

W482_The_Son_of_GOD_2.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number two of the series entitled The Sun. It is our custom at this meeting to read a portion of scripture together so that those of you who are joining us in this recording, if you care to join with the reading, will you switch off for a time and read with us Hebrews chapters one and two? When we think of Christ as the son. We naturally think of his birth. At Bethlehem. But you do remember that John wrote a gospel and epistle? And the book of the Revelation. The gospel opens with the words in the beginning. The epistle opens with the words he. That was from the beginning. And the one focuses attention upon the one who created all things which is repeated without any peradventure in Hebrews one that we've just read. Thou Lord in the beginning hath laid the foundations of the earth and the heavens are the work of thy hands. As the sun is contrasted with the servant and both in connection with creation. You remember it speaks about our saviour in. This side epistle to the Hebrews Chapter three, where it says verse four Every house is builded by some man, some one, of course, but he that built all things is God. And Moses Verily was faithful in all his house as a servant. For a testimony of those things which were to be spoken after, but Christ as a son over his own house.

[00:02:10] This is in the context that says he that built all things is God. And this is his own house. I'm not pretending that I understand the mystery of godliness. It would be presumptuous on my part to say that I understand all these problems associated with God and with our Savior. But it seems to me that the more you look at a word that right from the beginning, that's long before the six days creation, right from the beginning until the end, when the son, this same son, voluntarily lays at the feet of the father, a perfected universe. It's then and then only that it could be written. God is all and in all. After that, please don't ask me what they like or what will happen, because I should have to be honest with you and say, I don't know. But I think in this present pilgrimage. And in our present limitations, we have adapted this book to occupy our hearts and our thoughts until the Day of glory dawns. And then, as we were looking at another subject on last Sunday, we are warned in the Scriptures with regard to many things that now we see by means of a mirror. That passage in our version says we see through a glass darkly as though you're looking through a dirty window. That isn't true. The word glass isn't there. In the Old Testament. They even say that the glasses of the women were melted down to make brass plates.

[00:04:01] For the altar. They were made of metal. As they are to this day. Many times we see by means of a metal mirror. Deeply. Darkly or as the word is an enigma. A riddle. But then a contrast face to face. Now we know partially. But then we shall know, even as we are known, shall we be thankful for the partial knowledge that we've got in this book, from Genesis to Revelation and say, Honestly speaking, it's another time. And the rest of eternity is waiting for all the other problems that arise with regard to this question of the sun. As I say, it's a natural thought to think of the gospels. Matthew She brought forth her firstborn SAT or John or whatnot. But you do remember that when you get to the book of the revelation, which John wrote, again, he not only says in the gospel in the beginning was the word and the word was with God and the word was God, and all things were made by him. It not only says that, which is from the beginning, which our eyes have seen, our hands have handled. But he then goes on to say in the book of the Revelation that Christ is the beginning of the creation of God. And it says so again in Colossians Chapter one, when creation is not merely a physical thing that you can see and measure and weigh, but things invisible as well as visible.

[00:05:45] All things were made by him and for him and by him. All things consist. And the same Bible says, and he that created all things is God. Well, I didn't write it. If you've got a problem, so have I. But it seems to me as though we might imagine just for a moment that God as God is in the background, unseen, unknown, unhurt and the sun. Who is there in the beginning. Was given the work of creation. Was also appointed as the Redeemer and is to be the prophet and the priest of the king. And is ultimately to reign until all rule and all authority is subjected. And God will be all in all. So when we meet together in the glory in that day. There, we'll be able to tell one another how many things we were astray about. But we still one another. But wasn't it good to get a glimpse of this person to whom we owe our all? Well, now I want to ask you to turn with me to the Old Testament. And first of all, to the Book of Proverbs. Chapter 30. The Book of Proverbs. Chapter 30. The first. Her first four verses. The words of Agar, the son of Jacob. Eve of the prophecy. The man spake unto issue, even unto equal. And you shall. Surely I am more brutish than any man. And have not the understanding of a man.

