But he's already referred to this liberty that was in Christ Jesus. Shall we turn to the epistle, to the Ephesians chapter two, verse six. He says in this chapter two that in time, past verse two, they walked according to the course of this world. Verse four, that God, oh, what a change it makes when God puts a bat into it. But God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins has quickened us together with Christ by grace. Are you saved? And hath raised us up together and made us sit together in heavenly places, in Christ Jesus. If a person says, You know, I can't believe that, I can't believe that any one of us can ever contemplate being made to sit together. They say, you contemplate Christ Jesus instead, and you'll see that all things are possible by his mercy. You and I will never attain this position. Whatever we did. But it's ours in him. Bought with his precious blood. And by the purpose of God. So in Christ Jesus. Although we are here on Earth and very, very frail, yet we are already potentially in the mind of God, seated with Him in heavenly places, in Christ Jesus.

[00:34:10] Chapter two seven. What is all for that? In the ages to come, he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus. Are you going to quarrel with that exceeding riches of grace and kindness? It seems almost too good to be true that the very homely word kindness should come out of the very end of God's mighty purpose. Have you ever shrunk back a little bit and think I wonder what I'll do when I get presented up there among all the holy angels, principalities powers and all the other saints that are there? Well, you're going to be met with kindness, friends that will understand you just exactly what you feel. And you'll look in the face of your savior and you'll find the answer to all your problems written there. And so we've got in Christ Jesus dominating this thought. Chapter two, verse ten, He says, We're not saved by works. Verse nine. For we are his workmanship created in Christ Jesus unto good works. Created unto good works, but not saved by them. So look at the way Christ Jesus is coming into this epistle. Look at chapter 213. Verse 11 reminds us that once in time past, we were Gentiles in the flesh. That's all we were. We were like the syrophoenician woman. We were an outsider.

[00:35:35] That at that time ye were without Christ. Verse 12, being aliens from the Commonwealth of Israel and strangers from the covenants of promise having no hope

and without God in the world. So being like the Syrophenician woman, let's sit down and be content to have the crumbs that fall from Israel's table, says the apostle. When he wrote the Oh, surely he didn't write that in the epistle to the Ephesians, did he? No, he said. But now in Christ Jesus, you sometimes were far off are made near by the blood of Christ. In Christ Jesus, you are no longer a syrophenician woman saying, I'll be very happy to take the place of the dogs and pick up the crumbs. You say you're in Christ Jesus. You once were far off, are made nigh, and you're made one new man. You're one body. You have access in one spirit unto the Father. You're no more. It says in verse 19, No longer or no more strangers and foreigners, but fellow citizens with the saints and of the household of God. Shall we go on and look at chapter three, verse 11? He says that he, the prisoner of Jesus Christ, has received this revelation, as you see in verse three, and his great desire is to make all men see. Verse nine, what it's all about. Verse ten, to the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God according to the eternal purpose.

[00:37:06] Yes, Or perhaps better still, according to the purpose of the ages which he purposed. In whom? In Christ Jesus, our Lord. And if they been purposed in anyone else. It has run upon the rocks and it would have failed. But this purpose is planned to find its goal, its foundation and all that it needs to bring it to a glorious head in Christ, Jesus and principalities and powers, Angels and spirits are learning through you and me. Something about this wonderful aspect of the purpose of God. Chapter 321. Here we have a prayer. And it's praying that Christ may dwell in our hearts by faith. Verse 17. Verse 18. That we may be able to comprehend with All saints what is breadth and length, depth and height. I don't know whether you're mathematicians. I'm not. But I do understand that there is such a thing that they play about with is the fourth dimension. Of course, we live in a three dimensional world length breadth thickness as as far as you can go. But the mathematician and the philosopher, he says that the fourth dimension and if you knew the fourth dimension, you could walk through a brick wall without any bother. That I don't know, you see. But here the apostles put you right in the middle of immensity. He uses four measurements that you may comprehend with all saints.

[00:38:39] What is breadth, length, depth and height. And then he says, In other words, to know the love of Christ, which passeth knowledge that ye might be filled right up to all

the fullness of God. When he says, I've been asking for something of my for you. You may think that this is going beyond the bounds to ask for things like this. Now, unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us unto him be glory in the church by Christ Jesus throughout all ages, world without end. And just to use the last few moments, I'll tell you the second Timothy for for references only. And then we must come to a conclusion. You'll see that there's a tremendous lot hanging upon this title. All I can do is to draw your attention to Timothy chapter one. Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. He gets the two titles, but he puts one one way and one the other. Chapter one, verse nine. Who has saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Chapter three, verse 12. He says, You know what, Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured.

[00:40:15] But out of them all, the Lord deliver me and yea, all that will live Godly in Christ. Jesus shall suffer persecution, but they'll have the Lord with them. And ultimately Chapter 315. And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. I hope we don't feel that we've wasted our time spending this precious half hour just contemplating one of the titles of him. Who is Lord of Lords, King of Kings, Head of the body of the church, Bridegroom of the Lamb, Jehovah of the Old Testament. El Shaddai. God Almighty. He who was and is and is to come. Other words. And in other words, Jesus, the son of David, the son of man and the Son of God. Without him, we are in peril. In him, we are beyond the touch of condemnation. Or separation may be by grace realize something of the wondrous calling that has been revealed to us and the condescension of the stooped to use one man and call him the apostle of the Gentiles and send him to us through these mighty epistles. Oh, I plead with you or listening to this, if you've been satisfied with crumbs up till now, that fell from Israel's table. Come and enjoy some of these unspeakable riches that are waiting for you in Christ Jesus.