

## W484\_The\_Son\_of\_GOD\_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number four devoted to the title The Sun. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening to this recording, if you care to join us, will you switch off for a little while and read with us the first two chapters of the Epistle to the Hebrews? You do remember that the apostle himself was written. Confessedly great is the mystery of godliness. Here is one whose pre-eminent title is The Sun. Yet the angels are called upon to worship him. And as far as I understand. Angels. Would not do anything or be called upon to do anything. That was blasphemous. And yet to worship any one lower than God. Seems to be opposite to all the teaching of Scripture. Yet. I feel somehow. That, if I may put it without exceeding my bounds. That God. God as God does not appear in the Bible. He's back away and beyond all possibility of being written about or explained or speaking or doing or even creating. Now I know I'm asking for trouble. But you see this very first chapter of the Epistle to the Hebrews. He speaks about him as the son. But I would like to draw your attention to a thing, a feature. I've said it before, and I hope that of you will pardon me if I appear to be repeating myself, because it contains in itself a rather wonderful statement.

[00:02:11] The first two verses of Hebrews one. God. Which sundry times and divers manners spake in time past unto the fathers by the prophets. We are told by Peter in the Acts of the Apostles and elsewhere that the Holy Ghost by the mouth of David Spake. So now we've got to bring the Holy Ghost into it as well. So God spoke and the Holy Spirit spoke to the fathers by the prophets hath, in these last days, spoken unto us by his son. Well, as it stands, it's true that that isn't what it says. I mentioned this before, but it's so wonderful a statement that it's worth repeating. The word his is in italics and therefore you know that it's not in the original. And yet nobody could say it was good English to say hath in these last days spoken unto us by son. And then you discover the word is in. And then you go back to the Old Testament and read the original and you will find a passages where it says a God spoke in the Almighty or God spoke in Jehovah. The one passage I've got noted down if you'd like to take the note is Exodus chapter six, verse three. If you have ability to look at the original and read the words, you'll see that God spoke in El Shaddai. It's just a little light let in that without an image.

[00:03:52] Not one of us would have the least conception of God at all. You say to me, God is a person. Well, I believe with all my heart, God is here and God is everywhere on this round world where 2 or 3 meet together. But also understand that this is just on the edge of the Milky Way and millions of light years away. God's there just as much as he's here. But how he can be a person. I don't know. Do you? And the whole thing would baffle us beyond the ability to describe if he hadn't put the whole thing in this new shape. He has assumed these various titles allow him. But you look at the first verse of Genesis, chapter one. We were looking at that last Sunday morning. We have Moses writing to a people who had been in a land steep with idolatry. And if he could have avoided putting a plural word for God, he would have done it. But he had to put Elohim because that was the truth. And there must be some point where we read Let us make man in our image. Or when our savior in John 17 says that they may be one in us. Now. I'm not explaining it, friends. I'm only saying hold back a bit. One day we shall know even as we are known. But I'm quite conscious of this, that if all the angels of God are called upon to worship him, I need not withhold it.

[00:05:34] And I do remind myself that in John the fifth chapter I think it is, it says that we cannot worship the father if we withhold the self-same from the son. And so we just realize that this son of God occupies a place that begins with Genesis one, verse one. For he is the beginning of the creation of God. Not as some have misinterpreted Colossians one when it says he is the first born of all creation for the first one to be created for. That isn't what Paul said. Paul said he's the first born of all creation because he created all things in heaven and earth visible and invisible. That's universal creation. And then he upholds all things by the word of his power. That one who died for our sins and by him all things are held together consist. And when you come to the book of the Revelation, you read that he is called the Almighty. And when he comes to reign, we read the Lord God omnipotent reigneth. Brought out on Sunday morning. We had just before us the three titles creation. God. Dealing with men. The Lord God. And then the guarantee behind when he said, I am Almighty God, walk before me and be thou perfect. So we are looking at various phases and teachings of Scripture concerning this sign.

