

W488_The_Son_of_GOD_8.mp3

[00:00:02] This is a tape recording made in the Chapel of the Open Book. And is number eight of the series. The son. The son of God, of course. Particularly the son. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening, if you care to join us, will you switch off while we read Galatians chapter one and as far into chapter two as we feel it necessary? Because by reason of our numbers. Galatians one and two. I have given in 1 or 2 articles. Falls, the Berean expositor, I think the apostle of the reconciliation. And in one of the volumes of the alphabetic and analysis. Don't ask me which one for I forget. I have tried to set out the reasons for believing that the epistle to the Galatians was the first epistle that Paul wrote. As you realize, it's a challenge when you come to Chapter one. His great concern was the truth of the gospel. For that. He withheld the somebodies and someone's. But he first of all, as to establish that he has a right to stand for it. And he takes this opportunity in his first epistle to declare that he was an apostle and that his gospel and his ordination were entirely independent of man. Most of you know there is that underlying structure of the chapter that says neither. It, says Paul, an apostle, not of men.

[00:01:56] Najibabad backed by Jesus Christ. That is Apostleship. Then he said the gospel was not taught me neither by men. Neither was I taught it, but by revelation. And when the time came for me to seek ordination, I did not go up to Jerusalem. Neither to those who were apostles before me that are waiting to Arabia. Now that men wouldn't have put himself first in the ordinary way. But it was absolutely essential that it should be established once and for all. I lie not, he said, and he repeats it again in a later epistle. Before God. I lie not. I have been set apart as an apostle and a teacher of the Gentiles in Faith and Verity. And then you see, he goes all over again in chapter two. And he says, I'll wait up to Jerusalem and laid before them that gospel which I preach about the Gentiles. And when Peter, James and John, who seemed to be pillars, realized, they gave me and Barnabas the right hand of fellowship. And so then at long last he can get on to the subject of the truth of the Gospel. In chapter two, Barnabas stands firm, while the Apostle stands firm. But alas, friends, what a lesson to learn. Barnabas goes over when he's with Peter, who dissembles and fears. That's a lesson for us all, isn't it? And he said, when I saw that they walked not uprightly according to the truth of the gospel.

[00:03:37] I said to them, then he said to Peter, Peter. Why are you compelling them when you are turning them away from the truth of the gospel? And the word compel looks back to the fact that Titus, who was with me, was not compelled to go through any ceremonial in the flesh. But if I get going like this, we shan't get through with our subject this evening. But I suppose it's excusable. As a wonderful witness in this epistle to the Galatians, and we do well to be soaked in it that the very fiber of the Apostle may, as it were, enter into our own spiritual makeup. Well, our subject is not Paul. Our subject is what Paul lived for and died for. And in this epistle he speaks about. He gives a version of what took place on the road to Damascus when he was breathing out, threatening and slaughter, going to Damascus to bring men and women who were Jews, of course, in those days back to Jerusalem to be punished. And he sums it all up in one word. The Son of God is at one word, the Son. He doesn't give a long, detailed explanation. Will you look again? He says in this chapter one of Galatians. When it pleased God who separated me from my mother's womb and called me by his grace to reveal his son in me. That was the critical moment.

[00:05:18] You see, he goes right back to before he was born. Oh, should I look back now? And I can see. That God that separated me even before my birth. Somebody wrote the epistle to the Ephesians. It says, I can see that he chose me before the overthrow of the world or foundation of the world, whichever you like. But there must come a moment in time when this becomes yours. I suppose most of you are listening to me. Can look back at a poet or a time in your experience when instead of having a vague general idea of the teaching of the Bible or the meaning of the gospel, you suddenly realized it was yours. I'll go back in mind to November. November is not a very propitious month, is it? Isn't? Doesn't the poet say no sun, no shine November? Well, November is a bright month in my calendar. Farrar was invited and went out of curiosity to hear a man preach the gospel at what was then known as Exeter Hall. I don't know what I expected, but what I got was something I didn't know anything about. First of all, they stood up and sang Blessed assurance. What that meant, I didn't know. And then the preacher said. He that hath the son. Cat life. And he that hath not the Son of God. Hath not life but the wrath of God abideth upon him.

