

## W486\_The\_Son\_of\_GOD\_6.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number six of the series entitled The Sun, of course, referring to Christ as the Son of God. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening, if you will join us, would you just switch off for a time and we're going to read one Timothy chapter one and then turn to chapter six and read from verse 12 to the end. I'll repeat that. One Timothy Chapter one, and then chapter six, verse 12 to the end. I want to use this opportunity of saving myself, writing many letters. So that those who receive this tape recording presently will get an answer to the question that so often raised concerning my health. I had this morning was most of the morning at the hospital and I had a very good overall. And the general pronouncement was that I was making favorable progress. Yeah, but when I said would I have to keep on with the variety of tablets and medicines that were given me, they said that it was not curing me. It was only keeping it at bay. So. I felt that it would be perhaps an easy way of telling many of you friends, if you don't mind me using this vehicle. But the very fact that after being in the hospital this morning for two hours, I'm able to stand here and I hope to carry this witness through, I think is something that I am at least grateful for.

[00:01:59] And I hope you will be, too. Well, now our subject is not myself, but someone infinitely greater. The Son of God. And the passage we had read together. One Timothy Chapter one balances, one chapter. Timothy six. You will remember I'll just refresh your memory. If you look back, it says in the first chapter, verse 17. Now unto the King, Eternal, immortal, invisible, The only wise God, the honor and glory. Forever and ever. Amen. When we get through to the sixth chapter, we have a reference back to some of those same things. Many years ago, I made a list of the attributes of God as far as I was able to dig them out from the Scripture. And then I went through the scriptures and guidance and I found practically every attribute of God as God is ascribed to Christ. And I found, I thought with one exception, invisibility. He is the image of the invisible God. He is the express image of his person. And then I found I was wrong. It's good to find yourself out, isn't it? Because in this chapter six, when it says in verse 15 or verse 14, the appearing of Our Lord Jesus Christ, will the appearing of our Lord Jesus Christ is the appearing of our Savior. So he's speaking now not of God in the infinite sense, quite outside our comprehension, but of our Savior.

[00:03:50] And he says he is the king of kings and Lord of Lords. And there is no need for me to turn you to the book of the revelation when it distinctly speaks of the coming of Christ. He is king of kings and Lord of Lords. Then it says, Who only hath immortality? A different word from the word immortal in chapter one. Just this difference. But God himself is not immortal in our sense of the word, because he's never been subjected to death at all. But the word here used means not subjected to death any more. This could be used of a person who was dead and buried and raised again immortal. And then it goes on to say, Dwelling in light, which no man can approach unto, whom no man hath seen, nor can see. Now, up to now, we've had no disagreement that this passage is referring to our savior, king of kings and Lord of Lords. And yet in himself. He dwells in light which is unapproachable, which no man hath seen or can see. The subject before us, of course, is one so vast. That it's almost temerity to deal with it. And yet with the scriptures before us. And that person and work so vital to us, whatever mistakes we make, we trust will be forgiven. But we must pursue the teaching of the word. Then if you notice in the middle of this epistle, Chapter three in contrast to invisibility. Verse 15. Verse 16.

[00:05:52] Chapter three And without controversy. Great is the mystery of godliness. So he warned you without controversy. How much controversy there has been over this question of the person of our savior? And when we finished our controversy, we are merely using arguments that are valid in this life and experience, but cannot have any premises based upon that which is utterly beyond us. Without controversy, great is the mystery of godliness. God was manifested in the flesh. You have to say those words is easy. To attempt to comprehend them. If beyond this. That is a point. This is not merely a piece of theology. This is a piece of evangelical truth. For here we touch the very center of all our hopes. I did this very official. We get the word? Will you look at chapter two? First high. So there is one. God. And one mediator between God and man, the man. Christ Jesus. So the signing official says he's the man and the same official says he dwells in light, unapproachable that no man hath seen or can see. And if you can resolve those, well, you're a cleverer person than I am. Because we're already looking at it. It says this is a great mystery. But don't let's get pass over the mystery. Let's rather have a worshiping heart and say, I don't know how. It's all possible. But I'm not saved because I could explain it. I'm safe because I trust it. And I'm saved because I know it must be.