[00:07:14] Now, having said all that. If we explain away the flesh and blood of Christ. We have no savior for right through the Scriptures. Every single reference to a redeemer in the Old Testament is the word that means your next of kin. There is a

solitary exception, even if it says God is the creator or the God of Israel is the next of kin, if he is called a redeemer. So you see, the manhood of Christ is vital to us. Without that manhood, there would be no offering of the body of Jesus Christ once for all. He came into this world. Miraculously, he came into this world saying something. I know children are born into this world yelling, and I believe I did. But before ever he was born, he said, sacrifice and offering thou wouldest not but a body as thou prepared me. No, I come. So now this is the Son of God that is dominating the book from Genesis one creation. Two one Corinthians 15. Then cometh the end and he lies at the feet, not of God. I'm quoting Scripture. He lies at the feet of the Father. Because some people tell you that right through the Old Testament, it's God, the Father, but you won't find him there. There are only about two references to the fatherhood of God in the whole of the Old Testament, and it puts it like this, like as a father pitieth his children.

[00:08:59] Well, that's hardly stating that God is the Father. And so we've got this dominance preeminence of the sign that in all things, if I have the preeminence. What will take place when the end is reached and all enemies are destroyed. And God is all in all. You better ask somebody else because I don't know. Isn't that wonderful? There's something I don't know, frankly. And I think the less we speculate and the more we take what the scripture says as far as we can and leave the rest without argument, the better we shall be at our witness. Clear. Now then, the sun. The one who took upon himself the nature of man. It says. Verse 14 that we read just now. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. So he was made a little lower than the angels are the reason why. It says in chapter one he has a more excellent name than the Angels. You say, Well, anybody who can be the brightness of his glory express image of his person and upholding all things by the word of his power must certainly be better than angels. Oh, yes. But then he voluntarily came lower than the angels. And by inheritance, not by his own divine power, by inheritance. He has become above the angels. And by that fact, he can take us with him.

[00:10:44] John, 17, reveals There are two aspects of the glory of Christ. There's the glory that he had with the Father before the world began. And there's the glory that he has because of his redemptive work that we can share in the one no sharing that's beyond us in the other. Yes. So I think that we'll concentrate our attention on some of the outstanding statements concerning this. And the first thing we do is to go back to the fact that the New Testament opens with a pedigree. A genealogy. Matthew the first

chapter. In the Book of Chronicles, the first book of Chronicles, we have about 8 or 9 chapters with just one mass of names. And of course, if people solidly plow through the Bible and read their portion, I'm not quite sure whether that's what God intended that you should read a certain part of One Chronicles Chapter one. It starts off with the words Adam, Seth Enoch. A long list of names, but all their most vital. Somerset House is a most wonderful place, but you don't go there just to spend a half an hour reading. And Somerset House is just what one chronicles the first few chapters are. It traces from Adam without a break right through to the days of David, and a little bit on further after that. Of course, it came to a conclusion for the time being, but in Matthew, the first chapter it's taken up and 1 or 2 things I think might be useful for us to remember.

[00:12:42] It opens with the words the book of the generation of Jesus Christ, and that expression occurs nowhere else except in the Book of Genesis, when it says the Book of the Generations of Adam. There are only two books, and there are two Adam's Adam, the first who was made a living soul and the last Adam, who is a life giving spirit. In which book are you? Well, we've all come into this world associated with the first Adam who was of the earth, earthy. But by the mercy of God, there's a gospel whereby we may believe and we may pass from death unto life. And we may find in Christ our redeemer. Indeed. So don't think there's a waste of time for the moment in looking at these opening genealogy, the book of the generation of Jesus Christ, the son of David, the son of Abraham. You see, David is put first, because the great point in Matthew is that he was the king. But Abraham, of course, comes first here in verse two, and we go right down this story and we end in verse 17. So all the generations from Abraham to David are 14, from David to the Babylonian captivity. 14 and from the Babylonian captivity unto Christ. 14 But if you were to count them all, you would discover.

[00:14:14] That the generations which are picked out here are few have been omitted. Because you see, most of these things were written in order to facilitate memory. The acrostic Psalms, all the things that were done to enable people to keep things in their memory. And you've lost nothing. Because if. Supposing I put it this way. If you and I were going up a flight of stairs today, you would go up possibly two at a time. And I should go up one at a time and stop on a landing. But it wouldn't matter whether you went one at a time or two at a time. You're going up the same staircase. You to get the same top, just the same. So if I have a genealogy of everybody's grandfather and grandmother, I get the same place. So don't think there's anything lost unless you want

every particular protein. And if you do, go back to the proper place. One chronicles chapter one to about chapter nine and you could read all the names, but whether you'd understand them all or whether there'd be very much help to you, I don't know. So here we have then. Now there's a moment. Where we must stop for a minute because we know that there is an enemy in the Scriptures and he doesn't really come in the New Testament. He's there at the beginning. And his enmity is expressed by the statement in Genesis 315 against the seed of the woman.