[00:07:01] I couldn't have answered the examination paper as to the Son of God. 60 years ago and I couldn't answer one satisfactorily now, 360 years afterwards. For I have

learned what it means when I read Matthew chapter 11. No man is the father yet. God, the father saved the son and he to whomsoever he will reveal him. I've got no mystery about God being my father. But he said, and no man knoweth the son Save the father stops there. All the controversy with regard to the deity of the Trinity revolves around the person of Christ. You know that as well as I do. So we shall never get a full answer to some of our problems till we see him. I may. We shan't need them for they'll all be resolved. But do you see here? When this man puts the pen to paper, or perhaps he dictated it. I think he did. That's another story. When he first sent a letter to any church. And describe his conversion. He describes it more than once. He seizes this opportunity or God inspired him to just say whether it please God reveal his son in me. And that sums up all that God has done to you and to me. From the moment we were converted and became Christians to this moment where we are sitting listening to another poor, frail earthen vessel being poured out with some of the contents of this book.

[00:08:52] He sat. He dominates the Old Testament in its type, in its prophecy. He dominates the New Testament in gospel, in the acts on the Earth by the Sea of Galilee, at the right hand of God, far above all, coming again at last as King of Kings and Lord of Lords. He is in the beginning and is the ending. The first and the last. And you'll never make a mistake if the Son of God dominates, as it were, and is high in your horizon. I think he says not only reveal, he studied me. That I preach him. Not preach about him. Preach him. You see, when I went to that Exeter Hall. I do not know. A, from B with regard to the Bible. Just did not know I was within four months, five months of being 21. And I've got the remotest idea of except a few funny names that I couldn't pronounce. And straight away, God used those words. I didn't have to wait for weeks and months to delve into who this son was. It did it. Preach Christ the son of God. And then I'm sure that that preacher. Would have said that the in that meeting that not only in John three the last verses but in John 316 you get the reason why this son but anyhow I passed from death unto life that night and I think most of you know that I went home and my father he followed one night afterwards.

[00:10:47] So we walked together and. If they speak and look back over 60 years of witness, it looks as though it must have had something in it. For here we are still. Still looking into this book and still reveling in the dominance of this son of God. So he says here, where he pleased God to reveal his son in me that I might preach him. And when you see preach him among the heathen. That's exactly the same word translated

Gentile. Uh, we had the word heathen over to the people who have got different colored skins. We are heathen in the Bible. Only another word for Gentile. The races of the world are not black and white and yellow and pink and all that. The races of the world are Jew and gentile or Jew. And Israel. But it takes us down to Pikachu, doesn't it? The races and this bambra set apart. I. The Acts of the Apostles in the ninth chapter. Where the apostle. Was converted the record of his conversion on the road Damascus. In the very same chapter, we discover that he mightily convinced the Jews and proved in the scriptures that Jesus was the Christ. He is the Son of God. He what an encouragement it is to you or to me to go on making the book speak. Supposing you have children in a Sunday school class? Well, if they're children, they'll put a tack on your seat once.

[00:12:30] Now they're again. Or a bit of gum on the seat. They do all sorts of pranks. That's all right. You think nothing's going in? But the more you get the teaching of the book in. One day it will all come together under the magic touch of the Spirit of God. And this man, Paul, who hated the name of Christ and persecuted those who believe him. The moment he was converted, the whole of the Old Testament prophecies all converged on that one person. I would have liked to have heard the apostle speaking about the Old Testament witness to this son of God. I wonder how it was that David, what he went through when he wrote his own experiences, when he wrote about himself. They pierced my hands and my feet. They cast lots upon my vesture. He may not have known that what he said it was experiencing was a foretaste, a foreshadowing of a greater salaries, who was going through a greater affliction, but about which you gather them all up. You see how the Old Testament and the Gospels and the acts of the apostles and the Epistles and the Book of Revelation, they they've got their value to us because they present us either the Christ who was to come, the Christ who has come, and the Christ who is yet to come.

