

## Luke - Commentaries by Paul L Johnson

Des Moines Conference: 1974, Soul Food (8:29)

YP Address—P. Johnson

We have had this hymn before us before, but I've been much impressed with it. Hymn #124 Jesus our Lord, thou Morning Star, how well we know thy name. Jesus the Lord, the Crucified in glory, still the same. Hymn 124. Jesus, our Lord. In the 5th chapter of the Gospel of Mark. Gospel of Mark, chapter 5. And we'll read from verse 35. While he yet spake, there came from the ruler of the synagogue's house, certain which said, Thy daughter is dead. Why trouble is thou the master any further?

As soon as Jesus heard the word that was spoken, he sat under the ruler of the synagogue. Be not afraid, only believe. Suffered no man to follow him, say Peter and James, and John the brother of James, and he cometh to the House of the ruler of the synagogue, And see if the tumult. And them that wept and wailed greatly. And when he was come in, he said unto them, Why make ye this a dew, and weep? The damsel is not dead, but sleepeth. And they'll ask him to scorn. But when he had put them all out, he taketh the Father. And the mother of the damsel and them that were with him, and entered in where the damsel was lying, and took the damsel by the hand, and said unto her, Talifa Kumai, which is being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel arose and walked, for she was of the age of 12 years. And they were astonished with a great astonishment. And he charged them straightly that no man should know it, and commanded something should be given her. To eat. And in the Luke Luke's Gospel Chapter 8, we have the corresponding circumstance recorded by Luke. Verse 49. Luke 849 While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead, trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, say Peter and James, and John, and the father, and the mother of the maiden. And all the way up and bewailed her. But he said, Weep not, she is not dead, but sleepy. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying made arise. And her spirit came again. And she rose straightway. And he commanded to give her meat. And her parents were astonished. But he charged them that they should tell no man what was done. I read these two portions to introduce what I have for my heart to speak to all of us and especially directed to the young people, and that is the subject of food, the desire that God would have that his people. Should be fair. The type of food you notice in the circumstances that we read here, there was one who was raised from the dead and perhaps this would represent and we could apply it in this way to one who has come to the Lord Jesus Christ as a young person, saved, brought into life through the Lord Jesus Christ. Because our remarks this afternoon are to be directed to those who have believed on the Lord Jesus. Have life. They are not dead in trespasses and in sins. They are not the dead who will stand before the Great White Throne Judgment, but there are those who have already passed from death unto life. Not that we would ignore or have no concern for any who might be in the room still dead in trespasses and sins, but we would once again urge each and everyone to make sure and certain as to your own relationship with God. As to whether or not you have life, he that hath the Son hath life, and he that hath not the Son of God hath not life. In rejecting the Lord Jesus are in carelessly going on without the Lord Jesus, without knowing Him as the Savior. One is dead in trespasses and sins and does not have life. But we're thinking especially of those who have believed and you have liked, just as this young maiden. Was raised from the dead and brought to life as we have in Mark's Gospel. And if you'll notice the last verse of Mark, chapter 5. The words of the Lord in verse 43 He says He commanded that something should be given her to eat immediately when she is brought into life, the subject of food is introduced and this is imparted young people that one understand that. Being brought into life and having life in Christ, that food is a primary importance in order that one might be for the Lord here in this scene, that one might be sustained according to the mind of God. Food which commanded to be given her. And you notice in Mark's account in verse 37, the only ones who went with him were Peter, James and John and.

There's not much account taken of the parents. It's not emphasized as it was in Luke, and the reason I read the account in Luke is that in Luke's Gospel we have not only the thought of food being given, but the parents are made prominent. He takes with him not only Peter, James and John, but the the father and the mother of the maiden. And it seems that here the Lord would show. That not only the young convert, the young believer needs food, but they need that care, that council, that help that would come, that would be represented perhaps by the parents. I'm not saying just the parents of the individual, but in the assembly, those who have some maturity and who have gone on with the Lord for some years are able to give help and counsel to those who are young in the faith. And it would certainly be an order and according to God's mind. That young person should expect to look to older brethren for some counsel and some help in their pathway. But it wasn't my object to speak on that aspect. But I had especially before me is what each individual believer and young believers, again I emphasize, should be exercised about and that is getting food for yourself. Food for yourself. It was commanded that she should be given something. To eat. Turn back to Genesis chapter one, we see that it was God's thought in the very beginning. To provide food. Of course this is physical. In Genesis one verse 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth. And every tree in the which is the fruit of a tree yielding seed to you, it shall be from meat or for food. God's thought is that food should be provided. And we can apply this in a spiritual way and hear what was provided was herbs bearing seed. It was life giving. It had it had the element of life in it. And we read about every tree too and earlier in this first chapter of Genesis. We read in verse 11 and God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth. In other words, the food that God provided had the element of life in it. And we might say too, that it had an element of order. It produced fruit according to its kind. It produced the desired results. And the food that God would have young people to feed upon would be that which would have the element of life in it, and that which would be, you might say, a result that would be, according to the mind of God, that would have a proper result. There would be fruit, as we read here in regard to the trees and the grass, the herbs that were given to man in the beginning. Well, now this is more or less introductory. For I'm going to touch upon three ways in which I can I believe we can say that Christ is the food for his people. And not just for old and mature Saints, but Christ as food for his people, even of the youngest believers. Not that perhaps the youngest believer would enter into it in all of its fullness. It's food that one begins to eat. You might say Christ as food that one

begins to eat when they're brought into life, like that young maiden when something was commanded to be given her to eat. And it's food that one would feed upon during the whole of his pathway through this scene. It's one the food that would be for those who have been many years in the past.

I do not want anyone to get the impression that we are presenting only what belongs to old and mature Saints. But is that which belongs to those who are just as you were brought into life. Christ is the food of his people. I believe presented in three ways. There might be others three ways I have especially before me. You'll turn to Joshua chapter 5. The three of them mentioned there that we want to consider Joshua chapter 5. Verse 10. And the children of Israel encamped in Gilgal, and kept the Passover on the 14th day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the Morrow after the Passover, unleavened cakes and parched corn in the self same day. And the Manna ceased on the Morrow after they had eaten of the old corn of the land. Neither had the children of Israel manna anymore, but they did eat of the fruit of the land of Canaan that year. Now we have three ways mentioned here, which Christ is food eating the Passover. We read in First Corinthians 5 that Christ, our Passover, is sacrificed for us. The eating of that Passover lamb is a type of food for the people of God. And then, you know, in the wilderness God rained down manna from heaven, and they ate the manna in the wilderness as food for his people in the wilderness. And now that they have entered into the promised land of Canaan, they eat of the old corn of the land. Now we know of course, that these, the wilderness and Canaan can be taken up in various ways typically, but I would like to take it up in this regard this afternoon, that the believer is at one and the same time in the wilderness. And also we are those who have brought over Jordan into the land of Canaan. Being in the wilderness is what this world has become to us. Since we have believed on the Lord Jesus when we were brought to Christ and receive life from Him, this world in which we reside has become to us a wilderness, but also in the death, burial, and resurrection of the Lord Jesus Christ and our death with Him. We've been brought into the land of Canaan. We've been brought into what God has purposed for us and what He has accomplished for us. In the work of the Lord Jesus Christ. Now as to how far these things are entered into experimentally. That's another matter, but at least God views us as his people. As to our circumstances, we're in the wilderness in this world. As to our place before Him, according to His purpose and counsels, and as the fruit of the work of Christ on the cross, we have been brought into a land flowing with milk and honey. Each and every one of us has title to it. How much of it we possess is another matter. But the youngest believer has title to it all in the Lord Jesus Christ. He has blessed us with every spiritual blessing in the heavenlies in Christ. Perhaps that would be what I had in mind in regard to our already being in the land of Canaan. But we have three ways here in which Christ is our food, the Passover, the manna, and the old corn of the land. And all three of these belongs to the youngest believer. As I say, I'm not going to say that all enter into it to the same extent, but it belongs to the youngest believer and I'm not going into great detail, but just to touch upon a point or two in connection with each one of them. So we'll turn back to the first in Exodus chapter 12, where we have the Passover brought before us for the first time. The Passover is. Really the beginning of the pathway. We know, of course, that the Passover. Involved the taking of a lamb.