[00:15:48] Now, this is a this is David Seed elsewhere spoken of. And this is David's son. And he comes right the way down from Eve by an unbroken succession through Judah. So we are not we are not surprised to discover that at long last in the Old Testament. A king. Who was name was Jeconiah. Had the first letters of his name removed. Because they stand for that Jehovah. And he was called Colonia. God wouldn't allow him to have that precious night. Jeconiah And he said, Right, this man childless. And then it tells you the names of some of his children. You say there's a book. Who's going to worry about that? So you worry a bit more and read what it says, right? This man childless for he shall have no son to sit upon the throne of David. He got sons and their names are given and one of the names are here. But he never sit upon the throne of his father, David. Now, the name that is here is in verse 12 of this. Matthew one. And after that they were brought to Babylon. Jeconiah begat Salathiel. Check a nice. That's one of his sons. Saladillo. But said that you could never, never sit upon the throne of his father, David. At this moment, Satan had cut in. And he could sit back and rub his hands together if he ever does.

[00:17:25] I don't know. And well, let's put a spoke in that. That. It sometimes is only a very simple thing that can alter a destiny. So will you turn to Luke's gospel? Luke's gospel. Some of you anticipate me over this. I know, but there I'm speaking for the benefit of all who shall listen to this. And if I have to repeat. Well, that's all to the good. Luke's Gospel. Chapter three. Verse 23, and Jesus himself began to be about 30 years of age. Being as was supposed. Now, this is a genealogy, okay? And while it's right to say he was supposed to be the son of Joseph, yet legally he was the son of Joseph. Joseph had paid his redemption money. Joseph had stood by and he was legally responsible. But Matthew, one tells you that he had no human father. He fulfilled the prophecy that a virgin shall conceive and bear a son and a holdings born out by the attitude of Joseph, who minded, first of all to put his betrothed wife away. But

nevertheless, here he was supposed that the word nomalizo. N o m o. S is the word law. And the word namyslow is reckoned or counted legally. So there's a possibility that we ought not to be have supposition here. It's telling you that in this genealogy. He was legally reckoned to be the son of Joseph. Now, the son of Joseph is said to be the son of Eli.

[00:19:16] Well, that's a different name from the one we get in, Matthew. But you say, Oh, well, perhaps he had two names, all right. Which was the son of Mithat, which was the son of Levi, which was another of these names are the same. Did all these ancestors all have two names and conveniently put one down in one in the. Oh, no, Don't you see this is carrying on the word son in law because no pedigree is placed in the Bible through a woman. It always is traced through a man. And even to this day, you get thoroughly fogged up if you trace your pedigree back through both your father and your mother. You'll be in the same pickle that the man was in who set the question up to the BBC. He says, How is it I've got two parents, four grandfathers, grandmothers, eight. Great. Oh, the further you nearer, you get back to Adam. He said, the more millions of ancestors I've got. And the poor wretches on the braintrust couldn't answer it, so they had a dig at Adam. But that you see, you go through one parent. And you get back to Adam. It's all right. So here we are. This is the son in law. This is no pedigree could go through, Mary, But this is Mary's pedigree. Well, if. How do you know that? Well, look down a little bit further where we have.

[00:20:47] The reference to David. Verse 32, which was the son of. Medea, which was a son of Maenad, which was the son of Matata, which was a son of Natane. How do you know that? David had two sons. And one comes in the pedigree of Matthew one, the other comes in the pedigree of Luke. It. Matthew's pedigree. Christ is descended from Solomon, the son of David. In Luke's pedigree is descended from Nathan, the son of David. And Nathan would have been his uncle. According to this. Yeah. Where are we now? Well, if you look again at this pedigree, you'll see that Sanath comes into the story as we found just now. Uh, can anyone see? Well, it comes. What verse is that? What night? 27th. Thank you. Oh, yes. What are the in both of them? But as you get there. Well, if he's still the son in law. Added to marriage upset the whole devastating plan of Satan. When it was pronounced that no one of this King siege should ever sit upon the throne of David. There was a little romance going on at the same time. And Sarah Thiele married somebody who belonged to the other line of David Nathan, and it carries

on. And Christ unites the double pedigree in his own person and sits upon the throne and fulfils it all. But there's something more in this pedigree of Luke three. I come to verse 38.