[00:13:59] And we are among the number who acknowledge the son of God. Well, now in the 20 in the second chapter. After he's gone through his long argument and with regard to justification. He speaks to Peter personally. He says, You know Peter. You can't take this line. This is a far beyond again, the things which I destroyed. I make myself a transgressor. For I there is going to give a personal testimony. I'm going to speak to you, Peter, about myself. And, you know, I was a Pharisee. For I through the law and dead to the law. And if you look at chapter three, as many as are of the works of the law are under the curse, for it is written cursed is every one that continue, if not in

all things which are written in the book of the law to do them. But it goes on to say in the next few verses will miss them. Verse 13 Christ hath redeemed us from the curse of the law being made a curse for us, for it is written cursed is everyone that hangeth on a tree. Now this is the only epistle of Paul where he uses both expressions the cross and the tree. Because Peter never uses the word cross. He always uses the word tree. He paid our sins in his own body on the tree. In his epistle, he speaks about the tree in the acts of the Apostles.

[00:15:42] And so the apostle is saying now Gentile listener, I'm going to use the word cross. Jewish listener. I'm going to use the word tree. They're all the same, whether it's a Roman crucifixion or a Hebrew punishment. It's the curse that came down upon that devoted head. So he says, so far as I'm concerned, I'm through with it. I am for I through the law and dead to the law. That I might live unto God. Well, you say. How could you say that, Paul? How could you say you're dead? Polishes duggal further. I am? Or is it in the perfect tense? I have been crucified with Christ. He was never there physically. Withered away was when Christ was crucified, literally. But he said, that's the end of the law for me. And when he wrote the epistle to the Romans, he went deeper. He said, the old man has been crucified. The old man. That's that. Warrior that you got within you and me that where we would do good evil is present with us and makes us sometimes say wretched man that I am. Why did I do that? But he says, Don't forget, you can only put off the old man with his deeds. You can't put off the old man himself. Christ alone can tackle him. And that was accomplished at the cross, too. So we have then in the first chapter, the revelation of the Son of God.

[00:17:18] In the second chapter, these words, verse 20. I have been crucified with Christ. Nevertheless, I live yet not I, but Christ liveth in me and the life which I now live in the flesh. I live by the faith of the Son of God. Not my faith in the Son of God. Friends, there's a whole series of passages, The faith of Christ. And they don't mean your faith in Christ. They mean like it says, a faith of Abraham. It doesn't mean your faith in Abraham. It's Abraham's own faith. And if Christ wasn't the absolute faithful one, all our faith in him would be no use. Whatever your faith is like a rope that you've clutched by someone who's thrown it from the ship because you were drowning. But if that person can't hold it and let it go, you're that rope will strangle you. It won't save you. Your faith won't save him, only his faithfulness. So remember that. And the life which I now live in the flesh. I live by the faith of the Son of God. The faithfulness unto death. He came for

one supreme purpose and nothing turned him back. The faith of the Son of God, the one who loved me. Gave himself for me. Later on, he was going to write to the Ephesians. Christ loved the church and gave himself for it. He is going We are going to find in John's gospel that God loved the world and gave his son.

[00:18:58] All was love. Twas wondrous love. The love of God to me. It brought my savior from above. To die on Calvary. That's an old hymn. That's true, isn't it? So there's the Son of God and. The Son of God came that among other things, we should become sons and you not limit it to the male use of the word sons or daughters, if you like, the family of faith. And so you have the argument proceeding in chapter four. Verse four. But when the fullness of the time was come. And again, that's a word for us, isn't it? If anybody had been asked in early days what was the most opportune time in the history of the world when Christ should come or what answers you would have got, none of us can prove it now. We can only take it for God says so and he knows. But when the fullness of time had come. God sent forth his son. He set forth his son. But that son was made of a woman. Well, he came into this world then by human birth. But he was made unto the law. Now coming into the world. By you. But Mother takes you back to Adam. Being under the law takes you back to Moses. So whether you're a Jew under the law or whether you're a Gentile involved in Adam's sin, he's the one both.

