

## Romans - Commentaries by Charles (Chuck) Hendricks

Toledo Conference: 1984, What Is a Christian?

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We're going to begin reading in Romans chapter 8. There is therefore now no condemnation. To them which are in Christ Jesus. Now I stopped there because the latter part of the verse that we find in our translation. Is, I believe, properly found at the end of verse 4. But not at the end of verse one where we have the absolute statement. Of the position, the new position of the believer in Christ. No condemnation. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh God sending his own Son. In the likeness of sinful flesh and for sin. Condemned sin in the flesh. That the righteousness of the law might be fulfilled in us. Who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh. But they that are after the Spirit, the things of the Spirit. For to be carnally minded, is death. But to be spiritually minded is life and peace, because the carnal mind is enmity against God. For it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin. But the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you. He that raised up Christ from the dead shall also quicken your mortal bodies. By his spirit that dwelleth in you. Therefore, brethren. We are debtors. Not to the flesh. To live after the flesh. For if ye live after the flesh, ye shall die. But if ye, through the Spirit, do mortify the deeds of the body. You shall live. But we stopped reading right there at this moment. We have other passages to look at. It's always a tremendous exercise when one stands before a company this large. To know what to bring, and this is a young people's address. And I realize a little bit. The problems that the young people have today, problems probably greater. Far greater magnitude than has ever been experienced before. And I thought it might be well to bring before us this afternoon what is a Christian. What is a Christian? I'm addressing Christians this afternoon. What is a Christian is one who is in Christ. Where Christ is. And one who is for Christ. Where Christ is not. He is not here, He's gone, He's been rejected here and he's now in the glory. And the Christian is one who is in Christ. Turn with me to 2nd Corinthians chapter 5 for a verse. Very well known verse. Verse 17. Therefore, if any man be in Christ. He is a new creature. All things are passed away. Behold all things. Are become new. You know, we take that expression so for granted. Our brother Ron was telling us yesterday a little about his desire to take a little Greek when he was in school. Well, I got saved between my freshman and sophomore year in college and I was an engineering school. Northwestern Technological Institute in Evanston, IL. And I had the desire too, to take a little Greek. And there was a man that taught classical Greek. It turned out that I was the only one in the class.

Just the teacher and the student. And he said to me once he was a modernist. He prided himself on being a Christian, but he was a modernist. The fundamentals of the faith, he questioned. And I'll never forget when he said to me. He said. I don't know what Paul meant when he talked about being in Christ. And I don't think he knew what he meant either, he said. Well, that's the unbelief. Of the first man because he couldn't understand it. He didn't think Paul understood it. And I just looked at him. In rank amazement. Didn't say anything at the time. But that's one of the most precious truths that we have. It brings before us new creation. If any man be in Christ, there is a new creation. All things have passed away. All things have become new. We are new creatures in Christ. And you know, that's one of the displays that the Lord is looking for. In his church. He's looking in your life and in mind that we display that we are new creatures in Christ, that we don't walk according to man to man after the flesh to walk as just a normal man walk so that those around us can understand us. If you pride yourself that they can understand you because you're walking as men. That's really a rebuke to a believer. We ought not to walk as men, we ought to walk as Saints of God. Turn with me to Colossians 1. We're going back to Romans 8, but I just want to touch upon. Some other verses before we do. There is therefore now no condemnation to them which are in Christ Jesus. Well in Colossians one verse 18, it says of the blessed Lord, he is the head of the body, the Church. Who is the beginning? The first born from the dead. That in all things he might have the preeminence. The 2 cardinal truths of Christianity are the death. And the resurrection of Christ. The death of Christ puts away all that stood against us, takes away all my sins, takes me away, for I am 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 who loved me and gave himself for me. And every one of us who knows Him is Lord and Savior can say that. I am crucified with Christ. He's not only put my sins away, He's put me away. But in the resurrection I see the new position that he's taken and he's brought me into it. And Christ risen has become my life and your life if you're a Christian. And now we live of that new, risen life. But in Christ. There is a new creation here. He's called the beginning. The beginning of what? The beginning of the new creation as the first born from the dead. When he rose from the dead, he became the head of the new creation. His death puts away all that was against us. His resurrection introduces us, Himself and us, into that new order of things of which He becomes the glorious head in resurrection. Turn with me to Revelation Chapter 3. Revelation 3, the address to Laodicea. This is the 7th church. Of the seven addressed in Chapters 2 and 3. And here you have the Lord's last words. To this assembly at Laodicea, verse 14. Unto the Angel of the Church of the Laodiceans. Now notice the character that the Lord takes in connection with this final assembly. These things saith the Amen. The faithful and true witness the beginning of the creation of God. Every one of these characteristics of the blessed Lord is what he's seeking in His church, in His assembly down here in these last days, every one of them was missing.

In the assembly at Laodicea. Not one of them. Not one of them. They weren't carrying a testimony where they could say they were the confirmation of God's Word. That's what he was. He was the Amen. He was the Yay and the Amen, the affirmation and the confirmation of all God's promises. They were all in Him. Here He presents himself at the very end of the Bible to the last church. He is the Amen. Did they answer to that? Do we answer to that? Are we standing on the word of God? Do our lives give testimony? Say Amen to the written Word of God. He lives by the Word of God. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. That which sustained him as he went through this scene was the will of God which he came to do. And then he was the faithful and true witness, as the