[00:22:43] You see, Matthew's pedigree is content if it goes back as far as Abraham. Because he's dealing with the lost sheep of the House of Israel. But Luke is the right hand man of the Apostle Paul, the Apostle of the Gentiles. And Paul and Luke are the only ones in the New Testament who even mention Adam. No other one in the New Testament ever mentions him. So this is where we come in. Luke's gospel has got a word for us. And, you know, some of the statements in Luke would never have appeared in Matthew. I can't quite believe that Matthew would be very happy writing about a Good Samaritan. But you did, you see. And Luke anticipates the justification by faith that Paul spoke about when he spoke about. I'll tell you that he went down to his house. Justified rather than the other. Well, when the prodigal son who goes into a far country comes back again and the elder brother is jealous, you see, all Luke is dealing with the Gentile element coming in. So how wonderfully then the genealogy of Matthew fits its purpose. The descendant of David to be the King. And the genealogy of Luke three fits its purpose and takes us right down past a whole lot until we get to Adam at the end. So that one, I don't pretend to have solved all the problems. I believe I've put the key in the door for you.

[00:24:19] And if you could discover any further of the ways in which these intricacies can be flattened out, don't be afraid to say so, for I should be grateful. Indeed. But I do believe you see enough to realize that there no mistakes here. It was well known by the people who read it, and if they were satisfied, I think we can well be. Because don't you see the Pharisees are describes the leaders of the people were absolutely antagonistic to Christ. They charged him with all sorts of things which were untrue, but they never once said he was not the son of David. They caused the temple, contained the whole documents, and they could be. Brought out for evidence any time. What are these son figures in the scriptures? In more ways than one, but particularly in the Gospels and the Epistles. So let us use what little time we have. I hope I haven't wasted time in just noticing how the different titles come. Now, the son standing just by itself. Romans The first chapter and the ninth verse. Romans, of course, is the great epistle. Basic epistle of the doctrine upon which our hopes of salvation rest. And Paul there speaks about himself as being separated unto the gospel of God. And then after the interval of verse

two, he says that Gospel of God is concerning his son. So the whole focus of the gospel is on his son.

[00:26:12] And John picks it up and says he that hath the son hath life. He that hath not the son of God hath not life. So the son you see is most focal and central. But then further down what he speaks about the gospel again. He just uses the word son without any further definition. Verse nine for God is my witness, whom I serve with my spirit in the gospel of His son. He said. There are other passages. One, I think perhaps I'd like you to look at is John 5:19. John five is a wonderful chapter to consider by itself. It arose out of the the objection that they had to healing a man on the Sabbath day. And our Savior said in rebuke to them, verse 17. My father worketh hitherto, and I work. Therefore, the Jews sought the more to kill him because he not only had broken the Sabbath, but said that God was his father making himself equal with God. Now, some people tell you that because the father and the son are there, that he cannot be equal. Well, these people might be wrong, but it is printed there that they thought he was making equality and our savior never disabused them. He went on to say, It's true. He said he'd answer to them, verse 19, Verily, verily, I say unto you, the son can do nothing of himself and you might stop me and say, Well, there you are.

[00:27:57] He's limited. But I say there you're not. So you haven't read the verse yet. But what he sees the father do. Have you seen what the father does? But hold your hand a bit. He did. For what? Things soever he do it. These also notice the word also do it the son. Likewise. Notice the word likewise. Could you ever say that you have seen the works of the father and you can do them just the same? That's claiming equality. For the father loves the son. And showing him all things that he himself doing. And then it goes on to say in verse 21, for as the father raise it up the dead to quickened it them. Even so, the son quickening whom he will, and he has committed all judgment into the hands of the son. And that's repeated in verse 27. And have given him authority to execute judgment also. Why? Because he's a son of man. Do you see what God has done? He's assured us that we're not going to be judged by infinite, invisible terror striking God. We're going to be judged by what? Who is the son of man? Someone who knows what it is to live here and be subjected to temptation and know not where to lay his head. That's the one that's going to be the judge. The one who bore our sins in his own body on the tree.