[00:20:41] You see the son of God. I think this is because ye are sons o to redeem them that were under the law that we might receive the adoption of sons. So not only do we read here about the subject of Christ, but we see one of its most glorious consequences, this adoption into the family of faith so that we are no longer slaves or servants. And because ye are sons, God has sent forth the spirit of his son into your hearts, crying Abba Father. Again, that may not mean much to us if we lived in the days when the Apostle wrote it, you know, there was a rabbinical rule that no body who was not a free man, no slave, was ever permitted to use the title ABBA. That was reserved for those who were free. The apostle Paul said he was born free. He realized afterwards he was much a slave as anybody else in the spiritual sense. But he knew, and the only occurrences of this ABBA is in the Garden of Gethsemane, where our savior used it. And when Paul uses it once again in the Epistle to the Romans. So he is a priceless privilege. Every one of you listening to me. Yet children of God and through Christ, who is the Son? You can claim God as your father. You belong to the family of faith. And although you may not all live in the same house.

[00:22:15] Families divide up. Some will go abroad and live somewhere else. But you still belong to the family. So some of the family of faith will be on earth and some of the family of faith will be in the heavenly Jerusalem. And some of the family of faith will be where Christ sits at the right hand of God. But I won't bother about that. Each one will belong to the same blessed Father and they will find their place in the family through that wonderful son. Well, let's get another view of this. The epistle to the Romans, the Epistle to the Romans. Chapter one that emphasizes the Sonship of Christ, where the apostle this time, instead of laying the law down and emphasizing that he was an apostle and he yielded subjection to none with regard to it, he takes the better, the more humble attitude he has to wait. In Galatians two, the last chapter before he satisfied his heart and said, I bear in my body the brand marks of the Lord Jesus. That was said, Oh, with all my boasting about being free of a slave, I belong to him, are bought with a price. But now he can say it at the beginning of Romans. He doesn't merely say he's an apostle at the beginning, he says, Paul, not merely a servant, because there are more words than one for a servant.

[00:23:45] Paul A Bond slave. A bonsai. All this slavery said is perfect freedom. All the rest of it is just a travesty. I belong to him. Body, soul and spirit. I'm bound to him. He bought me. He paid the price. He set me free. He has given me Sonship, and I belong to him now in time and throughout eternity. So he said, Paul, a bond. Slave of Jesus Christ. Called to be an apostle, separated unto the gospel of God in brackets. Which he had promised afore by his prophets of the Holy Scriptures. That's very important. But he put it we put it in brackets because what he was going on to say was this separated unto the Gospel of God concerning his son. That's your definition of the gospel. Take it off our guard. We might say the gospel is concerning our salvation. So know you're putting the cure for the remedy. Your salvation is the result of the gospel. But the gospel is the good news of the fact that God ever devised this plan and ever spared his son and that he came. So again, you see the apostle. Preaching Christ as the sun. And then when he comes to the next occurrence in verse nine. For God is my witness. Whom I serve with my spirit in the gospel of his son. So he says it right straight out now. The Gospel of God. Is concerning his son.

[00:25:34] And if you sit and listen to anybody preaching, get back to God. And he never says the only way back to God is through his son. It's a false gospel. You are asking a

person to do that, which is utterly impossible. No man can get right with God unless he goes by the one way. Those of us will be looking at the Tabernacle and its teaching. We were looking at dinner time at the fact that there was that court in which the Tabernacle stood, but there was only one door, one door, and that a small one and above which you went into that door, you were faced with a brazen altar about nine feet across. You couldn't get past it. You couldn't ignore it. That's the only way in to the presence of God. No man cometh unto the father but by me. And so he says here. And then in verse 16, he gives the Son of God his official title. For I am not ashamed of the Gospel of Christ. So it's the gospel of his son. It's the Gospel of Christ. The one who was anointed and appointed to be our savior and redeemer. And chapter five, verse ten. He's now on the last of an argument which has gone right through chapters 4 to 5 and ends with verse 11 at verse 12. He starts off on another line altogether and introduces for the first time Adam.