assembly been that. Anything but. Especially the assembly at Laodicea, what a state they were in. Indifferent. Luke warm. A sickening condition. But then he was also the beginning. Of the creation of God as the Risen. 1 He becomes the beginning of a new creation. And that's what we've been brought into in Christ. We're new creatures in Christ. That's what we're going to reflect in our pathway here. We don't belong to this world. We belong to glory. To heaven. Now turn back with me to Romans 8, please. Verse one. There is therefore now no condemnation. To them which are in Christ Jesus. I've heard that quoted. There is therefore now no judgment. That's not what it says. It's a different word. It says condemnation and it means condemnation. Judgment is a different word. It's not just the thought that judgment will never overtake us. But in Christ we are in a new position. In the risen Christ, we are in a new position before God. He sees us as He sees Christ. No condemnation can ever be attached to that new position. That we are. In now in the risen Christ. And then he goes on to say the law of the spirit of life. In Christ Jesus. Hath made me free from the law, sin, and death. Now everything that I'm saying this afternoon is true of the feeblest. Weakest. Believer. As well as the one that's been on the road for 50-60 years. Everything I'm saying is basic and fundamental. To every true believer in Christ. The law of the spirit of life. In Christ Jesus. The Spirit is presented in the New Testament. As being given in two distinct characteristic ways. The first is found in John 20. Please turn back with me to John 20. Verse 19. Then the same day at evening being the first day of the week when the doors were shut. Where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. Here's the risen Christ. Presenting himself. To his disciples. Who were assembled for fear of the Jews. And He presents the fruit of His redemptive work. The first words spoken, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you, as my Father hath sent me, Even so send I you. First he imparts to them the peace that he had made by the blood of his cross, and then he sends them out.

As emissaries of that message of peace to the lost. And when he had said this, he breathed on them. Takes us back to Genesis 2, when Jehovah below him the Lord God breathed into man's nostrils the breath of life. Here the risen Christ breeze upon his disciples the breath of his resurrection life. He imparts to them life and the power of resurrection. Associating them with himself is the Risen 1. That's the life. That you and I have in Christ. And he says, receive ye. The Holy Ghost. We have the Spirit now in the power. We have the risen life of Christ in the power of the Holy Spirit. And I believe that's what you get in verse 2 of Romans 8. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. The man in Romans 7 was under law. He did not realize his new place in Christ, risen from the dead. The Spirit of God isn't mentioned one time in Romans 7. Is mentioned numbers of times in Romans 8. And here we have it, the Spirit of life in Christ Jesus. Hath made me free from the law of sin and death. There's a fixed principle, the law of the Spirit. Working now in the life of the believer. We partake of the risen life of Christ in the power of the Holy Ghost. There is never an excuse for you or for me to say, well, I couldn't help myself. I had to do this because we're only human after all. Well, that's to lower yourself to the level of the first man. But in Christ, risen from the dead, Christians were not at that level anymore. We're in a new position to which no condemnation can ever be attached, and we have a new power and a new life, the life of the risen Christ and the power of the Spirit of God, and breathed into them by the risen Christ himself. John 20. And then we have Acts 2. I don't think we have to turn to it because there you have the coming of the Holy Ghost personally. To indwell and to baptize those 120 believers into that new thing that had never existed before, the one Body, and to indwell them personally. Now everyone that believes the gospel receives the Spirit in these two ways. The Spirit is the characterizing power of the risen life we have in Christ and the Spirit as a person indwelling us. Making our bodies. His temple. These are tremendous truths. Beloved Saints of God. Young people. Tremendous truths. This is Christianity. I have been so thoroughly, completely delivered from the first man that I stand before God, accepted in Christ, in a new life, risen and in the power of the Holy Spirit. I am unable to walk through this scene. Even as he did. Do we do it? I have to hang my head in shame. The first one that would have to do that. In confession. How feebly that's expressed in my life. But that doesn't change the truth of it. It's all there, and we'll never be able to say we didn't have the power. God has not given us the spirit of fear, but of power and of love and of a sound mind. He's given us all we need. To go through this scene for his own glory. The law of the spirit of life. In Christ, Jesus has set me free. Delivered, there's deliverance from the law of sin and death. What is that law of sin and death? Go back to Chapter 7, verse 23 of Romans. He says, I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, here's a man who's under law. He's learning all about himself. He wants to do right, and he always does. Because what is wrong? He doesn't have any power because he's looking to the wrong place. He's looking within. And dear young brother and sister, if you look within as I used to do. As a young man. I used to look within for strength and then I failed and I failed and I failed because I was looking to the wrong place.

The Spirit of God who dwells within us doesn't direct our attention even to him. He directs our attention to Christ, who's outside of ourselves. That heavenly object, the risen, glorified man in heaven. He doesn't bear testimony to himself. The Spirit of God is the power within us as He occupies us with that altogether. Wholly forming object Christ in glory. So we have a power now, not just a new life. But a power working in and upon and through that new life. To enable us to walk here. As Christ did. The law of the Spirit. The fixed principle of the Spirit. The constant tendency of the Spirit of life in Christ Jesus. Hath set me free, delivered me. From the law, or the constant tendency of sin and death. Or what the law could not do, and that it was weak through the flesh. It addressed itself to the flesh. The law was a perfect code. For man to live by perfect moral code, thou shalt have no other gods before me. Thou shalt not make unto thee any graven image to bow down to it. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day to keep it holy. Honor thy father and thy mother, which is the first commandment with promise. Thou shalt not kill, thou shalt not commit adultery. Thou shalt not steal, thou shalt not lust. And when they heard that, they said, that's good, that's what we ought to do. And they were right. That was the perfect measure. For the first man to live by. But a curse went with disobedience. Death and condemnation. And now in Christ, risen from the dead. The life that you and I live of is not a life which was under law. No, it's Christ risen after he was under law as a man on earth, He went into death, and now he's risen. Law has no more to say to him. Sin has no more to say to him. Death. Has no more to say to him, and that's the life that is ours. It's a justified life justification of life. Romans 5. And we have the power of the Spirit. To enable us to walk above. The dictates of the flesh. What the law could not do, and that it was weak through the flesh. There was no deficiency in the law. It was holy and just, in good and perfect, but it addressed itself to a nature. Which couldn't obey it. A nature which delighted in the very things that law prohibited. The law in effect said to the first man, Thou shalt not be what thou art. And of course. That was an impossibility. It was weak through the flesh, God sending his own Son. In the likeness of sinful flesh. Notice the perfection precision of Scripture. It doesn't say he sent his own son in sinful flesh, nor does it say he sent his own son in the likeness of flesh. No, He became true flesh. The Word became flesh, but it was the likeness of sinful flesh. It wasn't sinful flesh, just the likeness of it. And as a sacrifice for sin. He condemned sin in the flesh. Oh, I'm so happy to learn that. I remember. Years back now. When a young man. It used to be said. When we discover as young people. How bad we are? Satan immediately comes in and he says you can't be saved if you're that bad. If you have those thoughts, those wicked desires, those evil propensities, you can't be

saved. You're fooling yourself. You're a hypocrite. And he tries to make you miserable. And the mistake I used to make was as I learned how bad I was, I thought God was learning how bad I was in the process and when I learned. That God picked me up. When he knew how bad I was from the beginning and when he picked you up, he knew how rotten you were.