[00:07:55] For. There's a bridge needed to bring me the wanderer. The alien back to God. Now I cannot ascend. I can't even lift myself off the ground by a couple of feet. Some people could jump that high, but that's not very far, is it, when you think of infinity. Or you could have all sorts of machines that do it. But they're very, very limited. I cannot go up. But the question of questions is, will he come down? Well, I'll be glad we have one book that tells us that's exactly what he's done. And is put into the scriptures, figures and types. A that condescending love. That stooped. The guy the just for the unjust that he might bring us back. Bring us to God. So let's approach it in that attitude of mind and where we are not able fully to explain or to understand, we will still face what is written and let it do its wondrous work with us. I would like you to turn for a moment to another Scripture that is the epistle to the Hebrews. All this is known to you so well. But sometimes it's necessary to remind ourselves of 1 or 2 features. Hebrews Chapter one. We have already observed in verse two that when it says in these last days, he hath spoken unto us by his son. That is is not there. It's in italics. And by son is not English. The Greek preposition in is translated in or I don't know how many times that's its normal meaning.

[00:09:52] But then you may say to be in son doesn't seem to be very lucid. Well, that's simply because we are not Hebrews. If we spoke Hebrew and if we could read the Hebrew Bible, we have read in the Old Testament that God spoke in God Almighty, that God spoke in Jehovah. Now I'm not explaining it, friends. I'm only telling you. You see it in your Bible. If you only could translate it correctly. So God at last, instead of speaking to other prophets, he came in some way himself in Son. And then it goes on to give the glory of his person. But presently it says. Verse six. And again, a that word again. You'll see I think the margin or some margins give you when he again bringeth the first begotten into the world. That's in the future, he said. And let all the angels of God worship him. Well, that's contrary to the whole tenor of scripture. For angels or men to worship other than God. You can't find any passage where it's absolutely told you that it's right for us or angels to worship. And the angels are very sensitive to it. When John fell at the feet of an angel, he said, See, thou do it not. Worship God. And then in the same chapter it says in verse ten, And our Lord in the beginning has laid the foundation of the earth and the heavens are the work of thy hands.

[00:11:39] Well, if that doesn't say he is the creator, in what way can it be said? And then to get to the last passage in the chapter to. It says in verse 14, For as much then

as the children are partakers of flesh and blood. He also himself likewise took part of the same. Through death he might destroy him. That had the power of death. That is the devil. So in just the range of a few verses, he's the express image is the creator is addressed by in the first chapter Thy throne. O God is forever and ever. Creation is the work of his hands. He became flesh and blood, and he even stooped to death. Now, if that's not a mystery, what is? But don't you see? It's not really to tangle us up with a mystery. It's to reveal that God has been able to solve it. Only God could. If we had a summit conference of all the sinners of Earth, they would have no right to sit and tell God how he could redeem them. So there are all law breakers and they got not a word to say. If it never comes from God, it'll never come from anyone. But that's the very glory of the book from the beginning, right to the end. There's one person. There is envisaged in type and shadow and prophecy in gospel and epistle and in revelation. You who it is that he is called the son.

[00:13:21] So shall we now turn back? You will have this card where the outline of the study is. Should we turn back to the passage where this was foreshadowed in Isaiah Chapter seven? Isaiah. Chapter seven. Some of these prophets not merely had to speak, but they had to live. Their children were not allowed to be called after so-and-so or uncle so-and-so. Some of them had extraordinary names. I don't know whether I could pronounce one properly. Maher-shalal-hash-baz Fanti calling that boy to dinner. But he was given because they were living witnesses, because certain lines of truth. So we have in chapter seven. A cool day has. Chapter ten I has. If you go into the Old Testament history concerning him, which is at your disposal, just look up the passages. And evidently made up his mind what he was going to do and he was going to form an affinity with an outside power. And so it says here. Moreover, the Lord spake again unto Ahaz saying, Ask thee a sign of the Lord thy God. Ask it either in the depth or in the height above. At all how humble this land this has passed. Oh, he said, I will not ask. Neither will I tempt the Lord. What a hypocrite. Because the history which is written in the Book of Kings, tells you that it already made up his mind. So he pretended he wouldn't even ask for a sign. God says you're going to get one anyhow.