[00:29:34] And so he raised the dead in cricket it then and all. Then it says in verse 23. All this is that all men should honor the son, even as they honor the father. Now, some folks have got a great difficulty there. But he says here he is an honoreth, not the son Honoreth, not the father which hath sent him. So if you withhold equal honor to the son because you feel you can't do it, you're in a fix because you can't even honor the father of it. But if you honor the process, the mediation of Christ that was sent by the Father, then you are in line with his will and you may have to leave the rest with him. And so he says further down. Verse 26, for as the father hath life in himself. Now, if you read the first chapter of this. John's gospel. It says before every came into this world. In him was life. In him was life. But he came into this world is a man. So it says, for as the father hath life in himself, that in here life that's one of the greatest claims to Godhead that you can find independent of everything else. Doesn't need to breathe, doesn't need to eat and drink. Life in himself. So hath he given to the son? This standard is to have life in himself. Well, I won't belabor the point too much, but you see what a tremendous issue that is connected with this word the South.

[00:31:13] Well, now let's look at the expression the son of God. Quite a number again, but I'll just give you one which comes in our epistle to the Ephesians Chapter four. In Chapter four, there's the unity of the Spirit. And in that the central figure is the one Lord. Verse five, Chapter four. Then that's followed by the unity of the faith. Chapter four, verse 13, and the central figure there is. The knowledge of the Son of God, the perfect man. Got. And the word knowledge is the word which is translated many times at knowledge. The unity of the faith is the acknowledgment. Of the Son of God. With a view to a perfect man. The perfect man may have reference, of course, to the Constitution of the church, but it's associated with the son of God who is the head. So you see. Is right in the very climax of truth as the epistle to the Ephesians is. The central figure is the acknowledgement of the Son of God. What if we have many passages where you have the word the son of man? And I think I mentioned to you before that the word son doesn't always refer to birth or begetting. It refers to the idea of setting forth a character. So you get the son of perdition. Or you get in the Old Testament a well-cultivated olive plantation called a son of oil.

[00:33:16] The same expression from another angle is the word father. People get rather mixed up when it says unto us a son. Unto us, a son is born unto us. A child is born unto us. A son is given and he shall be called the mighty God, the everlasting

Father. How can he be the father if he's the son? But it's the other way around. He's the father of the ages. The same as in the early chapters of Genesis. So and so is called the father of all those who had of the harp and the organ or who work in metals. They are the originators. They are the beginners. They are the first ones. And then why we have Ephesians out. And let's not forget the one that is so associated with our own blessing. Ephesians one. Most of you know that Ephesians one three, verse three to verse 14. Introduces the peculiar character of the blessings that belong to this new company. No other church in the New Testament is blessed in heavenly places where Christ sits at the right hand of God. For they never even mentioned no other. Part of Scripture uses the expression in heavenly places you will find the word heavenly. Be of course, in all parts, but you won't find in heavenly places. They come only in Ephesians five times and nowhere else. And then it says We were chosen in him before the foundation of the world.

[00:34:56] And the only reference to the fact before the foundation of the world is to Christ. Thou gavest me before the foundation of the world. John, 17. And Christ is verily set forth as a lamb without blemish and without spot. Before the foundation of the world. But all other callings are dated from since the foundation of the world, or as it is put from. And then we have the refrain, verse six, to the praise of the glory of his grace. And that refrain comes again, you see at the end of verse 12 that we shall begin in verse 12, that we should be to the praise of His glory. And again, at the end of verse 14, unto the praise of His glory. So it punctuates this opening section by saying, by putting it like this in the first section, we have the will of the father choosing and accepting and blessing. Then we have work of redemption. That's the work of the son, for that needed a body and it needed blood to be shed. And then we have the witness of the spirit, father, son, spirit all associated with your salvation and your intelligence and your access and your blessing. Thanks. Because he has a purpose. And that purpose included poor wretches like ourselves being taken, as it were, from the Danville and set among princes, as the Old Testament puts it.