He knew it through and through, and yet he loved you and he loved me. And as we learn our vadais. He's not learning it. He knew it all along. And yet he loved us. Unspeakable grace. He condemned sin in the flesh. I was always looking to something. In me that. Maybe could produce something for God? The hardest thing in the world for any of us is to remain in a sense of grace. Under a sense of grace. Grace is a very hard thing for us to get a hold of. Very hard. I find the tendency in my own soul. To slip. Under some kind of a legalistic. System of things. Every one of us has that tendency. As in water, face answereth to face, so the heart of man to man. You're no different. I know you're not. We're all the same, we're all made out of the same stuff. You have the same problems. They may take different forms. But we all share the same problems. We all have to deal with the worst enemy, and that's ourselves. Well, we have a power now. We have an object outside of ourselves to lift us above this scene and ourselves. And that's Christ, and we have the power to do it. The Spirit of God and a new life. Well, it's wonderful to know. I remember giving an address once and a brother came to me. And in one sentence. He summarized pretty much the whole thing. He said. Isn't it lovely to know God doesn't expect anything from us? I thought that was rather humbling because he said in one sentence what it took me an hour to say. God doesn't expect anything from us. It's all what He does, God who worketh in you, both to will and to do of His own good pleasure. We like to think that we're doing something. But it's all his work from beginning to end. That the righteous requirement, the righteousness or righteous requirement of the law, what the law righteous required from the first man and never received because it addressed itself to the flesh, which was enmity against God. That the righteous requirement of the law might be fulfilled in US. Who walked out after the flesh, but after the Spirit? That's a Christian. This is the description of a Christian. A Christian is one who walks not after the flesh, but after the Spirit. A Christian is one who is in Christ. A Christian is 1 to whom no condemnation can ever be attached. A Christian is 1 in whose life the risen life of Christ, the Spirit of God, operates as power to set him free and deliver him. From the flesh. And from that law of sin which exists in his members. Christian is one who fulfills as he walks in the power of the Spirit, what the law required but never got from the first man. Now, now, verse. But never got from the first man. Now now, verse 5. For they that are after the flesh do mind the things of the flesh. Talking about an unconverted person here. But they that are after the Spirit, the things of the Spirit. Now he's not comparing in Romans 8 IN these first verses. Spiritual with carnal Christians. The next verse appears to do that. But if you read it as it is in the margin. And a more correct translation I believe. You'll see the force of it. Let me read verse 6. As I believe it should read. Instead of saying for to be carnally minded is death and to be spiritually minded is life and peace, which would bring before us the thought of contrasting A spiritually minded Christian with a carnally minded Christian. That's not the point of the verse at all. The point of the verse is to contrast the mind of the flesh is death.

But the mind of the Spirit is life and peace. Now, every believer. Every Christian in this room has the mind of the Spirit. Every Christian in this room is after the Spirit. Verse 5. Every Christian in this room minds the things of the Spirit. This is normal Christianity. And it's talking about normal Christianity. You say, well, I know a lot of Christians that don't do that. I'm one of them. Maybe that's your response to that. We'll get to that. But right now I want to set before you what a Christian is according to the mind of God. A Christian is one who is in Christ where Christ is, and for Christ where he is not. A Christian is one who has the risen life of Christ indwelt of the Spirit of God as the power of that life. A Christian is one who fulfills all the righteous requirements of the law as he walks in the power of the Spirit. He minds the things of the Spirit, not the things of the flesh. The natural man minds the things of the flesh. Verse 6 For the mind of the flesh is death. Just think of it. Everything that the unconverted think about, everything that their mind centers in and rests upon and entertains is death. That whole scene out there is a scene of death. There's death stamped upon everything. Everything, everything is stamped with death. The mind of the flesh. Is death. Young people. I've heard young people say we're going out tonight. And we're going to have a good time. We're going to see life. But they're not looking at life. They're looking at death. They're looking at death. The mind of the flesh is death. But the mind of the Spirit. The Spirit has his mind, that's the new man is life. And peace. Oh, to live so in the power of these things. I feel it in my own soul, and I know we all must. How feely? We answer to this. Sometimes we're afraid to minister on it because we say, well, it's way up here and I'm way down here. But I'll be the first to confess that. But it's the truth of God, and the only thing that's going to lift us up is to present what we are in Christ. And by the power of the Holy Spirit. So that we might seek to realize and enter in in a practical way. What is really ours? Verse 6. For the mind of the flesh is death, but the mind of the Spirit is life and peace, Verse 7 Because the mind of the flesh. His enmity against God. For it is not subject to the law of God. Neither indeed can be. The mind of the flesh. And that's why no one ever kept the law, because the law addressed itself to the flesh, and its mind is against God. The flesh cannot keep the law of God, cannot please Him, cannot be subject to His holy will. I want to say a few more words on verse 5. When we came into our motel room yesterday. There was a little leaflet on the table. And it had to do with. The various television programs for the week. Well, I haven't seen one of those leaflets for a long time. So I thumbed through it. And I saw three things. And everything that was being offered. Almost everything. Three things. Adult language. Violence. Nudity. Those were the three things repeated over and over and over again. Promptly, we hung our clothes over that box. So that we didn't even know it was there. Adult language.