[00:27:18] Up to now, it's Abraham. After this, it's Adam. And that's where we all can come in. But here in chapter five, he says these words, verse seven, for scarcely for a righteous man, would one die yet peradventure for a good man, some would even dare to die. But God commendeth his love toward us in that while we were yet sinners, Christ died for us. So that's the reason why he's taking that line. He says much more than being now justified by his blood. We shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son. So here we got reconciliation through the death of his son. That this put away sin. That day broke the barrier symbolized by the veil of the temple being rent in twain. When he died, the just for the unjust and we were afar off. For they may die through the blood of Christ. And so he says, if when we were enemies, we were reconciled to God by the death of his son. Much more being reconciled. We shall be saved by his life. Oh, what consolation we have. What confirmation we get. We could look at the death of Christ and see it's the basis of all our hopes. But he says, don't forget he who died for you, rose again. Don't forget he rose again, ascended and still lives and thinks of you he ever lives to make intercession for you.

[00:29:14] And that's not all. He's coming again for you. And that's not all. And when you enter Glory, you'll be like him. I'm going to say that's not all. But I don't think we can go much further than that, can we? This son of God. What a wonderful thought. Then in chapter eight, verse three, we get God's argument once more. Chapter eight. There is

therefore now I do remember that there is no chapter divisions in the original. Paul wrote a letter. Oh, I know. Sometimes you put one on top of the one page and then you turn it over and you find it's got three on the other page, and you look for one that's got two on it. And we muddle up our reader by putting it all on. But there was no chapters in Paul's letter. Straight on. Show is leading off from a Chapter seven. When Winnie would do good, evil was present with him. And he's all wretched man that I am. What am I going to do about it? And then he says. In spite of all that, there is therefore now no condemnation to them which are in Christ Jesus. And the rest of that verse has been lifted out from the end of verse four and does not appear in the most trustworthy manuscripts. It just stands by itself. Don't think you're losing anything and don't think it's a strange thing.

[00:30:48] Because if you sit down to copy out the epistle to the Romans and you gave it to Mrs. Elson, she'd find about a dozen mistakes before you knew where you were. And in that category you see. So we don't want to pile a work onto it, do we? But that's easily done once you start writing mechanically. Without thinking what you're doing except writing the letters. You put it down twice over and don't realize it. That's there's quite a number of Greek manuscripts where you can see that's been done. So there's a plain, simple statement without any strings to it. There is therefore now no condemnation. To them which are in Christ Jesus. It goes on to give a reason for the law of the spirit of life. In Christ. Jesus hath made me free from the law of sin and death. And that's a deeper law than the law of Moses. The law of sin and death originated in the Garden of Eden and includes the law of Moses. But deeper and wider, the law of the spirit of life in Christ Jesus. How did it come about? For what the law could not do in that it was weak through the flesh. It was strong in itself and it only condemned. It was weak because of the flesh, because we couldn't obey it. What the law could not do in that it was weak through the flesh.

[00:32:16] God sending his own son. As you can see, there's the omission. He did what you couldn't do, what the law couldn't do. God did. And how did he do it? By sending his own son. In the likeness of sinful flesh and for sin condemned sin in the flesh. So there's the Son of God again in the epistle to the Romans. Well, now we have in chapter eight another reference which I must give you. Verse 29. He's there speaking about the inability we have to know what to pray for, as we ought. But he says the spirit helps our infirmities. But he says even though we don't know what to pray for as we ought, there's

one thing we do know. When we are dealing in the presence of God and we are not quite sure what we ought to ask for as one thing we know. We know that all things work together for good to them that love God. Now, the old things that work together for good must be bad things because we don't need a revelation to tell us that good things work together for good. But this is all things under his control. You may not see it and I may not see it, and we may wish them further. But he says, keep that in mind. And when sometimes you're burdened, don't ask at all. Just cast your burden on the Lord and say, Well, Lord, I don't know whether to ask for relief or don't know whether I'm coming or going.