[00:07:56] I neither learned wisdom nor have the knowledge of the Holy. So that's a confession, isn't it? And some of us can say, well, that's me. When it comes to the things of God who hath ascended up into heaven. Or descended. You might ask? Well,

why ask that question? In the scriptures. It stresses eye witness. That everybody who is a witness for God must be able to say, And I was there. And whether God challenged Jobe, he says, Were you there when I laid the foundations of the earth? And Jobe would have to say no, Lord. And if God addressed that to the chairman of the Scientific society today, who was sitting in judgment upon his creation and his universe, he would say to the cleverest who had the most letters after his name. Were you there when I laid the foundations of the earth? And they would have to say no. Whether they said no Lord or not. So he says, Who hath ascended up? Into heaven or descended. Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name? Well, that seems a reasonable question, but there comes a strange one. And what is his son's name? If that were to tell. How is it this man? Who is speaking. Should slip in such a thing long before the advent of Christ.

[00:09:43] You could understand, perhaps after Christ is here, that the word son might come into the story. But is a male groping. And he says, What is his name? What is his son's name? I'm going to read for you the translation of Moffat on this passage. He's got it a little bit in line because there's a certain amount of poetry in Proverbs and a few little twists in His translation may be significant. I am weary, o God, weary and worn in life, Dull as a clod with no quick brain. I am no master of thought of deity. I know not who whoever climbed to heaven and then came down. Whoever gathered the wind in his fingers or wrapped the waters in a robe of clouds. Or fixed the bounds of the earth. What is his name or his son's name? You do not know. There again, you see emphasizing the magnitude of the subject and the very limited knowledge that we can bring to bear upon the very point. Some of these terms. Have meanings. I don't know whether I can give you just a word or two. It seems rather strange that all the names of the people are mentioned if they have no bearing. I notice particularly that the word Ucal one of the persons who was mentioned. The first occurrence of that word is in Genesis chapter 216 and 17, where it was something to eat and where that something to eat was associated with a temptation to know a little bit more than was due at the time.

[00:11:54] And the word ethyl. Simply says God is. Well, that's not sufficient frankness. James tells us that the devils believe that God is. But I tremble. What we can add friends and let's rejoice to know we can. God is love. God is gracious. God is merciful. God is the God of peace. You see, God is is one thing. But we're not saying because

we believe creation. We are safe here because of redeeming grace. Well now. With that passage, giving us a sort of little incentive. Shall we turn to another passage in the Book of Proverbs, which doesn't use the word son, but some of the terms are applicable to a son, but does use the word wisdom. Now, there's no need for me, I think, to turn to one Corinthians, chapter one to learn that Christ is the wisdom of God. Christ is the Word of God. Christ is the Son of God. And so here we have wisdom speaking and it says verse 22. The Lord possessed me in the beginning of His way. Before his works of old. I was set up from Everlasting from the beginning. Or ever the Earth was the Lord possessed me. It's interesting to note that this particular expression, the Lord possessed me goes right back. To the Book of Genesis. Where? Eve. Said she called the son's name Kane. Because. Ag I have gotten.

[00:14:07] Or gained a man from the Lord. So here we had in the beginning. Somebody was gotten. All guide. Right in the beginning, before ever the world was. So here's the mystery of godliness. Before ever creation started. I don't know whether you listen to Earl Russell giving a little idea of his philosophy the other evening. He's 90 now. But his argument was that this earth. Is a very tiny speck. In a very small part. Of the galaxy of which the Milky Way forms a part or the Milky Way is all those millions of light years away. We're a part of it. And that Milky Way is only a part of another light. So therefore it's no good bothering about God. Now can you see anything for your logic? The more marvelous the creation appears, the more it seems to demand a creator not merely to speak as though all the various adaptations to circumstances, all the intricacies of life, reproduction, activity, all the things of your very body that are going on at this moment, about which mercifully you're pretty ignorant. Otherwise you'd be frightened out of your life that you might drop dead next minute if they didn't all do their job. I don't know. Anyhow. How many different enzymes there are that have to be at work in part of your intestines? Do you know? I don't. But they're all doing their job. And all this and more without a creator.