And it involved the slaying of that lamb and the applying of the blood upon the doorpost. In view of the fact that the destroying Angel was going to come through the land and smite all the first born and God could say when I see the blood I will Passover and all who were sheltered under that blood of the Lamb were safe from the destroying Angel. This of course we know is a type of the precious blood of the Lord Jesus Christ that delivers us from the wrath to come, the precious blood that Shields us from the righteous. Judgment of God on account of our sins. All have sinned and come short of the glory of God, but the precious blood of the Lord Jesus Christ is that which cleanses us from all sin. And we know this is the first step, you might say, in the path of faith, for the believer is to apprehend the first step in the path of each and every one of us, as far as taking any pathway through this scene as the people of God is to apprehend. The work of the Lord Jesus Christ that answers to God for all of our sins. And gives us assurance in our hearts and in our conscience, that all our sins so great, so many, are washed away in His precious blood. So we all start there, and I'm speaking to those who have already experienced that, You know, the precious blood of Christ, You're here this afternoon without any question as to judgment before gone. You know that you will never have to give an account of yourself to God for all of your sins. For God has seen the blood, the blood of the Lord Jesus Christ, and he is satisfied with that work. That work is finished and completed. And the Lord Jesus, his own highs, having completed that work. And so your conscience has peace and rest. But what I wanted to dwell upon. Is the fact that not only were they to apply the blood of that lamb, that they had taken that lamb that had been kept up? For a period of time in their midst so that they were able to observe that Lamb and you might say in a sense, become attached to it, not only the application of the blood that we have in verse 7. They shall take of the blood, and strike it on the two side posts, and on the upper door of the post of the house, wherein they shall eat it. Now notice here we have the thought of food. The blood was applied, the blood was forgotten that God might see it, but the lamb was for the people of God to eat upon, to feast upon, and they shall eat the flesh in that night, roast with fire. This is Christ on the cross for us. This is the Lord Jesus Christ on the cross. Not only. Shedding his blood. To put away our sins. But I believe it's Christ on the cross being judged for all that we are, His being made sin, sin being condemned. We can say that we see ourselves judged and condemned. We see man and all that man is the first man condemned and under the judgment of God in the cross of our Lord Jesus Christ. Roast with fire, which speak of that judgment that came upon him. Eating the flesh and that night roast with fire. Verse nine it says eat not of it raw, nor sodden it all with water, but roast with fire. Perhaps this would indicate that we are to apprehend Christ and defeat upon him as being under the judgment of God. We know that he lived a perfect life. We know that he suffered from the hands of men. We know that it was a man of sorrows and acquainted with grief, and all of these things are lovely to contemplate, but it seems to me here the eating of his flesh roast with fire would emphasize the apprehension of himself there as being under the judgment of God. Those three hours of darkness, when all that we are, as well as our sins was condemned. That man and all that pertains to man, the first man came underneath the eye of God for judgment.

He was made sin for us. Now you know. I believe that it's good for a young believer to have a proper beginning in his pathway. And one of the things that would be helpful for a young believer to have a proper beginning is for him to see that God has condemned man in the flesh. So that he has no confidence in man his wisdom. His ways he has no confidence in himself. We had these verses brought before us, I believe someone quoted in our readings. We should have no confidence in the first man at all. You remember the Apostle Paul says in First Corinthians one, he was not sent to baptize, but to preach the gospel. Not with wisdom of words, lest the cross of Christ should be made of none effect, lest the cross of Christ he does not with wisdom of words he doesn't say, lest no one would believe. Someone might believe if he had come with auditory. The Lord might use that. The Lord uses many things. To bring souls to Christ. But he said, If I come with wisdom of words, if I come according to man's ways and man's thoughts, and I present myself with auditory and present myself as a great personality, the cross of Christ will be made of none effect, because man would be prominent. And the cross of Christ reduces man right down to analogy to nothing. Christ here the lamb roast with fire is when he took our place there on the cross of Calvary and God condemned all that man is in the flesh and I believe it's a good beginning for a young believer to lay hold of the fact that in the cross of the Lord Jesus Christ. Man has been

condemned so that one would not glory in man. One would not follow the thoughts of man in any way. And you know, sometimes I have felt that many of the problems and difficulties that young believers encounter and questions that arise along the way arise because perhaps they didn't have that proper beginning of coming to the end of man in the flesh, in the cross of Christ, feeding upon, you might say, the lamb roast with fire. The unleavened bread, because the unleavened bread would bring before us, well, leaven, of course, speaks of that which corrupts and inflates. That's what the flesh does, man in the flesh. He corrupts and he inflates. He builds himself up with pride. He prides himself in his wisdom. He prides himself in his reason. He prides himself in his manner of doing things and his ability to accomplish things and he corrupts and to eat here the lamb roast with fire, the Lord Jesus coming under the judgment of God. All that man is in the flesh. And then the eating of the unleavened bread, the putting away of that which inflates and corrupts. And the bitter herbs no doubt would speak of applying it to oneself individually. Not only that, these things are true of men generally. You know, sometimes it's easy to speak about what man is. That's a sort of an indefinite word, a rather broad expression. But the bitter herbs would mean that it's applied to oneself. That there is in me, as the apostle Paul could say, there is in my flesh dwells no good thing. And so we know that all that we are by nature has been condemned. That is, that sinful nature has been condemned in the death of Christ on the cross of Calvary. Now it's good for a believer to have a good beginning, as I say, and sometimes questions arise along the way because somehow they missed this beginning. And they they got taken up with man's thoughts and they get occupied with man's reasonings and they read books that have to do with man's reasonings. And the result is many questions and problems arise that they don't seem to find an answer for. I'm reminded of a time, I believe it's in Luke's gospel, chapter 20, when the Pharisees came to the Lord Jesus after he cleanse the temple.