[00:33:52] I do that sometimes. I'll get to the point that, as I said to you once before in the meeting. I'll get to the point of saying Father and I stop. Because I know he lives up to his title. And when I call upon that father, he knows before I ask him. And he provides the best. So he goes on to say. 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. Now some people go off the deep end over this word Predestinate. They are not going to have their liberty taken away from them. This is fatalism. But wait a minute, friend. You haven't heard what your protection added to. He also did predestinate to be conformed to the image of his son. That he might be the firstborn among many brethren. Is that taking away your liberty? Isn't that giving you one of the most gracious thoughts to meditate upon in the book that he has marked you off beforehand as the word predestinate means? Marked you off beforehand for this purpose that you should be conformed to the image of his son. Oh, what a world this would be. If that were true now.

[00:35:21] It will be true one day, but it won't be in our time with regard to social reform or education or higher wages or no taxes or whatever else we're out for. But one day. One day. That purpose of God that cannot be set aside. He has marked us off before him. Predestinated Pro Horizon. Can hear the word horizon. A mark in the distance, marking sky and sea. That's all. He's marked you off beforehand. And if you object to that, I'll wonder whether you're going to object to the fact that somebody has put your name down in their will to have a nice little legacy. You say that's robbing me of my independence. Well, you go and tell him so now you're not such fools. God has made his will. God has put you down for an inheritance. And among them, you're going to be like his beloved son. And with him. Isn't it wonderful? And then we have. In the last

occurrence, verse 32. Oh, what an argument he puts into our lips. What shall we say then to these things? If God be for us, who can. Probably there will be against us in many ways, but ultimately. And really, who can be against us? He that spared not his own son. He that spared not his own son. And when Paul wrote that he was a Hebrew scholar, he was a diligent reader of the Old Testament.

[00:37:07] He would be using as he knew the very words that are used in Genesis 22, when God said to Abraham, Abraham, stay thy hand. Seeing thou hast not withheld thine only son from me. That's the same word spared. Dreadful ordeal I went through. That he was beginning to enter into the heart of God who spared not see Abraham's son was spared. Now I know thou Fearest God. That God didn't stop. He did not stop. He spared not, but delivered him up for us all. Well let in the case, he says. How shall he not? Freely give us all things. Is that is that a correct quotation? No, I've missed out two words. How shall he not with him? So. Yes. With him. And so the Son of God once again comes into his own. Well, now, with all that emphasis upon the Sonship of Christ, we come to the epistles of the mystery. And I suppose most of you who are listening to me are already of the persuasion that they reached the climax of a revelation of God in the Scriptures. Christ is there up ascended far above all heavens. Christ is there, the head of the body, the church, the fulness of him that filleth. All in all. Principalities and powers are under his feet. The church that which is here chosen is chosen in him before the foundation of the world. There is nothing like it outside Paul's present ministry.

[00:39:05] And yet he is a very strange fact. There is only one reference to the Son of God as the son in the whole of Paul's prison ministry. Now, that doesn't mean to say there was any denial by Paul. But he changed so much that all he had to do was to remind the Ephesians that when it came to keeping the unity of the faith. It was this acknowledgement of the Son of God. Will you turn to Ephesians 413? Verse 13 Till We All Come. In or and to its arriving at something not merely in but unto. Till we all arrive unto the unity of the faith. Now the word end can be translated, also can be translated even. Can be translated. But each one of those convenient links that have. Many shades of meaning. And here you could substitute for end till we all come in. The unity of the faith, even of the knowledge of the Son of God. Actually, you do see the fight. But then we've got to go a bit further. The word knowledge is also translated and translatable as acknowledge. Would you like to turn to 1 or 2 passages to prove that? Colossians Chapter two, Verse two. Colossians Chapter two. Verse two. He's praying

for them, that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God.