[00:15:59] Well, if that's where philosophy takes us, I say I can understand the apostles saying, Don't you be led away by philosophy and vain deceit. True philosophy is a love of wisdom, but a vain and deceitful philosophy can be deadly. So we have. The Lord possessed me. He was gotten. He was gained. He was taken for a purpose in the beginning of his way. In the beginning of his way. What backs before ever the world was. We are told in the book of Genesis, In the beginning, God created the heavens

and the earth. Well that are not veterans. We do not know when there is no date can be given to it right back in that period, if we can call it a period. The one that we know is the sun. The wonder is the wisdom of God. Is there according to these two passages in the Book of Proverbs. It says I was set up. I was set up. And here's an interesting feature. Perhaps. I think you've got the little outline distributed among you. You notice I've given 2 or 3 references. Shall we acquaint ourselves with this particular word that is translated to set up? We go back to the Book of Ruth, which is immediately after the Book of Judges. You may remember the Book of Ruth, chapter three. And. Chapter three verse. Oh, wait a minute. Sorry. Three. Wash thyself therefore. And anoint thee. And put thy raiment upon thee.

[00:18:08] And get thee down to the floor. And so on. Anoint thee. And in Daniel chapter ten, verse three. Daniel Chapter ten, verse three. We have. The word. Excuse me. What is this? Chapter ten, verse three. Uh, just let me see. I ate no pleasant bread. Neither came flesh nor wine. Right now, neither did I anoint myself at all, till three whole weeks were fulfilled. Natak is translated to a noite. Now, will you turn with me to Psalm two? Now, you know, Psalm two speaks of the son. Particularly quoted in the New Testament as well as of Christ. 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 against the Lord and against his anointed. Now, that's not the word we're looking at. That is the ordinary word that gives us the word messiah to anoint. With. Wait. But I think you'll agree with me that the word anointing means something more than putting grease on a person's hair. I'm not fooling. It must be something more. And so instead of merely playing with the word, I'm telling you that one of the words that is translated anoint is also the word that means to appoint. And isn't that exactly what Christ was anointed for? He was anointed because the Lord had appointed him to be prophet and priest and king. Well, now that comes in this psalm to.

[00:20:38] 36. Yet if I set my king upon my holy hill of Zion. That word set you'll find in the margin, I think, remind you that it could be translated, anointed. So in the in the second verse he is called. He's anointed. And in the sixth verse he is called his appointed king. In both cases. So we come back to Proverbs, the eighth chapter for another consideration. Proverbs, the eighth chapter where wisdom is personified and where this wonderful statement occurs. So I will read it once again. Just the opening words. The Lord possessed me in the beginning of his way before his works of old. I

was set up from Everlasting. I was set up from Everlasting. Now, you do remember, don't you, that when Herod inquired of the Jews, the scribes, the learned ones in the nation where Christ should be born? They said it Bethlehem of Judea for it is written and they quoted the Prophet Micah. Except one bit. They didn't quote the Prophet Micah completely. So shall we turn to Micah? At a bit further on, of course, than the major prophets. Micah Chapter five, verse two. Micah, Chapter five, verse two. But thou Bethlehem. Ephrata. It's called Bethlehem Ephrata there because there's more than one Bethlehem in Palestine. But this became the one. And so it's dropped out in the New Testament. But thou Bethlehem Ephrata, though they'll be little among the thousands of Judah, Yet out of him, out of thee.