After he had come into the city of Jerusalem, there being proclaimed as the king, and he entered the temple and cleanses it, the second time they came to him and said, By what authority doest thou these things? Well, they had a real problem. They didn't understand where he had such authority. They had a problem and the Lord knew they had a problem. And it's strange in a way how the Lord met that problem. He says to them, the baptism of John is it of God or of man? Well, I suppose one standing by might say, well, what does that have to do with whether or not the Lord Jesus had authority to cleanse the temple? What does the baptism of John have to do with that? That didn't seem to answer their question at all. Well, the Lord wasn't just trying to be clever. There is a reason, I believe the Lord said that the reason was this. We read in Luke 7 that while the publicans and sinners accepted the judgment of God against themselves, and went down and were baptized by John, that the Pharisees and lawyers rejected that counsel of God. The baptism of John was the beginning of the testimony, and that testimony was as the axe is laid to the root of the trees, man is completely set aside and judged. And so they rejected them. They missed the beginning of the testimony. And so later on in the Lord's ministry, they couldn't understand why he had authority to to cleanse the temple in this way. He is as much said to them, you've got to go back and settle the first issue. You have to settle the first issue, which was the baptism of John. You've got to go back and, and have the proper beginning and take that low place and accept the judgment of God against you, just as the publicans and senators did. Oh, they didn't want to do that, but they wanted their curious questions answered without starting in the proper way. Beloved young people, I believe this, that if we're going on on the lines of human reasoning and human thoughts, we're going to find many problems and we're going to find many questions that can't be answered. But if we take the place of eating the Passover roast with fire, with unleavened bread and bitter herbs, if that's the beginning and that's the direction that the young believer takes. He will find that his questions are easily answered. Easily answered. The Lord was very patient in answering His disciples who had certain difficulties. There were difficulties that arose in the path of those who had genuine faith and the Lord was patient and he answered their questions. But we might say that they were in the proper attitude like Peter says, Lord, to whom shall we go? He didn't understand the Lord's words in John 6 any more than those who went away and said, this is a hard saying, who can receive it? And he didn't understand exactly what the Lord meant, but he had they was in a spirit of self judgment you might say there. And he says, Lord, to whom shall we go? And if the young believer is in the right direction, I'm not saying that he knows all the answers, but we want to start off with this spirit. We know that God is true and let every man be alive. That is, as far as opposing the things of God. We do not want to follow the reasonings of men in any way. And there is no value. There is no value in reading and being occupied. With philosophical books, even though they are connected with the name of Christ, if it's taken up in a philosophical way, the apostle Paul says to the Colossians, let no man spoil you through philosophy and vain deceit. Well, this is food that the youngest believer can take up and eat. And he puts him in the right direction. Notice also we read there in verse 11 The manner in which they were to eat it. Their loins were girded, shoes on your feet and your staff in your hand, and you should eat it in haste. It is the large Passover, the spirit in which it is eaten, the spirit of a Pilgrim and a stranger. Now you know it was pointed out and and this we want to remember. We do not expect a young believer to have the appreciation of many of the wonderful truths in God that one who has gone on with the Lord many years has. But the youngest believer, the one who has just today been brought to Christ.

Can be in the proper attitude and spirit toward this world as that out of which he is going, that from which he has been delivered by the death of Christ, and he can have a proper and should have a proper attitude and spirit toward himself. As the one condemned in the cross of Christ, and seeing not only like Isaiah said, that I'm a man of unclean lips, but I dwell in the midst of a people of unclean lips. That not only I myself am unworthy, but all other men are unworthy of my trust, and I want to feed upon Christ and Christ alone. Now turn to the 16th chapter of Exodus. We have another way in which Christ is our food. We might say that Christ. As the Passover delivers us from this world. Just as the children of Israel were delivered out of Egypt, this world in all of its wisdom and its pleasure, its flesh pots. It delivers us from man in his wisdom and stature. There was wisdom there. Even Moses, we read, was learned in all of the wisdom of the Egyptians. But the Passover is that which delivers from that. And introduces one now into the wilderness. And the wilderness, as I said in the beginning, is that which this world has become since we have known the Lord Jesus. Notice in verse 10 of Exodus 16. And it came to pass as Aaron speaking to the whole congregation of the children of Israel, that they looked toward the wilderness. I just want that expression brought before us. They look toward the wilderness. Now we're in the wilderness. The believer, The young believer has apprehended Christ as the Passover. Feasting upon Christ as the Passover, rejoicing in the precious blood that shields him from judgment, knowing that judgment of himself and all that man is. And that lamb roast with fire. And now we're in the wilderness. They look toward the wilderness. Verse 12 Verse 11. And the Lordspoke, the Moses saying, I have heard the murmurings of the children of Israel, speaking to them, saying that even you shall eat flesh, and in the morning you shall be filled with bread, and you shall know that I am the Lord your God. And it came to pass that even the quails came up and covered the camp. And in the morning the dew lay around about the host, and when the dew that was gone up. Behold, upon the face of the wilderness they lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another. Literally, Mama. What is it? That's why it got its name, Manna. They asked the question, What is it for? They wish not what it was. And Moses said unto them, This is the bread which the Lord has given you to eat. Now. This is food. The Passover was food, the beginning, you might say. And here's food for the wilderness journey. It's food for our pathway through this world and the circumstances of life in which we're found. Now I know that historically we read as we did read in Joshua, that when they entered the land of Canaan, the manna ceased.

But the manner will never cease. For the people of God, as long as we're here in the wilderness, and yet at the same time we can eat of the old corn of the land, as I trust we shall be able to touch on as well. That is, we feed upon Christ as the Passover and as the manna and the old corn of the land simultaneously. We might say, though these things happen historically and consecutively here as they're recorded in Scripture, it's food. Christ is food for us at all times. But it has a different aspect or a different bearing. I might say this too. You know the font of food is that one ones constitution might be built up even in a human way. We need nourishment that our physical constitution might be built up. Just recently I was visiting in a home at dinner in the home and I noticed some cans of special diet.

And I spoke to the young man at the table as to whether or not he was on a special diet. It isn't often you find young men very concerned about a diet of losing weight. And I thought perhaps this is what it was, but it turned out just the opposite. It was a diet to put on weight. It was a special diet. He was desiring to build up some strength. He was a rather athletic boy. And so this, this special food had that in mind. That is, it was the purpose of it was that he should be built up. Constitutionally, well, now you know, they are special diets whereby certain aspects of the body can be particularly nourished. And the fault of food is that that we might be built up. So while the Passover has one aspect, the manna another, and the old corn of the land of another, we want to have all of it as our food. Christ is our food, is the Passover, the manna and the old corn of the land all at one time. It's our privilege to enjoy him and all three of these aspects. But now in regard to the manna. How is it that Christ is food for us as the manna? Turn over to Psalm 78. The 78th Psalm. We have an expression there that is rather remarkable and striking in regard to the manna. Psalm 78. And verse 24. Verse 23 to get the context. Though he had commanded the clouds from above, and opened the doors of heaven. And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels food. Notice that man did eat angels food. The manna here is connected with the Father being angels food. Now connect this with Psalm 103. The 103rd Psalm in connection with the thought of the angels. This is food that's called angels food, and here we have a characteristic of the angels brought before us, Psalm 103 and verse 20. Bless the Lord, ye his angels that excel in strength, that do His commandments, hearkening under the voice of His Word. Bless the Lord all ye host, ye ministers of His that do his pleasure or do his will. It's spoken of His angels. Food, the manna, and the angels are spoken of as those who do the commandments, hearkening the voice of His Word. Those who do His pleasure are, as Mr. Darby renders it, those who do His will. It's Christ. As the one here in the circumstances of life in this world, doing the will of God, He could say I came down from heaven not to do my will, but the will of him that sent me. He could say my meat is to do the will of him that sent me. It's Christ in the circumstances of life. To do the will of God. He was here for the will of God from the very beginning. And as we meditate upon the person of the Lord Jesus Christ, as we read in the Gospels, as we feed upon Him and we see him here in this scene doing the will of God, He would hear his His whole being was for the will of God from the very beginning. So the very end, his whole life was characterized by that, to do the will of God. And this strengthens us, this builds us up, and it gives us to be those who would be for the will of God ourselves here in this world. Eating of the manner, you know, it's possible, of course, to read the Scriptures and not get the manner. It's possible to just read about these events in the life of the Lord. And not really see him here is the man for the will of God, the man here whoever and always considered for God in the very beginning. Back in the 16th chapter of Exodus, when we read about the manna there being given, it says that it was upon the face of the wilderness.