[00:36:34] Well, here we have a passage then, which refers to Christ. In his capacity as a son. It says in verse six. And this chapter to the praise of the glory of his grace, wherein he made us accepted in the beloved. But it doesn't even use the word son. Just leave it. But in the parallel passage, in the Epistle to the Colossians, it says, I think it is in chapter 113. The son of his love. Or just look to make sure. Who has delivered us

from the power of darkness and has translated us into the kingdom of his dear son. Well, that's wonderful enough. So we are accepted in that direction. But the actual words are in the son of his love. So while the references to the Son of God are not many in these epistles, they are very precious. When they do come and then if you will turn back again to Romans, the first chapter. I think there's a point there that you might be wise to ponder. With regard to the Sonship of Christ. It says. In verse three. Concerning his son, Jesus Christ, our Lord, which was made of the seed of David, according to the flesh. Well, if Christ were only a man. What is the idea of telling us that he was made of the seed of David according to the flesh? How could he be by the seed of David, anyway? You wouldn't expect anyone to, that I would put in my autobiography that according to the flesh, I was born in Bermondsey.

[00:38:31] Well, I say, goodness me. However, how could you come into this world except in the flesh? But this was the exception. He is declared to be the son of God with power by the resurrection. And so we have the emphasis upon that fact. And then. In two Timothy Chapter two. The Apostle Paul calls our attention that you could preach Jesus Christ as the seed of David from more angles than one. That may be wise for us to remember. Two Timothy Chapter two, Verse eight. Remember, the Jesus Christ of the seed of David was raised from the dead according to my gospel, wherein I suffer as an evildoer. What do you mean by that, Paul? What is this? Jesus Christ was raised from the dead, according to Matthew's gospel or Peter's gospel as the descendant of David to sit upon the throne of his father, David. But he said the same saviour, who is the same seed of David, according to my gospel, is to sit at the right hand of God, far above all principality and power in the heavenlies. So don't depreciate him. Give him his full honor. He's king of kings and Lord of Lords. And then chapter Romans the the eighth chapter, verse 29, gives him another title with regard to this Sonship. It says in verse 29 or verse 26.

[00:40:14] So we know that all things work together for good to them that love God to them who are the called according to his purpose. For whom he did foreknow. He also did Predestinate. To be conformed to the image of his son. I've had people go off what they call the deep end when they heard the word predestinate. But you see, if they received a solicitor's letter and said would they call round to the house of their old uncle who had died. He's going to read the will. They wouldn't go off the deep end because their uncle had predestinated them to have £1,000 put to their account in the bank,

wouldn't they? You see, this isn't this is a this is an election that's taking anything away from anybody. This word predestinate means to mark off beforehand. It contains in it the word horizon, a line in the distance. And if man can make a will and leave somebody something, God can make a will and leave somebody something without anyone going off the deep end over its own whom he did foreknow He also did mark off beforehand. What for? To be conformed to the image of his son. Anybody got a quarrel with that? Oh, what a blessing to think that one day this poor, sin stricken striving world will have passed away. And those are the left in heaven or on earth will in some way.

[00:41:50] Be conformed to the image of his son, and he will be the firstborn among many brethren. Now this just means and the lights are going and I've got to stop. But I do think it's wise for us to say to ourselves sometimes, what did he of Christ? Whose side is he? As you know how the question was put to the the Pharisees of those who were there. He said if. If. Gave it. Called him Lord. How is he? A son. And you know what they did? They walked away. They got no answer. If David calls him Lord, how is he is son. And if you can explain what comes in the last chapter of the revelation, you're a better man than I am. But he says his title is The Root. And the offspring of David. Do you know anybody who could be possibly the root of his own ancestor? You see, we abrogates the difficulty even of inspired language to make things plain. But it's not integers about things like it's telling you the exploration rates for us when we shall be better fitted to enter into the mystery of godliness. For the time being, let's rest upon the fact that our salvation and all our hopes are vested in this Son of God and God who is invisible and beyond all our ability to comprehend. And we poor creatures down here are all of us. Focusing upon him. His work, his passion, and his glorious drive.