[00:41:11] Now, the man who wrote Colossians wrote Ephesians, and they are very parallel epistles going over the same ground from different points of view. So in Ephesians it's translated the knowledge of the Son of God. And in Colossians, exactly the same word is translated, the acknowledgment of the Son of God. And if you'd like to look at another prison epistle or two prison epistles, we'll keep to those. Second Timothy Chapter two. Second Timothy. Chapter two, verse 25. In meekness instructing those that oppose themselves. If God adventure adventure will give them repentance to the acknowledging of the truth, not to the knowledge of it, but repent to acknowledge which they once believed and then turned away. And the last reference in the prison epistles is Philemon. Philemon verse six. He says in verse five, Hearing of thy love and faith, which thou hast toward the Lord Jesus unto all, all saints, that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you, in Christ Jesus. And I'll give you others without turning to them. One Corinthians 14, two Corinthians chapter one and Titus chapter one, verse one. And you will find that if you look up old English, that the words were interchangeable. We do not use the Te Deum in our services in this chapel, but I suppose most of us have heard it and it says we acknowledge thee to be the Lord.

[00:43:06] Well, the man who wrote that. 400 years ago about. He didn't say. We acknowledge thee to be the Lord. He said, We acknowledge thee. Now, we don't use the word like that now. He said, We acknowledge thee. And if you possess the Oxford Dictionary, which is one of the latest dictionaries of English, you will find the first definition given of knowledge. Is that knowledge? If you know your own language. Now let's see what this means. Knowledge is the stuff. The material, but it's only a value if it's used. Now, knowledge I liken to thatrillionoom that some folks have got in. Some folks are safe rooms in their house where it's bun full. We don't know what to do with it. Nobody will take it. Nobody will buy it. We can't give it away. Piles of stuff up there and we forget all about them till we stumble over it looking for something. And up there in that attic, there stands a whole pile of encyclopedias. Bam! Full of knowledge. Now, that's knowledge. And the only good they are is when I bring one down, dust it and discover what it says. That knowledge. Now, you may know, you may be glib in your

quotation of scripture. I bet some folks haven't you? But that's not. That's not what he's wanted. It's not what you know, it's how far you will acknowledge.

[00:44:47] So coming back to Ephesians four, till we all arrive unto the unity of the faith, even of the acknowledgment of the Son of God. Then he comes back again unto a perfect man. Now the word man in the English language can stand for men, women or children. But in the Greek language they have two words. And in this chapter five of Ephesians, it comes quite a number of times. Verse 22. Wives, submit yourselves unto your own husbands. Verse 23, for the husband is the head of the wife, translated over and over again in the same epistle. By the word husband. But now the church of the mystery can be the bride of the lamb, whose destiny is to be the perfect husband. Beats me. But there are some people who believe anything we have before us. Not the bride that belongs to the Overcomer group who will have their place in the heavenly Jerusalem. We do not constitute the bride of the lamb. We constitute the body of the one who is the bridegroom. The man. Of course, is a figure. I know. But still, let's keep our figures all square. So when we arrive at the unity of the faith, it's the acknowledgment of the Son of God, the perfect man, the perfect man. That's Christ himself and all those who belong to him. And to the measure of the stature. Now, this word can mean feet and inches, but it's used in John's gospel by the parents of the man born blind.

[00:46:45] And they said he is of age. Ask him. They didn't say he's six foot six. Ask him. He's an age. Here is full age. Perfect. Steady. By the acknowledgement of the Son of God unto this stature, of the fullness of the Christ. I believe that God has so arranged that Paul should use the word son in these prison epistles once, only not because he doesn't want us to know about him, but to help us to see there's the focus. Now, all that has been said about him and all the others you gather together for, it's the same Christ. Whether he is the shepherd of Israel or the head of the church, the same Christ, the same son. And if you will only acknowledge him. You'll be in a special position. You will have arrived at the unity of the faith. And surely that's a goal to which we would willingly press. Well, I think that's about as far as I want to go this evening. And I hope that the emphasis upon the son in these passages in Paul's epistles will help us to realize what an important place the Sonship of Christ must occupy if we are ever going to be in any sense worthy successors of this man of God who said, as he did, the life I now live in the flesh. I live by the faith of the Son of God who loved me and gave himself for me.