Upon the face of the wilderness. That is, it's connected with every aspect of the wilderness, and verse 15, or rather verse 14. And when the dew that lay was gone up, behold, upon the face of the wilderness they lay a small round thing, as small as the whole frost on the ground. It was on the face of the wilderness. The Lord Jesus. As a man has been in this scene in all of the circumstances in which man is found in this world. And he was, in all of those circumstances, entirely for the will of God, completely and totally. Even as a little boy and I thought this is one of the one of the most wonderful touches in all of the gospel found in the Gospel of Luke. That we have, even as a boy of 12. That he was about his father's business and you remember when his. Parents, when they discovered that he was not in the company of those who were returning back from Jerusalem when they had gone there for the yearly feast, and after searching for him for three days, they find him in the Temple, and Mary gave a little rebuke. To the Lord Jesus. And his answer was, Wish ye not that I must be about my father's business. I thought that, you know, it was strange that it would take them three days to find him. You would have thought that they would have expected to find him in the temple. That's where he would be. He would be there in connection with his, with his Father's affairs. And in a way you might say that the parents of Jesus were, were wrong in a way when they said that we have sought the sorrowing and so forth. And sort of administered a little rebuke, you might say. I thought that maybe the parents there weren't exactly wise as they should have been. If they had really been wise parents, they would have gone directly to the temple the moment they missed him. But they didn't. But the lovely thing is this. We read that the Lord Jesus went down with them to Nazareth and was subject to them. I say to children, your parents may not always be wise. There may be times when parents that we have to confess. That we haven't been wise, but it's wonderful to see the Lord Jesus. As a boy of 12 That he went down with his parents. Nazareth and he was subject to them because it was the will of God. He was here for God's will and he was subject to them. Turn over to that gospel of Luke. That wonderful portion in the that I've just referred to. We read it was a boy of 12 and he went down and was subject to them. But now I want to point out at the end or in chapter 3. In chapter 3. We do not have anything brought out concerning the person of the Lord Jesus in His walk from the age of 12 until we read in verse 23. That Jesus himself began to be about 30 years of age. Luke 3 and verse 23. And during those years from the age of 12. To this age of 30. There's no doubt, and I'm not going to speculate, the Word of God has not given to us details of that period of his life. And I believe it would be unwise for anyone to try to speculate and to try to fill up details that God has never been pleased to give us. But we do know, of course, that he was involved in the normal pursuits of life. As we read in, in the 6th chapter of Mark. They say, is not this the Carpenter? Well, of course, I'm not justifying. They're saying that he was more than just the Carpenter, but at least they had known him as one who had been occupied.

In the normal pursuits of life. But I believe that what we have in verse 22 would indicate. During those years, without all of the details being given to us, we know that. He was doing the will of God, whatever it was, may have been carved to work. Whatever it was, He was doing the will of God. For we read in verse 22, the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son in thee. I am well pleased He's speaking directly to the Lord and he's giving him that approval, and I believe he's giving an approval of those years. Prior to this 30 years of age during those years. The eye of God had rested upon him with delight because he had come to do the will of God. As a young boy. He did the will of God in being subject to His parents. And then as he entered into the pursuit of life and circumstances of life, and perhaps in that occupation as a Carpenter, we know that it was all in doing the will of God as the manner that one who has come down to do the will of God in everything that He did. And now He enters upon his service. He has now entered upon His service and maturity, becoming about 30 years of age, which speak, I believe now of having become to mature years and he's entering upon His service and in his service it is to do the will of God, and everything that he took up he had no thought of attracting to himself. He had no thought of doing anything independent of God. Everything was according to the mind and will of God. And you know, there's a lovely touch in chapter four that I'd like to speak to or apply to the young people. You know, as the Lord Jesus was truly a man. He

was a little babe. He was a little boy, and he grew up into manhood. He knew what it was to be in a family. And under parental care, he had brothers. He had sisters. The whole face of the wilderness was covered with that manner. The Lord Jesus had been in all of these circumstances, but in it all He was doing the will of God. The will of God was ever before Him, and His parents, of course, were godly parents. His parents, we know, they observed all that God had enjoined upon His people in regard to the sacrifices. And in the city of Nazareth, of course, they went to the synagogue where the people of God in that day were gathered. And when the Lord enters upon his service, you might say now he is independent in a sense of his parents. He is, but he's not independent of God. He's no longer under parental care and training. He's he's independent of them, but he's not independent of God. And being as it were, you might say now in full maturity. Where did he go verse 16? After, of course, his trial in the wilderness with Satan, we read He came to Nazareth where he had been brought up. He came to Nazareth where he had been brought up. And you know, it's a wonderful thought to think here that he comes to that place where he'd been brought up. Everyone knew him from a child. They knew him. They had observed him. And he comes to that place where he had been brought up, and as his custom was notice that as his custom was, he went on, as it were, you might say, in in that in which he had been brought up in. His parents were godly parents. They brought him up along these lines. And now he goes out doing the will of God and he continues as his custom was. He went into that synagogue in that very place where he was raised up. Or I would urge the young people, I would put it before you, beloved young people. If you've had the privilege of godly parents who have been among the Lord's people, gathered to the Lord's name, and they sought to go on in the truth, and they have reared you in that truth, how lovely that when you become, as it were, of age and in a sense independent of parental guidance and care, that you go on as the custom was, there's nothing wrong with the custom. If it's according to the mind of God, there's nothing wrong with that. Sometimes there are people who say that's just traditional.