[00:23:11] Shall he come forth unto thee. That is to be ruler in Israel. That's where they stopped. And that's where I'm still stuck. He was born in Bethlehem. He was a child at the end of. But this prophet adds whose goings forth have been from of old. From Everlasting. Now, how could anyone have goings forth before he was born? Unless he was something more than a child born. He was a son. Given. Don't you see? Isaiah doesn't repeat himself. And without meaning to us, a child is born. He was unto us. A son is given. He was. And that son is here, right? In the earliest possible conceivable time before ever the world was. Safe. Look again. When there were no deaths, I was brought forth. Now, why should it say that? What's that got to do with it? Well, you see, the one who was writing this. He knew his Bible, and if he didn't know his Bible, the Lord did. So the first verse of Jenny says in the beginning and the second verse of Jenny is says this word, Death's darkness was upon the face of the depths or the deep. This is the very word ki-hong that we find there. Well, now I think most of you know, but I just mentioned it again that in the Greek translation, which links it with the New Testament, Genesis one, verse two. Uses the word which is translated in the book of the revelation.

[00:25:05] The bottomless pit and the bottomless pit is mentioned in the Book of Revelation a number of times. Will you turn so that you can see the grouping of these passages? The first occurrence is Chapter nine. Chapter nine, verse one. This is the book of the Revelation. And the fifth angel sounded and I saw a star fall from heaven unto the earth. And to him was given the key of the bottomless pit. And he opened the bottomless pit. And then once more, further on, it says. Verse 11 and they had a king over them, which is the angel of the bottomless pit. Whose name in the Hebrew tongue is Abaddon, but in the Greek tongue. His name is Apollyon. Now, will you turn to the

other reference to the bottomless pit that we get in the same book of the revelation? That is, of course, much further on. Chapter 20. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon. That old serpent, which is the devil and Satan. You see the way in which it's retranslated again, as it was in chapter nine and bound him a thousand years. And then the bottomless pit is opened once more. And that's the end. So this isn't a bit thrown in just to make it a bit tragic. This is truth. Now, before the bottomless pit leads before rebellion took place, which brought about the catastrophe that involve this earth in being covered by the great deep and from which it emerged at the command of God for the six days creation just a few thousand years ago.

[00:27:23] You do understand that the six days of creation is not the beginning. It's very recent. But the intervening verse two refers to something that took place to this earth that had to do with wickedness. Darkness was upon the face of the deep. The pit and into this fair creation, there came that enemy which is mentioned throughout Scripture, the devil. So we look at Proverbs eight again for a little bit further information concerning this wonderful person. When there were no depths. Bottomless pit. Nothing of that was brought forth. At the word go forth. Actually means a certain element of pain. We are reminded in the New Testament. That these are the beginning of sorrows and it's likened to pain that is associated with birth. We don't think of that, will we think of God, do we? But we read in the New Testament that before the foundation of the world. Christ verily was set forth as a lamb without blemish and without spot. Our savior. It is prayer in John, 17, says, Thou knowest me before the foundation of the world. So here was someone who was loved. And yet that someone was going to be a lamb. And in the Bible, there's only one reason why Lamb is introduced in that way.

[00:29:18] It's a sacrificial word. Behold the Lamb of God. And at last in the book of the revelation, where John lifted up his eyes to see who occupied the midst of the throne, he said, I saw a lamb. But he didn't say that. Only he said I saw a lamb as it had been slain. Am I drawing on my imagination when I say this word brought forth? That already before man had sinned. Already before redemption was introduced. God who knew the end from the beginning, knew a day was coming when he should spare, not his own son. Because that's the word here. And shall we go on with this peculiar passage? We'll go on a little bit further in Proverbs eight then, shall we? When there were no depths. I was brought forth. Brought forth. When there are no fountains abounding with water

before the mountains were settled. Settled. That word settled, you'll find, I think occurs if you turn to the Book of Job. The Book of Job where God challenges job in Chapter 1338, Job 38. Then the Lord answered job out of the whirlwind and said, Who is this? That Darkeneth counsel by words without knowledge gird up now thy loins like a man, for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth. Declare if thou hast understanding.