[00:15:19] He said, Hear ye now, O House of David. Is it a small thing for you to weary men? Will ye weary? My God. That was God's estimate of, Oh, I don't like to tempt the Lord, My God. See? Therefore, the Lord himself shall give you a sign. Whether you want it or not. Behold, a virgin shall conceive and bear a son and shall call his name

Immanuel. Now the birth of Christ, as recorded in Matthew, was no sign to Ahaz, for poor hay has had been dead and buried centuries. But in his own day. This was going to happen. But the point is. That the word virgin is not the translation of the word that is used. It's a word that means a maiden. Whatever a condition might be. The virgin birth wasn't repeated all over again. It was unique once only in the birth of Christ. But this young woman that was evidently well known to Ahaz and the Court. Should at a certain moment bear a son and he should be given a certain name. And it was the giving him of the name that brings him into line with some of the others you notice in. Chapter eight. Moreover, the Lord said unto me, Take thee a great roll and write in it with a pen name concerning Major Shalal hash Baz. That was one of the other children he got. It doesn't say he was born of a virgin, but he was one of Isaiah's children.

[00:17:08] And he has another one that's born. We don't know his parentage, but it was somebody that he could point to and assure. As the time came, that child was given this name. Chapter nine. Verse six For unto us, a child is born. This child be promised unto us, a son is given. Now that's got a poetic element about it. But poetry in the Hebrew language is not really just for a jingle of rhyme. It's for a jingle of reason. Did not only a son, not only a child born as he was. But already anticipating a son to be given. Because you see, Christ is not only the begotten son, he's the one that the father spared not and gave. How shall he not with him freely give us all things. So it says here for unto us a child is born. Unto us. A son is given and the government shall be upon his shoulder. And his name shall be called Wonderful. Well, that's where we are, isn't it? We've already confessed that the more we look into this person and his wondrous work. Oh, I said it without thinking wondrous work, the more wonderful it becomes. It'll be a sad day for a congregation of God's people who believe this word whenever they lose the sense of wonder. Always remember many, many years ago with my children when they were little. Although it must be a long time ago now, hasn't it? Sitting in a chapel at a seaside place and hearing a preacher.

[00:19:03] Speak about wonder. Other to child is taught to say. How, I wonder. What you are When we cease to wonder. We shall cease to worship. For worship is recognizing something beyond the ability of man just to keep in the fetters of human experience and reason. So it says his name shall be called Wonderful. Councillor. The mighty God. It makes No, apparently doesn't stop to explain anything. The child is born. A child is born. No possibility of translating the word child or anything else. No possibility

of making the word born mean anything else. And yet this man who, being a Jew, would stand for the unity of the Godhead and die for it if needs be, says this child shall be called. The mighty God. Another difficulty is the everlasting father. Well, the words are in a different order. This is not confusing. The father and the son for the word everlasting father really is the father of the ages. As you know, the word father is used in the scriptures for one who originates. The father of all those who handle the harp and the organ. The father of those who work in metals. The father of those who keep flocks and herds. And I believe that one of the ways of speaking of what we call measles in certain parts of the east is to call it the father of red wines. You see.

[00:20:56] The father of the ages and the prince of peace. So we come back again to chapter seven and we say. Verse 14, Behold, a virgin shall conceive and bear a son and shall call his name Emmanuel. Adding that one ninth is wrapped up. All that I've just read in Chapter nine. God with us. And that occurs later on in the eighth chapter, I think, where it's so translated. Yes. Verse ten. Take counsel together and it shall come to nought. Speak the word and it shall not stand for Emmanuel. If you were reading the Hebrew, that's all. Emmanuel because Emmanuel means God with us. So here we are. This is the point that we can come in. God with us. Going right back to the beginning of time, so far as a Bible is concerned, the desire of jobe that there should be a days men who could put his hand upon us. Both. Both. Now, Angel could do that. An angel couldn't represent a man, and an angel couldn't represent God. So in all my innocency and utter inability to go further, I say, But what man couldn't do and what an angel couldn't do? God has done. And if I'm going to wait until I can explain it to all sorts of people who make objections, I shall go on until the day of doom. But I'd rather take God's Word for it and trust in the statement that it says One day I shall know. Ethan, as I know.

[00:22:53] Pepsi. Pepsi. I'd understand it a bit better then too. And it'll be worth the knowing. But see, don't let us miss the wonder of it. Here is God already foreshadowing in this prophecy the wonderful provision that he intended to make, that God was going to be manifest in the flesh, that the one whose fingers clothe the heavens and laid the foundation of the earth was going to take upon him flesh and blood. I die. But blessed be God. Right again. To die no more. Who only hath immortality. If ever you have the idea. Of reaching immortality. Friends. You all have to know this person. So he's the only one who got it. And you can only get it by being joined together with him. You don't

turn round to God and say, I've got an immortal soul so you can do what you like with me. You haven't. You hadn't the soul that sinneth. If you die. And everlasting life is equated with immortality in the epistle to the Romans. Everlasting life is immortality. But even mortality goes further than everlasting life in the sense that it indicates it has to do with resurrection. When this mortal shall put on immortality. And death shall be swallowed up in victory. Whatever. We take it a stage further and look at 1 or 2 other passages. He is with us. Not really in this high doctrinal sense. But he's with us. In all our weakness. It all about.