That's all right if it's according to the mind of God, never mind if it's been done 500 years. That's immaterial if it's according to the mind of God. That's the thing to one determine, is it the will of God? The Lord knew it was the will of God. He was going on now in his service, doing the will of God that manner and beloved young people, as we meditate upon him, we see in all of his pathway He considered for God in his service at all times. He never thought of himself. He didn't seek to attract to himself. How many times we read about when he would heal someone that is, they shouldn't tell anyone. He wasn't just attracting attention to himself. He was doing the will of God, doing the work of God quietly for the for the mind of God or the eye of God. Wonderful to see him as the manner. Now finally, that last one, I just want to touch on briefly the old corner of the land for you. Remember we have the Passover in Joshua five. We had the manna that ceased, but they did eat the manna in the wilderness. And now we have the old corner of the land. And what would that speak of? I believe that's Christ in glory. Turn to Philippians 3. Just to point out. Christ is the object even before the young believer, and this is not necessarily again confined to Saints who have been along the path many years. You know a believer, a young believer may not know very much, but he can have the proper object. It isn't a matter of intelligence, it isn't a matter of ability, it's a matter of having the proper object. Verse 14. I pray chapter 3 of Philippians. I press toward the mark for the prize of the high calling of God in Christ Jesus. Related The calling of God on high in Christ Jesus. Of course, Ephesians, is that which sets before us in detail the old corn of the land. The old corner of the land is Canaan's food. It was that which you might say while soul and harvested in Canaan. It's Christ according to the purposes and counsels of God even before the world began, God purposed that place that Christ now has as that risen and glorified one, the head of a new creation. And you know that verse in 2nd Corinthians 517. Therefore, if any man be in Christ decision the King James, he is a new creature. It's literally. A new creation, young believer, the moment you believe on Christ and are brought to Him, you're made a part of this new creation of which Christ is head. Christ in glory, the head of a new creation, the head of a new race. And you belong to him as a part of a new creation of new race. If any man be in Christ. You don't have to go through many years of experience with the Lord to get into that new creation. One is brought in immediately. God has already set up, you might say, the man who is the head of that new creation. There's going to be a new heavens and the new earth of all. He began with the earth and finished with the man on the 6th day. He began now in the new creation with the man, and he has that man in the glory, the head of the new creation. And then he's going to end up with the new heavens and a new earth to go along with it. But you and I as believers and the youngest believer in this room this afternoon. Believer you're a part of the new creation. The object before you should be that calling of God on high in Christ Jesus. And oh, how this delivers from the attractions of this world. I like what a brother had to say about the comparison of the glory of this world and the glory of the Father's house, and how that the glory of this world had no attraction to the Lord Jesus, for He had come from a greater glory. And I believe, young believer, if we apprehend the purpose of God for us in connection with Christ in glory, then we will see that whatever the world has to offer really is nothing after all, in comparison to that. It's only a little while that we're here, and then this purpose of God is going to be completed and we're going to be in that glory with himself. May we be thus minded, Thus minded, I'm sure that Christ is the Passover, Christ is the manna, Christ is the old corn of the land becomes increasingly precious to a believer as he goes on. But I am, I am convinced that the youngest believer from the very beginning.

Can enter into these things. Christ is the Passover, the judgment of all that we are in the flesh. Delivering us from man in the flesh and from this world. Christ as the man of giving us to do the will of God. Inspiring as it were in our hearts to be here for the will of God. And then the old corner of the land, the object before us to be with Christ in the glory. Christ is the food of His people. May it be so for His namesake.

Buena Park Conference: 1969, Gospel (20:9)

Gospel—P.L. Johnson

I want to read in First Timothy chapter 2. One Timothy Chapter 2. We'll read the entire chapter in order to have the context before us. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving us thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior. Who will have all men to be saved, and to come unto the knowledge of the truth? For there is one God and one mediator between God and man, the man Christ Jesus. Who gave himself a ransom for all to be testified in due time? Whereunto I am ordained a preacher and an apostle, I speak the truth in Christ in line on a teacher of the Gentiles, and faith and Verity. I will therefore that men pray everywhere. Lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair or gold or pearls or constantly array, but which becometh women professing godliness with good works. Let the woman learn in silence with all subjections. But I suffer not a woman to teach, nor do you serve authority over the man, but to be in

silence. For Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety. We have an unusual expression found in this first epistle of Timothy. A title given to God that when I say unusual, it's not bound to frequently in the word of God, but it's not unusual in the sense that it gives a false or we might say a little known impression of God. It really is an expression that gives his character and attitude toward man. In verse three we read of God our Savior. Like to bring before us this evening something in connection with this thought of God, our Savior. We might say the Savior God. The Savior of God. You know, there are those who feel in their hearts and there might be those in this room this evening who think of God more and the aspect of a helper. One might say, well, doesn't God want to help man? Yes. But he's not presented as the help of God. He's the Savior God, and there's a difference. We know that it is a common saying for man to say that God helps those who help themselves. And so they think of themselves working along with God to attain their salvation, or at least attain the betterment of man that we find in Scripture that God is not presented as a helper. It isn't that he comes along as a crutch for God, for man to use in his betterment. God is a savior, God. It's a very humbling thing, but wholesome for one to be acquainted with the way that the Bible, the Word of God, presents man. A picture of man is not a very pretty picture. We know that the object of man is to beautify things in this scene, to sort of cover up the ugliness of sin and what man really is. That we find in the word of God that it's not a very nice picture that is presented. Of man in all of his sin and degradation. The Bible is very faithful. You know, there are those who attack the Bible on the ground that there are things written in it that should not be spoken of in company, so to speak. I remember a man saying one time he says that he was an infidel or he claimed to be. He was speaking against the word of God, was talking about the word of God. And he brought an indictment against it. As to some of the things recorded, well. You know, God is very faithful and God presents things just as they are. And I am sure that in the reading of the Word of God we find what man is and it's not, as it were, covered up, not tried to be glossed over in any way. We see that man is one who is sinful.

One who is unclean, one who desires his own will. And in fact, everything that we read in the law that God said that man should not do, they're the very things that he finds he wants to do. It's a real discovery to the soul of any individual when he comes to the conclusion. And sees that the very things that God says he ought not to be are the very things. That he likes is his nature goes after them, and the very things that God says one ought to be. Are the three things that one does not desire to do or to be that's really the nature and character of man. Well, in contrast to that we have God spoken of in the first chapter of Timothy that I'd like to just refer to a moment. The. Where we have God spoken of in verse 11 according to the glorious gospel of the Gospel of the glory. Of the blessed God. The gospel of the glory of the blessed God we might speak a contrast this with man man we know is is a in a sense of miserable creature, a miserable creature, and he might have a little fleeting glimpse of happiness in some farmer fashion through this scene, but by and large, life is made-up of. Much problems and sorrows and difficulties. And if one could look over this world tonight. And not wouldn't have to go very far. I don't think you would have to go beyond the confines of Los Angeles vicinity to find that there is far more evil and unhappiness and sorrow and wickedness and misery than there than there is of joy and happiness. Man is in a very miserable condition and coming right down to the individuals in this room here this evening. If you are without the Savior, the Lord Jesus Christ, I know you are not happy down in your soul. And everyone in this room who is a child of God can tell you the same thing. But we know that there is no real peace nor joy apart from the knowledge of the love of God as revealed through His beloved Son, and the knowledge that one is really loved of God and a child of God, an object of his love and care, knowing that regardless of the circumstances, regardless of the pathways. One can be assured of the love of God and the care of God all the way through this scene. And he saves under the uttermost all of those who come unto God by Him, the Lord Jesus. He's the one who will see us all the way through into the very presence of God. What comfort, what peace, and what joy. But this is not in the heart of one who knows not the Lord Jesus, his Savior. And he's miserable. But here we read about the blessed God. One in whose presence there is nothing but fullness of joy. One in whose presence there is nothing of all of that to causes sorrow and sadness that would detract for one moment from from absolute and perfect happiness and joy. That's where he dwells. And that's the, you might say, the condition and circumstances of his of his presence. Let this bless it God. And the most wonderful thing is that he has come out now as the Savior God. To save you from all of your misery. To save you from a life of sin and a death in sin. And an eternity. In punishment for those sins, the Savior God, the one who dwells in that blessed place of the glory above, the One who knows what real joy, knows what real happiness is, knows what real peace is, knows what real rest is. It's all found there in His presence. He comes out now into this scene as the Savior of God and invites one and all. Everyone, all men, boys and girls, women and children, everyone invites them all to come. And to enjoy the blessedness of His presence with Him forever. And of course, there is a way. And there's only one way, and that's what we have in this passage that we read now. Notice here in the second chapter. The first few verses that we read where we have the Savior God brought out.