[00:31:27] Who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it. Whereupon are the foundations thereof fastened? Whereupon are those foundations? Passing that this word settled before the mountains were settled. And while we have Jove Otan, while many of you know this fact, it's worth repeating. The word foundations in Job 38. Verse six. Occurs. That one word occurs about 50 or 60 times in the record of the building of the tabernacle. As refers to the silver sockets upon which the tabernacle rested. So God has already indicated that this creation could be likened to a tabernacle. He stretched out the heavens like a tent to dwell in. And fastened it by the very on the very words that were taken up again afterwards by Moses for the foundations of the Tabernacle. In other words, what we are gradually drawing near to is this that from the beginning. A redemptive process. A redemptive purpose is in view. So that what took place then to cause that necessity only just a few hints are given. But you do remember how Christ is going to occupy a position. That the evil one aspired unto and fell. We read of our savior that in that day. Every knee should bow of things in heaven and things on earth and things under the earth and every tongue confess. And we read in the Old Testament that one said, I will set my throne above the stars.

[00:33:33] I will be like, the most high. And then you get the two one usurping a place, the other inheriting it. Proverbs eight again. Let's go on, because this is a very wonderful revelation. Even though we may have to confess, there are many points in it that pass our understanding. What is. Yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. I wish I'd copied out a piece that I came across recently of how many times? Of. Cosmic dust are coming into the surroundings of this globe. In a day. And when we were dealing with truth and the fact that we have to deal with so many things which we call appearances, most of us would agree that the sky is blue if it's a fine day. But most of us know it's not blue at all because you go up, there's nothing blue, nothing at all until you get outside and it is black with spots of light in it.

The blue sky is merely refracted light depending largely on moisture and dust. Guest. And later on we come to the Book of Genesis and we find that God took of the dust of the earth and it doesn't mean a rubbish heap. The dust of the earth is the ground. And the ground is from the word to grind. And the grind is the grinding up of the rocks. And the grind of the rocks or the ground that's resulted.

[00:35:23] Contains every element that we have in our bodies. And it's translated into food that we can digest. But today you've absorbed a certain amount of copper. Otherwise, oxygen would not go into your blood. Don't correct me and say it must be iron, because iron won't work except in the presence of a catalyst or a copper. Excuse that to. And so it goes on All the various elements that go to make up the human body come out of the first few inches of the surface of the earth. The more you know about it, the more the wonder increases that this Bible should even point to. One who walked the earth and knew not where to lay his head as the creator of it all. And it does so unhesitatingly. Even though the cream sounds so majestic. I believe in God, the Father Almighty maker of heaven and earth. You can't find a passage to support it. For all the way through, creation is accredited to the Son of God. They are Lord, in the beginning has laid the foundations of the earth and the heavens are the work of thy hands. They shall perish. But thou remains. That's the son. So no wonder the apostle writing later says Confessedly great is the mystery of godliness. God was manifest in the flesh. Let's leave it there, shall we? And let the words speak to us. While travelling days are on.

[00:37:05] And so we have a little bit further down because my time is running out. And no wonder it takes a bit more than half an hour to deal with this marvelous conception of creation. Is it? It says. I did. I tried to hold myself back from commenting until we get to the end of the debate. When he prepared the heavens, I was there. Wait. He set a compass upon the face of the depth when he established the clouds above, when he strengthened the fountains of the deep, when he gave to the sea. His decree that the water should not pass his commandment when he appointed the foundations of the earth. Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him. Well, we could say we can understand that. But now look at the next bit. Rejoicing in the habitable part of the earth and my delights. Were with the sons of men. So we move from in the beginning, before wherever the Burtons were established to the earth might habitable and occupied by the sons of men. That includes

you and me. So here is a contribution to our understanding, a feeble one, I'll admit. And I know nothing more about it than you do. But all that I've done is to draw your attention to some of the wonderful statements that are made in this book concerning the one whom we are glad to honor as the well beloved Son of God.