Filthy language. Corrupt language. The precious name of Christ. And of God. Spoken about in a flippant, irreverent. Wicked way. Violence. Corruption. The days of Noah. Sodom and Gomorrah. Right here. Beloved young people, do you realize? That you are living in the most wicked day that has ever, ever, ever been since the creation of Adam and Eve. More wicked than Noah's day. More wicked than Sodom and Gomorrah. Why can you say that? You might say because we're living at the end of the day of grace. And the corruption of the best. Is absolutely the worst. We're living. In Second Timothy, 3 days, Jude days, as we heard yesterday. A darker day you cannot. Concede. And that's where we are. I want to say this too. When I was in Phoenix, AZ recently on my western trip. The sister Kilcup. Staying with them. Robert Kilcups and. She mentioned the tape. On rock music. And I said I would like to get it. I particularly wanted to get it because. In the night of the murders. Of my son's family. There was a rock concert. In the town next to Bloomington that night. And as I listened to these two tapes. I was horrified. This is the music. Of the present generation. There are things that I just don't feel at liberty to say publicly. The man who gave the tapes said them. The first time I listened to those tapes. I felt sick and unclean and dirty and defile. And I wouldn't recommend. Listening to them. Except I'm afraid. That there are some of our young brothers and sisters. That might be doing that very thing. You cannot listen. To that satanic music. And remain in fellowship with God. You cannot. It's a violation of a spiritual law. You can't do it. You can't sit before that tube and watch it and watch it and watch it. It's nothing but defilement and remain in fellowship with God. You can't do it. Young person. Older person too. It's nothing but defilement. Nothing but the flesh. They that are after the flesh mind the things of the flesh. We expect the world to do it. But they that are after the Spirit mind the things of the spirit. They have what they call subliminal techniques. In a movie theater recently. How the audience was watching this, The screen that was flashed on the screen very quickly, very quickly. So quickly

that the human eye couldn't detect it. Buy popcorn, buy coke, buy popcorn, buy coke. And when the intermission came about, everyone went out and bought popcorn and coke. They never saw the message, but it got impressed upon their brain. They've tried in department stores. Playing underneath the music at such a low audible tone that you can't hear it. You're an honest person. You don't want to take that article. Don't steal that article. You're an honest person and that can no one can hear it. And yet that has reduced the number of thefts markedly in those areas that have tried it. Those are called subliminal techniques. In rock music, there's the technique of back masking. Where messages are put on backwards.

And the reason they're put on backwards is because if it was put on forward, most people would reject it. If it was put forward, Satan is God, you would reject it. You have a mechanism that hears that and says no, and you're rejected. It doesn't get impressed upon the memory system of the mind. But if you hear it in reverse, you don't know what you're hearing, and so it's there. And the brain has the amazing capability of taking a message in reverse and turning it around and making it mean something. When I was in Fremont, CA. Brother David Graham, at whose home I stayed, He told me about an experiment. He's a blind brother. And he said they did an experiment. He said the image that's impressed upon the back of the brain is upside down, but the brain turns it around and makes it seem like we see everyone properly. So he they put a set of glasses on the person that turned the image upside down. As he walked around, everything was upside down. About two days of that went on and he told me this, he says. All of a sudden, just like that, the brain converted it and all of a sudden the image was right side up. And he went around for a few more days that way. And then he took the glasses off and everything was upside down. He went around a little longer and then the brain converted it back. It took an upside down messages message and made it right. And that's exactly what they're doing in back masking. Natasha. Not to us. Dog. See Natasha. Backwards means Satan is God. And this is. What they've done. In these records. I could speak a whole hour on that and I'm not going to. What I want to warn you about is. In this kind of music. They actually blasphemy the name of God. Sometimes they do it forward. Sometimes it's done more subtly backwards. And the way you can tell it is you turn the record backwards. And there's the message. The only thing I didn't like about those tapes? Was that the way it presented? It was as though Satan has the upper hand. Why are we in this condition of things? Why is? Violence and nudity. And adult language. Traded right out in the open. And this wicked music, everything that's for the flesh, why is it there? Well, Romans One tells you, and let's turn to Romans 1. Verse 21. Now this I know applies to the heathen world, but it applies far better, far more, even today. Because that when they knew God, they glorified him not as God. Neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And they changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Now here's the verse. Wherefore God gave them up. To uncleanness. Through the lusts of their own hearts to dishonor their own bodies between themselves. Who changed the truth of God into a lie and worshiped and served the creature more than the Creator who is blessed forever? Amen. For this 'cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature. And and likewise also the men leaving the natural use of the woman. Burned in their lust, one toward another. Men with men working that which is unseemly. And receiving in themselves that recompense of their error, which was meet, and even as they did not like to retain God in their knowledge. God gave them over. To a reprobate mind. That's what we have today. Except here it was the heathen world. Today it's the Christian world. We're talking about. That which names the name of Christ. A reprobate mind, and the reason that men have that kind of a mind is the judgment of God.