We see that his desire is that all men. Should be saved. This is the desire of the heart of God. The key to this portion is in that fourth verse. Who will have all men to be saved? This is the disposition of the heart of God toward man. Have you ever wondered why it is that man does not have real confidence in God? I have no doubt that what this was introduced into human nature by Satan in the garden when the question was raised as to the love of God. We know that Adam and Eve were placed in that garden and they had everything for their life. There wasn't one thing lacking that was for their good and blessing. There wasn't anything to marry either. No toil. No tears, no sweat, nothing. There was only that which would minister to their good and blessing. And there was only the one test, of course, as to the knowledge, that tree of the knowledge of good and evil that they were told not to eat. Well, Satan comes and raises a doubt in a question as to the love of God, and he insinuates. That, after all, God was depriving them of something that was for their good. That if God really loved them, why would he deprive them of that fruit of the tree of the knowledge of good and evil? Insinuating that God wasn't really for them and he wasn't a God of love and grace. Well, now that thought has been sewn into the into human nature, the heart of man and rightful This very day one finds that no matter what country you go to, no matter what part of this country or foreign countries, unless one has turned to the Lord Jesus Christ has been converted. And is a saved soul we find that same attitude of distrust. Of God and fear of God not really knowing the disposition of the heart of God, thinking that God. Is a demander. Looking upon God as one who is seeking to deprive man of that which he really wants to do, which he thinks is for his good. Oh, here we have the disposition of the heart of God. If you want to know what God thought is, it's all men. It's this God's desire is that all men should be saved. God desires that everyone in this room here this evening be saved. He's not against anyone. God is not against anyone. He desires that all men be saved. Well, someone might say, well, why aren't they all saved? Oh, as far as God is concerned, He has opened the way, and the disposition of his heart is that. All may come, and he would have all to be saved. But turn back to Matthew's Gospel. Chapter 23 We see here why it is that all are not saved in fact. In Matthew's Gospel we have these in Matthew 23 verse 37. We have these two things combined. The attitude of the heart of God is expressed here in the person of the Lord Jesus and also. Sad to say, the attitude of the heart of man. Old Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers their chickens under her wings, and ye would not. God will have all

men to be saved, but why aren't they saved? If you're here tonight unsaved, if you're here tonight without Christ and you cannot say that you are going to share this blessedness with the blessed God, you do not have the assurance of your own soul salvation and in eternity with Christ and the God the Father in heaven. It is not because God is unwilling that you should be saved, just as the Lord Jesus here said. How often I would have gathered. All he would have gathered all of the children of Israel there. He would have gathered the mall. He would have loved to have had everyone of them as his own true disciples. But the difficulty was they would not. Man has a will and you have a will. And I'm going to say this to everyone in the room, young people. If you are not the Lord, if you cannot say you're saved, it's because of your own will.

It's because of your own will. It is not because of any unwillingness on God's part. It's because you just will not. I can't say why. Oh, it's sad to think that there would be those in their hearts that just will not believe. They will not come to Christ. Maybe so when the Lord Jesus was here, how often he would have gathered them? But he says he would not. And the disposition of the heart of God tonight and one marvels at. That the disposition of the heart of God tonight is still. That He's not willing that any should perish. He still would have all men to be saved. He would have you to be saved. How many times perhaps the Word of God has spoken to the heart and conscience of an individual, only to have that individual in their heart say I don't want it, I'm not going to have it. And to think of the grace, the long-suffering mercy of God that he would allow that same individual to come back and hear the gospel again. O1 Marvel. And yet one has to confess that it was perhaps true of many of us. That we heard the gospel before we really came around with our own wills. I don't say that that it was a self willed act, but when our wheels were broken down and we were willing to humble ourselves in the sight of God and take the Lord Jesus Christ as our Savior, you won't indeed let apart from salvation in Him. Not only is it that we would be lost for eternity, but we would have nothing before us but a life of sin and misery in this world, and you can be sure of that. Wonderful blessed thing it is to be saved when one is young. Not only that one is saved for eternity, but to be saved for a life down here. Saved from the pollutions of this world, from the moral corruption, from all that's in the human heart. And the word of God is very plain about that too, you know, And it speaks of my heart and your heart. There is no difference. Regardless of the home into which you were born and in which you were brought up, you have the same heart, the same human heart that is found in the, in the worst, most disrespectful sinner. In the city of Los Angeles, the same heart. The heart is deceitful above all things and desperately wicked far from within. Out of the heart of man proceed all of those evil things that the Lord spoke about. They proceed out of it. And one who is without the Savior, he is without restraint. He is without anything other than that wicked, evil heart. And to think of the light. That one would be LED off into with all of those things characterizing the life, a life of unbelief, a life of sin, of life of having to bear your own burden and your own sorrows and all of these things. I I feel that it is a wonderful thing to be saved while one has a perhaps a few years to live in this life. Not only that, when he saved for eternity, but saved now to know the blessedness. Of what it is to have the knowledge of forgiveness of sins, and to have the knowledge of God. Well, he says how often I would have gathered, but you would not. And the disposition of the heart of God is this very night that He is, that He would have all men to be saved. But there is a matter of the individual himself making that choice. God is allowing that choice. You know back in First Timothy 2 when it says here that He will have all men to be saved. This is not an expression of his will in the sense that he's going to see to it that every man gets saved. That's not true. Actually, the translation here should be who wishes or who desires. That all men be saved. This is not the expression of His will. We know that that which he had willed will come to pass, but this is Speaking of the disposition of his heart toward everyone in this world. That's why we're told here that we're to pray for all, pray for all men. There is no one beyond the reach of the Spirit of God working to bring salvation to that soul. I mean, as far as God is concerned, it's, it's open, everyone can come. It may be that one becomes so hard.