[00:24:53] It's about education, it all our need. Take, for instance, the passage that we have in Matthew. There are two of them that I think we might look at. Matthew Chapter two. You know the Plot to Destroy him by Herod. Was frustrated by a command of God. Verse 14, Chapter two. When he arose, he took the young child and the mother by night and departed into Egypt and was there until the death of Herod that it might be fulfilled. Notice this, that it might be fulfilled, which was spoken of the Lord by the prophet saying Out of Egypt, have I called my son? Well, if you look at that passage which occurs in the Old Testament. It's dealing with the actual coding of of Israel out of Egypt that was passed already. Oh, yes, said the Lord. But every experience that my people go through, thou find they are walking with him. I don't know whether we should be right to say that everything that we have to meet in all our frailty, we can look to him and say, Lord, you have passed this pathway to help thou me. But there are many places where it's actually stated. So should we glimpse a little bit further in chapter four? Verse one then was Jesus led up of the spirit into the wilderness to be tempted of the devil? Take you to the devil. This is weird. He's going right back to the first Adam. And the first Adam was tempted of the devil.

[00:27:06] Because we are told in the New Testament that that old serpent is the devil and Satan. The first. Adam was surrounded by plenty. In a garden of fruit trees. It didn't have to work even by the sweat of his brow. No trade union bothers. No bothers with works or anything. There was. Had he failed? Of sight of God was taken to a wilderness and instead of having plenty, he was surrounded by wild beasts. The other passage says. Adf is fasting for 40 days. And he doesn't say. But of course, being the son of God, he didn't feel it. He said he was afterwards a hungered. A haggard. I really believe that condition. The tempter came to it. And the very first temptation that was ever recorded in Scripture is repeated. Something to eat. The temptation. To our first parents

and to even the first case was to eat something forbidden. But the second temptation here is to eat something that's legitimate. But you see, you may be tempted to do a right thing from a wrong motive. And so the hungry side of God. Who remember this were many mighty miracles. But there is no evidence anywhere that he ever worked a miracle for his own sake. He never saved himself. And he repudiated the temptation and said, Man shall not live by bread alone. But by every word that proceedeth out of the mouth of God shall Madlib. What is a guide, you see? We can say Emmanuel.

[00:29:14] God. With us. So those are the temptations. And while I'm speaking about temptations, let's look back again or further on, shall we, to the passage in Hebrews, where it speaks of that because there's a little need to watch our translation of one verse, Hebrews chapter. Just wait a moment till I get it. Yes. Verse 14 of chapter four. Seeing then that we have a great high priest that is passed into the heavens. Jesus, the Son of God, let us hold fast our profession. And any encouragement is given us, for we have not an high priest which cannot be touched with the feeling of our infirmities. Now you see, you can't have a high priest higher than this. Because when it says passed into the heavens, it's diagram I and it means to pass right through the heavens. As it says, the heaven of heavens is there. But we haven't wound up there. Who is beyond all possibility of remembering or has never passed this way? He has. Again. It's almost too good to be true, isn't it? But this is Emmanuel. God with us. Seeing that we have a great high priest that is passed through the heavens. Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with a feeling of our infirmities, but was in all points tempted, like as we are yet without sin. Now, I believe the majority of people read that, that although he was tempted to do a lot of wicked things, he didn't commit sin and didn't do it.

[00:31:19] So let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. That's what he's there for. Grace to help in time of need. You want something more than help in time of need. If you've yielded to sin. But don't you know there's a temptation that besets the child of God? Don't you know there were temptations in the wilderness that God allowed in order that they might trust him without knowing the reason why. So it doesn't say here. He was tempted in all points like as we are. And yet he didn't commit sin. What it actually literally says is sin is accepted. I'm not talking about that. If you want to be redeemed from the consequences of sin, it's the savior who died on the cross. But if you want now to be helped with all the

things that will press upon you after your believer, after you've left the fleshpots of Egypt and you haven't got to the land of the pomegranates. And the grapes. You made many a time sometimes waver. Can I trust God in a wilderness? And you think of our savior who trusted him in the wilderness. And so we got that emphasis. Emphasis on temptation. Then another way in which this thought of the Emmanuel aspect of Christ should be considered.