God has given them over. Very clearly, 2nd Thessalonians 2 Says because they received not the love of the truth that they might be saved, God shall send them strong delusion that they should believe a lie. That they all might be damned. Who had pleasure in unrighteousness? I know that applies in all its fullest force after the Church is raptured, but it's taking place right in front of our very eyes. What are you minding? What am I minding? What are you looking at? What are you spending your time with? Where are your energies going? You have all the power of the Spirit. To lift you above this. Cesspool of iniquity in which we're living. That's where we're living. I thought when I moved 300 miles South from Chicago to a little farm community, I'd escaped that kind of pollution. Not a bit of it. It's just as much in the stores down there. It's everywhere. Romans 8. Verse 7. Because the mind of the flesh. Is enmity against God. It is not subject to the law of God, neither indeed can be. So then they that are in the flesh. Cannot please God, but now here comes the Christian, but ye are not in the flesh. But in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he's not of his. He doesn't belong to him at all. Is not his. He's not marked out by the Spirit of Christ. The formative power of Christ in our lives. You know, there are young people that are mixed up. Drugs. There are young people that are mixed up in drinking. My son John told me just before I left. He said that they're taking firmer measures. I think that the. I think the federal government is raising the. Drinking age to 21 or two or something like this. And there's some revolts in colleges. And the authorities are getting alarmed. Young girls are coming to their doctors and saying I can't be pregnant. I've never had a relationship with a man. Well, she didn't know it, but she was under the effect of drugs or liquor when it happened. She didn't even know it. This is the state of things. We're living in the same days that the Roman Empire was in. The morals of this country. Are all but gone. Young people. Where do we stand? As Christians. You know how to possess your vessel in sanctification and honor. There's never been a day, never been a day so wicked as today. Men are doing in the teeth of Scripture and in the light of the full light of God's grace. We read yesterday our brother Ron and Jude. Turning the grace of God into lasciviousness into an excuse for sin? Well, we're saved by grace, so we can do whatever we please. And then overthrowing all authority. That's what characterizes the day we're in. But you're not in the flesh. But in the spirit, if so be that the Spirit of God dwell in you. And then he says in verse 10, if Christ be in you, the body is dead. Because of sin. Because there's sin there, there's an evil nature that's there that hasn't been burned out. I have to hold this body as dead so that it doesn't yield itself to be used by that sinful nature any longer. The principle of death is being applied now by the power of the Spirit, so that. This body is only to be used by Him, the Spirit of God. If Christ be in you, the body is dead because of sin. It's held as dead because there's sin there. And if I don't hold it is dead. Sin will get the upper hand and 'cause this body. To be a vessel to dishonor. But the Spirit is life because of righteousness. Verse 12. He says, therefore, brethren. We are debtors. It doesn't say. He doesn't carry that out in the positive sense. He doesn't say we're debtors to God.

He just says we're debtors, not to the flesh. To live after the flesh. For if you live after the flesh, ye shall die. You're about to die. You're on the road that leads to death and everything that you're, The whole range of objects that's before your soul have the stamp of death upon them. The mind of the flesh is death. If you live after the flesh, you're about to die. You're on that road. But if ye through the Spirit do mortify, that means to put to death. The deeds of the body. You shall live there. You have the practical carrying out. Of these wonderful truths. Of what the believer is in Christ. I believe we've come to the day. What it's so important to go back to the basic principles. Of the Gospel. Applied to the Saints. That were at Rome. To the Saints here at Toledo. To the Saints, wherever they might be found. We've died with Christ. We're dead to sin. No longer to yield this body any longer as a vessel to be used by the old nature. But rather. We're debtors. Debtors to mercy alone, Debtors to grace. But because it's grace, it doesn't carry that on. Because Grace. Doesn't place us under a legal obligation. But I just want to

close by saying. We're saved by grace. We're justified by grace. We stand in grace. We're taught by grace. We're kept by grace. It's all grace. It's all unmerited favor. And the sense? In your soul and mind. Of grace. Will keep us. Near to himself. Because he's the one that dispenses. All the blessing. Oh, there's so much more to say, beloved. And with these few stumbling remarks. That God used something. To bring before us in just a few moments that remain. Just a few moments that we're going to be left here. I want to quote. I don't know so I can quote it, so I'm going to turn to it in first Peter 4:1N closing. First Peter 4. The end of verse one says he that hath suffered in the flesh, that is, he hasn't yielded to it, He hasn't gratified it, He said no to it in the power of the Spirit. He that hath suffered in the flesh hath ceased from sin. When you yield to the flesh, you don't suffer. You gratify it, You please it. But if you say no to it, then you suffer in the flesh. Then you cease from sin. That he no longer should live the rest of his time. From right now, young people, the rest of your time that ye no longer should live, the rest of his time in the flesh to the lusts of men. But to the will of God. I leave you with that verse.

Marysville Conference: 1994, Christ Our Redeemer

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Address—C. Hendricks

Turn tonight to Romans chapter 5 for a verse. Romans chapter 5 and verse 12. Wherefore, as by one man sin entered into the world. And death by sin. And so death passed upon all men. For that, all have sinned. Here we see the consequences of sin coming into the world. Resulted in death, death passing upon all men. That was one of the consequences, but there are others. And. One of the others is that when man sinned, he listened to the voice of the tempter. The enemy, the deceiver, the liar, Satan himself. And he fell under his power. And I'd like to look at the theme of redemption tonight. Man is a slave to sin. He's a slave to Satan. And the strange thing about this is that. We're living in the enlightened 20th century where man denies even that Satan exists. He was a figment of the Dark Ages, man's imagination and superstitious mind. Inventing this fictitious figure, so they think the devil, well, he is no fictitious figure. He is a very real power, and he's the one that was the instrument that led the human race into a state of sin. And the consequences of that sin is death. And so we know that man is a Sinner because everyone dies. The wages of sin is death, and it is appointed unto man once to die and after this. The judgment. The awful judgment. That's why man doesn't want to think about death. He puts it off. And Satan wields the power of death over man to keep him in \*\*\*\*\* and in slavery to himself. We see that in Hebrews 2. Let's turn to Hebrews chapter 2. Hebrews chapter 2, verse 14. For as much, then, as the children are partakers of flesh and blood. He also himself likewise took part of the same that through death he might destroy him that had the power of death that is the devil, and deliver them who through fear of death where all their lifetime subject to \*\*\*\*\*. Man is a slave to Satan. He's afraid of death. He doesn't want to talk about it, he doesn't want to think about it. And Satan wields this power of death over man to keep him. In slavery to himself. Man is in a terrible slavery, he doesn't realize it, especially people in this land, the land of freedom and liberty it is, it is boasted, and yet man is a slave to sin. The Lord said he that committeth sin is the servant of sin, and the servant abideth not in the house forever, but the Son abideth ever, if the Son shall make you free. Ye shall be free indeed. Let's look at a number of scriptures which speak of Satan in the position that he has acquired through Man's Fall. John's Gospel, chapter 12. John's Gospel, chapter 12. And verse 31. Now is the judgment of this world. Now shall the Prince of this world be cast out, and I if I be lifted up from the earth, pointing forward to the cross, of course we'll draw all men unto me, not just Jews, but Gentiles as well. This, he said, signifying what death he should die. Now is the Prince. Of this world cast out. Well, there he's called the Prince of this world again in chapter 14. He's named that the ruler of this world. That's what the word means, the Prince or ruler of this world. Chapter 14, verse 30 The Lord Jesus again speaking hereafter. I will not talk much with you. For the Prince, the ruler of this world, cometh, and hath nothing in me. There was nothing in the Lord Jesus that could afford a handle for the. Enemy the Satan to grab onto and find a way of entrance into him, into his heart. He was the holy One of God. He was the one that had a nature that abhorred evil. And it was holy. Holy altogether, he had nothing in him that he could find a point of attack.