Through a constant rejection and repeated rejection of the gospel, and one may become so hardened by the deceitfulness of sin and so calloused that it is in a practical way almost impossible and all. What a sad condition that is. But the way is open from God's Son. And so we pray for all men. We pray for all men. We're told here now there's also an expression in connection with the alls in First Timothy 2. He will have all men to be saved, and so we are to pray for all men, and it's because we read in verse six that Christ gave himself a ransom for all. He gave himself a ransom for all. What? You see, we couldn't pray for the salvation of all if a ransom had not been given for all. The ransom has been given for all men. And there is no one who will ever be able to say that there was number provision made for my salvation. I couldn't be saved because there was number provision made for one like me. That isn't true. The provision that God makes for the salvation of those of us who believe is the same provision that has been made for all men. That is the ransom price has been given. The Lord Jesus Christ gave himself a ransom for all. The claims of the throne of God have been met. He is the propitiation not only for our sins. But He is the available propitiation for the whole world, a ransom for all. And when one by faith laid hold upon that, He can say that my sins are forgiven, my sins are washed away, all of my guilt has been removed, the price has been paid, and one can accept it for himself. But we see that a ransom has been given for all. Oh, this puts it entirely the responsibility on the individual, does it not? And so much so that when one stands, one who has rejected the gospel of the grace of God, this offer of mercy. By the Savior of God, when one stands at that great white Throne judgment, there will be no. Excuses. To the effect that God did not make adequate provision for your salvation. I'm reminded of an incident in the Gospel of Matthew when there was a ruler who made a marriage feast for his son. And everything was provided at this feast, all of the food. And not only that, but there were wedding garments provided so that all of the guests who were invited to come to this wedding piece. Were provided with a suitable garment. And you will recall that when this ruler went out to view the guests. Saw there a man who had not on a wedding garment, and he went to speak to him. He knew, of course, that there had been provision made of a garment for everyone who came. And he went to speak to the man and he asked him why he was there without a wedding garment. And you recall the answer of the man. He didn't give an answer. He was speechless. And why was he speechless? Because he knew. A garment had been provided, but he just refused it. He didn't take it. He had no excuse to give and as if to say, well there was number garment provided for me. That's a picture, I feel of those who reject the Lord Jesus Christ as Savior. They will never be able to say, no one will ever be able to say that there was no provision made for his or her salvation. You know, it's a wonderful thought, isn't it? To think that with all of the persons that who are living in this world, that God has taken part of you. And God has taken fault of me, and he's made a provision for my soul salvation. He's made provision for me. Sometimes we are touched when we find that an individual has taken the thought for us. As to meeting our physical needs, maybe we had need of something and we find that a friend or some individual took part of what we had need of and provision was made. And we say how thoughtful. Well to think that this blessed God has had you upon his heart and He's made provision for your salvation. He's made provision for your happiness. He's made provision for your peace, for your security, for your joy, for your future.

Your eternity, all in the person of the Lord Jesus Christ. He thought of you and he's taken into account what you needed, and he knew what you needed, as well as knowing what I needed. We needed a savior. And so he has sent the Savior, the Lord Jesus Christ God manifest in the flesh. He has come forth as the Savior God, and he's given himself a ransom for all. Oh, I like to think of the breadth of this. I like to think of how unrestricted this is for all. It includes everyone, even the young children, the older ones. The great sinner so-called are the little sinners

are the self-righteous. Whatever ones circumstance or condition is why the ransom has been given for all. And verse four he says, who will have all men to be saved? And to come to the knowledge. Of the truth. Turn over to the. 2nd Fistula. Thessalonians. 2nd Thessalonians 2. We have a very serious consideration here. And I feel inclined to take this up, for it applies especially to those who have lived in these lands where the gospel has been preached. And we read in the second chapter of a time that is coming after the true Saints, the believers, true believers, the Saints of God, are taken out of this world, and they will be revealed a man who is called here for that wicked 1 The Antichrist. And he's going to come with all power and signs and lying wonders. And verse 10. And with all deceivableness of unrighteousness in them that perish. He's going to deceive a lot of people, those that perish and why are they going to be deceived? Because they receive not the love of the truth that they might be saved. We had in Timothy that God will have all men to be saved and come to the knowledge of the truth. It has been revealed now the truth. The truth not only of man's condition, but the truth of God's love and of God's grace. In the gospel of his grace and God would have all men to come to the knowledge of this, but here we read of those who. Did not have any love for the truth. And in verse 12 That they all might be damned or judged. Who believe not the truth, but had pleasure in unrighteousness. Well, we see why it is again that there are those who do not come to the knowledge of the truth. And why is it? It's because they did not have the love of the truth in their hearts. It's the will that is involved, the will that is involved. And the result here is that they are left behind when the Saints of God are taken out of the world at the coming of the Lord Jesus for his own. These are left behind for judgment. These are left behind to be deceived. And eventually perish in the judgment that overtake this world, because they received not the love of the truth. Now you'll notice here it doesn't say that they did not receive the knowledge of the truth. This is Speaking of those who have heard the gospel and they know the way of salvation. But they do not receive the love of it in their hearts. Their wills are not moved. They still say I will not have no desire for it and the result is they are left behind well. Even with this, it does not detract from the thought of the disposition of the heart of God. That he is the Savior God. I wondered, have you ever thought sometimes in your heart that have you ever thought, what is God like? Maybe some of the children have thought of that at some time or another. I suppose that has come into the minds of every child, just what his God like. Oh, I suppose that perhaps the leading thought in the hearts of many would be, well, he's, he's great, He's mighty. Why he made the world. It's sad that even some deny that elementary truth. But they would acknowledge that he made the world. He's great and he's mighty and he's powerful. But when we find him coming out and really revealing himself, he doesn't come forth in those characters at all. He comes forth. And the character of the Savior, God, the one who has, who has you and me upon his heart, who is concerned with you, who is concerned with boys and girls, who is concerned with every soul in this world and their good and blessing.

Thou verse 5. There is one God. And one mediator between God and man, the man Christ Jesus. This is the one who gave himself a ransom for all to be testified in due time. A testimony that in its own times is literally what it is for. A testimony in its own times. And this is the testimony of the present day in which we live. Isn't it a wonderful testimony? You know, we're living in the most privileged time. Of all of God's creatures who have lived on this earth. And man has not been here as long as some of the unbelieving scientists want to tell us It isn't true, but he's been here quite a number of years. But with all of the centuries before the work of Christ on the cross and the full revelation of the heart of God. Though there were men blessed of God in their souls, men of faith, and there we're going to see them in the glory as a part of the heavenly company, not a part of the church. But a part of the heavenly company, we're going to see them there. Yet they were not living in such a blessed times as we are in the present age, since God has been fully revealed in the person and work of the Lord Jesus Christ. Oh, how wonderful the testimony. The testimony is now that not only is there one God. But there's a mediator now. In the Old Testament, we had the testimony of the one God. In the beginning, God created the heavens and the earth. This is the testimony of the Old Testament Scriptures. There is one God. The true living God and Israel as a nation was called out to bear witness and testimony to that fact. Hear, O Israel, the Lord our God is one God. That was the testimony. I committed to that, people. That was the testimony of the Old Testament. There is one God, but that's not the full testimony of God in Christianity. The testimony of God in Christianity is that there is a mediator between God and man, the man Christ Jesus, that this one God has come forth now as the savior God and as the mediator and becomes the way whereby man can be brought into God's holy and blessed presence. God fully revealed, God told forth in the mediator, so that now there is no. Reason to inquire. As to what God is like, God is fully revealed in this precious word. If you want to know what God, read the Word of God. Read the word of God and study the person of the Lord Jesus Christ. He that has seen me, he could say has seen the Father. I and my Father are one. I am the way, the truth and the life. No man cometh unto the Father, but by me. There is no knowledge of God apart from the person of the Lord Jesus. Now that's true. You will never know anything apart anything of God apart from Christ. He is the one who has declared Him. He has told him forth. Now the Jews in their day. They tried to bypass the Lord Jesus to get to God. They would reject him, but they claimed God is their father. But oh we find the Lord Jesus would not allow that. Why? He says you do not have God as your father, your of your father the devil. They could not reject the Lord Jesus and have God as their Father. They could never come to God apart from Him. And you never know God apart from the Lord Jesus. God is represented, we might say, are told, for declared in the person of the mediator. And this mediator is indeed God himself, but it's God and man and one person, the Lord Jesus, the man Christ Jesus. Well, now, this wasn't known in the Old Testament. This is the blessed testimony that God is giving now. Aren't you glad that you're living in this day? Isn't it a wonderful thing that such a testimony can be declared to you this evening? Well, do you believe it? You believe that not only is there one God, but that there is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all. Do you believe that He is the way, the truth, and the life, and the One to whom you can come to the Father?