[00:32:58] Should we look at Mark's gospel? Mark's Gospel. Chapter 50. And verses 27 and 28. Mark's Gospel. 27 and 28. So it is over his head. There was the Superscription, the king of the Jews, and with him they crucified two thieves, the one on his right hand, the other on his left. And the scripture was fulfilled which said and he was numbered with the transgressors. So when he died on the cross. The sinless one for the sinner. It was Emmanuel. God with us. He was numbered. But look again at the next record in Luke's Gospel 22. Verse 35. Luke's Gospel 22, verse 35. Uh, wait a minute. Truly the son of man goeth. Wait a minute. Let me check my references here. Have I got somewhere from 35? Wait a minute. Oh, I see. It's in 37, verse 35. And he said unto them, when I sent you without purse and scrip and shoes lacked anything. They said nothing. Well, now you see, you're not hanging on a cross, dying for sinners. It's before the cross with all its limitations and its going without. And it's trusting God when you couldn't see any evidence of his hand. They said no, we never lacked anything. Whether he said I to you, but now he that hath a purse let him take it and likewise his scrip and he that hath no sword let him sell his garment a byword for I say unto you that this that is written must yet be accomplished in me.

[00:35:25] And he was reckoned among the transgressors. So he said, you see. There'll be a change of attitude. But he says, don't lose heart. I have been reckoned among the transgressors that you may know that at the right hand there is one who is not touched with the feeling of our infirmities, but that in all points tempted like as we are sin excepted. Emmanuel God with us. What did we get? Of course, that very important question, which comes so many times before us. What think ye of Christ? When our brother Stuart Allen spoke at the September meeting, that was his subject and he said it was the most vital and important question that could be put to anybody. So what do you think of Christ by influence Your eternal destiny? What? Think ye of Christ. Whose son is he? And you know, the way in which it was put and the way in which those who opposed him had to shirk the question off. I think if we look at the 22nd chapter. Of

Matthew. They had been tempting him, you remember. One had come and said, Is it lawful to pay tribute? Another one had come and asked some other question, trying it says to catch him in his speech because he said, why tempt hypocrites? And our saviour was just. But before they left him, he said, Now wait a minute, you've been bombarding me with questions. I'll just ask you one.

[00:37:29] What? Think ye of Christ. Whose son is he? And of course, I glibly said the son of Davy. Holy shit. How then does David, in spirit, call him Lord, saying the Lord said unto my Lord, sit down at my right hand till I make an enemy his footstool. If David then called him Lord, how is he? His son? That's the end of it. I just collapsed. So you read the last chapter of the book of the Revelation. That this son of David. Is also the root as well as the offspring of David. Can you solve that? I can't. How could a person be the offspring and the root? Of his own ancestor. Or when Christ is described as he is in. Romans The first chapter. The seed of David. According to the flesh, yet declared to be the son of God with power by the resurrection. Well, you must have been more than the flesh, because no man in his senses would have said Queen Victoria, according to the flesh, or Abraham Lincoln according to the flesh, because that's all he was in this world when he was born. But here was one. Who, as it says in Philippians, you park out originally in the form of God. It's not shape. That's formula. That's Constitution. Exchanged it voluntarily for the form of a slave. And that's not shape because there is no form, no shape. You don't go to the to the register office and you want a servant to come and do the washing for you.

[00:39:36] And there must be a certain shape. Unless you've got to a narrow door, only a thin person can get through. Well, that's nonsense. I'm only showing you this word for shape was used in Shakespeare's day when King Lear, who had given up his throne and renounced his kingdom because his daughters turned out such a bad lot. He said, I'll resume the shape that you think I have cast off forever. 41 better develop some bumps or think it was going to be a king again. So he voluntarily emptied himself again. Nobody knows how to explain it except in the very selfsame chapter of Philippians. The apostle Paul said he had done the same thing in his own small way because, he says. This word made himself of no reputation is the word which gives us the word kenosis empty. And then presently, Paul says of himself in his own way, he said, If I be poured out as a drink offering on the sacrifice and service of your faith, I rejoice. So Christ was the great dream coffee as well as all the other offerings that we need to satisfy the

Typekit shadow. But what will we do with such passages as this? But ventilate them. Open the book. Read a few verses. Abernathy y. Bearing the presence of God. And acknowledge. The greatest mystery of godliness. But for our sakes. He who knew no sin. Was made sin for us. That we might be made the righteousness of God in him.