To Causeway the Lord to fall because he was the Holy one of God. The Prince of this world cometh and hath nothing in me. With you and me it's different. We have an evil nature, a sinful nature. And that's how Satan attacks us. He attacks us through the flesh, through the world. He uses the world, and then he attacks us through the flesh. If we didn't have that evil principle of sin within, he wouldn't have a way to attack now in the 16th chapter of John's Gospel. He's talking here about the coming of the Holy Spirit. And he says in verse 7, nevertheless, I tell you the truth, it is expedient for you that I go away. For if I go not away, the comforter will not come unto you, But if I depart. I will send him unto you. And when he has come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin because they believe not on me. Of righteousness because I go to my Father. And ye see me no more. Now here it is of judgment, because the Prince of this world is judged. We saw in chapter 12. Now is the judgment of this world. Here we read of the judgment of its Prince. The Prince of this world is judged. Satan knows that his time is short. He is increasing his activities of evil against the people of God as never before. We're at the end of the day of grace. This dispensation is about to close and Satan is very active in these days, seems as though he has the upper hand, but he is defeated. We're going to see that as we trace out this beautiful subject of Christ. Our Redeemer. We have to know what we're redeemed from. We're redeemed from Satan's power. We're redeemed from the power of sin and from this world system that Satan is the Prince of. Now let's turn to 2nd Corinthians chapter 4. Where he's given another title. In Two Corinthians chapter 4 verse 3, the apostle writes if our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not. Lest the light of the glorious gospel of Christ, who is the image of God. Should shine unto them now. This is Satan's title in connection with the world's religions. He's the God of this world. He is the author of every false religion that is down here. He is the God of this world, and he uses false religion to blind the minds of those that hear the gospel so that they. They will try another way, another religion, another way of approach. Basically, there's there's only two basic principles that characterize every religion that's ever been here. The principle of. Man has to do something in order to gain God's favor or grace. Grace brings. Man is in as altogether lost. And unable to do anything. There is nothing so humbling as grace, because it makes nothing of us. And it makes everything of God. I love the distinction that I learned from Mr. Darby in reading his writings. Mercy is great in the greatness of the need. Grace is great in the greatness of the giver. Mercy addresses our need and meets it. Grace brings out the heart of God. The blessing that He brings us into altogether apart from ourselves, it's all. That which flows from his heart of love. Well, we have a formidable enemy. The God and Prince of this world. The Prince or ruler of this world, man. Is under Satan's power, whether he realizes it or not, whether he denies that Satan even exists. He's a slave to the enemy, to Satan. Now turn to Luke chapter 22. Luke chapter

22. Verse 50 They're in the garden here, I believe. And one of them smote the servant of the high priest. And cut off his right ear. And Jesus answered and said, Suffer ye thus far, And he touched his ear and healed him.

Here was the energy of nature in Peter. Defending his Master, defending his Lord. And the Lord tells him. Suffer ye thus far another gospel, put up the sword into the sheath. Later take the sword will perish with the sword. These are not the weapons of his warfare. And so he touches the ear of the one whose ear had been cut off. Malchus, servant. And heals him. Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him. Be ye come out as against a thief with swords and staves. When I was daily with you in the temple, ye stretched forth no hands against me. But this is your hour and the power. Of darkness. Man thought he was free. Here we see that the restraint which had been placed upon man's wrath, the limits which had been assigned to his evil nature, he had sought to kill the Lord several times. 4th chapter of this Gospel of Luke tells us that after he had spoken of the grace that was shown to Naaman the Syrian. There were many lepers in Israel, but only Naaman was healed. There were many widows, but only the widow of Sarepta was. Blast. Grace to Gentiles. They were filled with rage and fury and wrath, and they took him out of the synagogue and led him to the top of the hill. To dash him off and kill him. Of course, had they done that, he would have walked away at the bottom unharmed, because until his time had come. He was. Unassailable. I love the account Mr. Bellitz, the son of God. I was reading it again recently, haven't read it since a young man and I read it again recently and he talked about the time when the ark was taken captive by the Philistines. The Jews had brought the Ark, The Israelites had brought the Ark into their camp to think that it would have some magical power to give them the victory over the Philistines. But it didn't. God didn't allow that to happen. But he did allow the Philistines to capture the Ark, and wherever it went in whatever city it was, there was judgment upon those cities, and the Philistines were being plagued by the fact that they had the Ark. Why didn't he raises this question? Why didn't they just smash it? It was just a box, something like we've got up here. Why didn't they just smash it? It was made out of wood overlaid with gold. And his answer was they couldn't. It was unassailable. It spoke of Christ. Why didn't they just get rid of the Lord Jesus? They hated Him. So they tried over and over again, but it says there in Luke 4, He passing through the midst of them, went His way. Again, in John 8, when he told them who he was before Abraham was I am, he said. Claiming to be the Jehovah God of the Old Testament, who he indeed was, become a man now. And they took up stones to cast at him because he was guilty. They fought of blasphemy, and he again went through the midst of them untouched. But now he says, this is your hour. And the power of darkness, the divine restraint, is now removed. And now man is free. Free. Free to do what he wanted to do. Free. Did I say free? He was never more the slave and tool of Satan than when he obtained his freedom from the divine restraint. Let man do what he wants to do, and he's the greatest slave of the devil that you could ever think of. And this is what it was here. This is your and the power of darkness. We're under a power which is much stronger and mightier than we. Turn to Acts chapter 26. Acts Chapter 26. Here, Paul is presenting his defense before Agrippa. And telling of his conversion. We'll start the account at verse 12. I believe you all know it. Whereupon as I went to Damascus with authority and Commission from the chief priests, at midday, O king, I saw in the way a light from heaven above, the brightness of the sun shining round about me in them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, I persecutest thou me? It is hard. For thee to kick against the \*\*\*\*\*. And I said, Who art thou, Lord?