In Him do you believe on the Lord Jesus Christ as the one who will bring you to the Father? Well, this is the testimony that is going out at the present time. One God belongs to the Old Testament. The one Mediator belongs to the new. Turn back to Job. The Book of Job, Chapter 9. And we see one there who was a righteous, upright man, but he didn't have the knowledge of this wonderful testimony that we have. He didn't have the testimony given to him that is being given to you. There is a principle in the Word of God, and it is a human principle in one sense. That is, it's it's operative in the human sphere, just among men generally. That privilege always carries with it responsibility. Now I know that being overturned today, there are many who want the privileges without the responsibility. But you can't do it. It won't work. And this country is finding that out, that it just will not work. That's a that's a principle. That cannot be violated. Cannot have privilege without responsibility going with it. And so those of us who are living in this day, even the children here tonight, have in one sense a greater privilege than Job had. Though Job was a man of God, Job was a man of faith, and he was a righteous man. But their children in this room that know something that Job did not know, they know about a mediator that he knew nothing about. I might say too, in passing, that one of the saddest features of Christendom today. Is that not only? Has it given up the? Truth of Christianity The distinctive truth of Christianity, but it is rapidly even giving up the truth that was known in the Old Testament of there being one God. Even giving that a sinking lower than the testimony of Israel. Oh, how sad. That's Laodicea. Well, now in Job 9. Job is Speaking of. His own wretchedness in contrast with God. In God's power, so he says in verse 32, Speaking of God, he is not a man as I am. Jobe recognized this, that God was not a man as I am. They were not only quality. They

were not in a common standing. He is not a man as I am, that I should answer him and we should come together in judgment. Now you know two individuals in this world, if they are. At disagreement if they're conflicting claims. Where they can come together and seek a reconciliation on sort of equal terms. Because a man is a man, the boy is a boy and a girl is a girl and there can meet together on equal terms. But don't be saying here, well, that isn't true of God. God is far greater than I am. I can't come together with God and as it were, give my argument or my complaints and come together with him in judgment. No, God is greater than that then verse 33. Neither is there any days. Are as one is translated at umpire. Mediators relieve the thought. Neither is there any days man between us that might lay his hand upon us both. There is there is none who could represent both sides, man and God. Of course not, because all of his fellow men were just like him. Joe couldn't look to any of his fellow men and say, well, now there's a man that can be a go between between me and God. He is capable of entering into my side of the of the issue, and he's also capable of entering into God's side. No, there was no man on earth, there was none who could be in this in between place to represent both and as it were, bring them together. But he longed that there might be one because he saw this great gulf, as it were, between himself. And God, well now the wonderful thing today in God's testimony to you this evening is this. That this day's money or this mediator, that job long, far has come and it's the man Christ Jesus, a man who can represent man as it were, stand in man's place and yet he is God over all, blessed forever. He's that blessed God. He's the Savior God who has come down and he's come down in manhood and he's gone to Calvary's cross.

And there, on the cross of Calvary, he gave himself a ransom for all. So that now there is this mediator between God and man. There is the go between. There is one who is it where represents both and brings them together. But here there's only one. We might say that we can thank God that he has provided a mediator. Joe belonged that there might be one. Now we can say God has provided 1. But only one. Only one. There is none other name under heaven given among men, whereby we must be saved. For there is one God and one mediator between God and man, the man Christ Jesus. He has given one, but only one, and one cannot bypass this. Otherwise there is no mediator at all between one soul and God. Well, isn't that a wonderful testimony that we have given to us even in this room this evening? Something that Job knew nothing about? Now revealed, it's the testimony that is going out. It's the testimony that we bear here as Saints in this scene to the world, that God's disposition toward the world is one of love and grace. Who would have all men to be saved, not willing that any should perish, but that all should come to repentance? And the testimony to 1:00 and all that, a ransom has been given for all. Well, the Apostle Paul says he's been ordained a preacher and apostle. To minister this testimony that is going out at the present time. And it's our privilege as the Saints of God, those of us who know the Lord, to bear testimony to the truth of this blessed God who is the Savior God, to bear testimony to Him that we are saved and have been brought to the knowledge of the truth. The thought here is, you see that man is down here groveling in misery because of his own will. All of the misery and all of the chaos. Everything that is detrimental to man's joy, peace, and happiness is the result of the human will. That truth that may sound enormous, but that's true. It's because of the human will operating in opposition to the will of God that is brought in all of the chaos and everything. So God would have you to be saved. He would have you to be saved from all of that in the knowledge of the truth. The knowledge of salvation and that there might be those here in this scene. Who are for himself bearing testimony to himself that there is one God and that there is one Mediator. That God has been fully revealed, and that God is sending out His message to all. Well, the remaining part of the chapter which I just mentioned, for it is in connection with the testimony that we have verses 9 or verses 8 through 15. One may have wondered sometimes, why are these verses brought in, in connection with what we have in the first 7? It is, I believe, in this respect, that it is our privilege to bear testimony to this God. To save your God, we bear testimony to Him. Now as far as the men are concerned, the testimony is carried on in a public and vocal way. I will therefore that the men it should be prayed. That is, the public and vocal part of testimony is taken on the part of men that women have their part too, as we see in the verses 9 through 15. They have their part. It may be more, you might say subdued, and it is in quietness, but it's still a part in this testimony and showing by the deportment and behavior that they too belong to the Savior God and bear testimony to Him. It's the privilege of every child of God to bear testimony. Whether they it's done in a vocal way by the man or whether it's done in this quiet way on the part of those who are women and believers on the Lord Jesus Christ. It isn't necessarily going out into mission fields, though if God sends out, that's all right. That's what we know. His ways are various for all of his people. It isn't necessarily going out and doing some great works of that sort, but bearing testimony here in in daily life, day by day bearing test. To the fact that God has been fully revealed and we show it in our walk and waves as well as what his voice on the part of the men. Well I would just like to say in closing again to each and everyone in the room.

That here we have in this wonderful testimony that is going out at the present time, the disposition of the heart of God toward you, and I'd like to fight for you to think of it that way. That God has you upon his heart. And he has provided. He has provided a means for your salvation that you might be delivered. From sin and from sin, and that you might be brought to Himself with a knowledge of the truth, and that you might dwell with Him eternally in all of the blessedness of that place where He is in His own holy and blessed presence. This, of course, depends entirely on the work of the Lord Jesus Christ and that ransom that He gave. Can you say that that ransom was for me? It's not enough to say that it was for all as we sang in our hymn, Christ is the Savior of sinners. But we need to bring it down personal. Christ is the Savior for me.