And he said, I am Jesus, whom thou persecutest. But rise and stand upon thy feet. For I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people and the Gentiles, unto whom now I send thee. Now notice what his Commission was for. To open their eyes, he needed his eyes opened. He was blinded by his religious prejudice as a Pharisee of the Pharisees. He verily thought with himself to do many things contrary to the name of Jesus of Nazareth. He thought he was a false Messiah, He thought he was an impostor, and he did everything to persecute those who followed him. Now he's saved, he's converted, he's come to know the one Who art thou, Lord? And the answer comes back, I am Jesus. Who now persecutest? Think of the impact those words had upon the man's soul, Saul, as he wrestles with the the awful fact that all his religious energies had been spent in opposition to to God's truth. He had been a tool of Satan. Slave of the devil in his opposition to the Christians in John 16, the Lord said that time will come when those who persecute you. Will think that they do God's service. And so Saul of Tarsus thought so. But he was. Blinded. Blinded by Satan, the God of this world had blinded his mind. He was there consenting to the death of the first Christian martyr, Stephen. Now he's converted. And he's to be the minister of the truth, to open their eyes, verse 18, and to turn them from darkness to light. As he had been, and from the power of Satan unto God as he had been. That they may receive forgiveness of sins and inheritance among them, which are sanctified. By faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision. But showed first unto them of Damascus, and at Jerusalem, throughout all the coasts of Judea. And then to the Gentiles that they should repent and turn to God and do works meet. For repentance. To turn them from darkness to light, and from the power of Satan unto God. Everyone of us in this room. Had to have this happen to them. If they're saved, if you're saved, if you know the Lord. You had to be turned from darkness to light and from the power of Satan to God. Let's look at one more verse in Colossians chapter 1. Colossians, chapter 1. Verse 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light. Who hath delivered us from the power of darkness? And hath translated us into the Kingdom. Of his dear son. In whom we have redemption through his blood, even the forgiveness of sins. What has he done? He's delivered us from the power of darkness. And translated us into the Kingdom of the Sun of his love. Before we turn to the Old Testament type that beautifully brings out the truth of redemption. I'd like to read to you two more verses, one in one Timothy 2. Three more verses, one Timothy 2, two from the New Testament and one from the Old. What was the price? That had to be paid in order to effect our redemption. Well, in One Timothy 2. Verse 3 it says 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 men. The Man Christ Jesus, who gave himself a ransom for all. To be testified in due time, he had to give himself. As a ransom for all. Now turn to Matthew. 20 I believe it is. Matthew 20. Verse. 25 But Jesus called them unto him, and said, Ye know that the Princess of the Gentiles exercise dominion over them.

And they that are? Great exercise authority upon them. But it shall not be so among you. But whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister. And to give his life. A ransom for many. Says in Timothy he gave himself a ransom for all. The ransom Price was himself here he gave his life a ransom for many, his precious life. Now turn back to Leviticus 17. 2 will connect. This truth of his giving is life, giving himself and His life a ransom for all and for many. With this verse in Leviticus 17. Verse 11 for the life. Of the flesh. Is in the blood. And I have given it to you upon the altar to make an atonement for your souls. For it is the blood that maketh an atonement for. The soul, we're redeemed, we're ransomed by the precious blood of Christ. When he gave his life, he shed his precious blood. The evidence, the proof that his life was given up. To pay for our redemption. Now let's turn back to Exodus chapter 12. Exodus chapter 12 and we know the story. It's the account of the Passover. So I won't read all the verses but just a few. Starting at verse 21 of Exodus chapter 12. Then Moses called for all the elders of Israel,

and said unto them, Draw out and take you a lamb, according to your families, and kill the Passover. And ye shall take a bunch of hyssop. Hyssop here in the type speaks of faith. That which appropriates the value of the blood to ourselves, faith. Without faith it is impossible to please him. We must believe, we must have faith. So without the hyssop, without the application of the blood to the doorposts and the lenti of the houses, there was no safety for them. Take a bunch of hyssop and dip it in the blood. The fact that the blood was shed and collected into basin didn't save them. They had to apply it to the doorposts and lenti. Dip it in the blood that is in the basin and strike the lenti in the two side posts with the blood that is in the basin. And none of you shall go out at the door of his house until the morning. So the application of the blood to the houses, what answers to that today is the application? Of the death of Christ, the blood of Christ to ourselves, to our souls, to save us. Verse 23 Now For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lenti, and on the two side posts, the Lord will Passover the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee, and to thy sons forever. And it shall come to pass, when you become to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, it is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smoked the Egyptians and delivered our houses. And the people bowed the head and worshipped. And it came to pass, verse 29, that at midnight the Lord smote all the first born. In the land of Egypt, from the first born of Pharaoh that sat on the throne, there was none that escaped this judgment. Unto the first born of the captive that was in the dungeon, and all the first born of cattle. Why the cattle? Well, that's the God that the Egyptians worshipped. And it says in the 12TH verse, and I'll read it the 12TH verse. I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast. And against all the gods of Egypt I will execute judgment. I am the Lord. All the false religions. Were brought under the judgment of God. In this event, the first born those that were. The first fruit of their strength and. They're the ones that came under the judgment of God. The first born of Israel were preserved. They were safe. They were kept from that judgment. There are many Christians that never get beyond this. They don't get beyond the Passover in their apprehension of the gospel. There's far more than the Passover, as we'll see in a moment. But what we have here is the destroyer coming through the land, God coming through the land as a judge.

Coming through to judge the first born and the blood screening them, sheltering them from that destroying Angel. That's as far as many get. They see the blood of Christ sheltering them from a God in judgment coming through. They're still in Egypt. They're still bondsmen. They don't still, they still don't have a song. It says they worship there. But they don't have a song, they're not redeemed, they're not a saved people yet they're still. In \*\*\*\*\* the blood didn't keep the Egyptians out. An Egyptian could have come into an Israelites house and. Slain them. The blood kept God out, God as a judge passing through the land. But the gospel brings us into far more than that. What answers to that would be Romans chapter 3, where you have the blood of Christ setting us in safety before God. Let's turn over now to the 14th chapter where you have the Red Sea. What answers to the Red Sea is the end of Chapter 4 and Chapter 5. Chapter 4 said he was delivered for our offenses and he was raised again for our justification. It wasn't until they crossed the sea that they got out of Egypt, out of the House of \*\*\*\*\* out from under the power of Pharaoh and the Egyptians. It wasn't till then that they could say they were a redeemed people. We have in chapter 12 redemption by blood and in chapter 14 redemption by power, the power of the resurrection bringing us into an altogether new position before God. It's not now God against our sins and being screened from his judgment by the blood. It's now God acting for us, God being for us, as you have in Romans 8, if God be for us. Who can be against us he that? Spared not his own son, but delivered him up for us all. How shall he not with him also freely give us all things? Well, in chapter 14, let's read some verses. Verse 10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes. Israel had left Egypt now, and now the Egyptians decide to pursue after them. There's a mountain on either side. There's the Red Sea in front, the armies of the Egyptians pursuing from behind. They're wedged in. They have no place to flee. That's their predicament. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them, and they were sore afraid, and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, thou hast taken us. To die in the wilderness. Wherefore hast thou dealt us with us, to carry us forth? Out of Egypt, Is not this the word that we did tell thee in Egypt, saying, let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness. Moses said unto the people. Fear not. Stand still. And see the salvation of the Lord. Which he will show to you today. For the Egyptians whom you have seen today. Ye shall see them again no more. Forever. The Lord shall fight for you. Oh, this is an entirely different thing than God coming through as a judge in the land and being stayed from his judgment by the blood and the doorposts and the lentils. This is now God fighting for them against their enemies, against Satan. There are many in the experience of their souls. They're still under Satan's power. They think they are. They don't see that Satan has been totally vanquished. His power has been destroyed. How many Christians fear Satan? We're never told to fear Satan. We're told to fear God. I will tell you whom ye shall fear. Fear him who, after he hath killed, hath power to cast into hell. Yeah, I say unto you. Fear him, and that's not Satan. Satan's going to be cast into hell by God himself. That's God we're told to fear. We have nothing to fear of Satan. All we have to do as Christians is to walk in obedience to the Word of God, and Satan cannot touch us. As long as we deny the flesh, keep it in the place of death, and walk in subjection. To the Lord, we have No Fear of Satan, no need to fear him. He's a defeated foe. We'll see that beautifully brought out here.

The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore Christ, thou unto me, speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea. And I behold, I will harden the hearts of the Egyptians, and they shall follow them. And I will get me honor upon Pharaoh, and upon all his host, upon his Chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten the honor upon Pharaoh, and upon his Chariots, and upon his horsemen. And the Angel of God, which went before the camp of Israel, removed and went behind them. And the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud in darkness to them, to the Egyptians. And it gave light by night to these the Israelites, so that the one came not near the other all the night. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong E wind all that night. And made the sea dry land, and the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground. When the Lord went through, it wasn't dry. The waves and billows of divine wrath against sin rolled over him. But now we can go through. The Israelites could go through on dry ground. The Judgment had been born, the Wrath had been exhausted, and now they can go through. Those waters of death. The hymn writer writes you can just picture the Israelites having crossed the Red Sea and looking back and saying death and judgment are behind us, grace and glory are before beautiful picture that we have here at the Red Sea. It says in verse 23 the Egyptians pursued. And went in after them to the midst of the sea, even all Pharaoh's horses, his Chariots, and his horsemen. And it came to pass that in the morning watch the Lord looked under the host of the Egyptians through the pillar of fire. And of the cloud and trouble, the host of the Egyptians. And took off their chariot wheels that they drive

them heavily, so that the Egyptians said, let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians. This is quite an advance over what we have at the Passover where God passes through the land as a destroying Angel and the blood screens the Israelites from the judgment of God. Here we have God on the basis of that shed blood, now undertaking the cause of the Israelites. Those that were sheltered by that precious blood now become the objects of His preserving power. Through the Red Sea and the judgment falls upon the enemy, Those waters of death that they pass through a wall of water on either side, and they went through the sea was salvation to the Israelites. It was judgment, death and judgment to the Egyptians. Notice what happens. Verse 26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their Chariots, and upon their horses. Horsemen and Moses stretched forth his hand over the sea, and the sea returned to his strength. When the morning appeared and the Egyptians fled against it. And the Lord overthrew the Egyptians in the midst of the sea, and the waters returned and covered the Chariots and the horsemen and all the hosts of Pharaoh that came into the sea after them. There remained not so much as one of them. There remained not so much as one of them. That's important. The enemy has been totally vanquished, totally destroyed. There's no more power left in the enemy. He cannot touch any of us if we walk in obedience. The only way he attacks us is through the flesh and the world. And if we keep the flesh in the place of death and the power of the Spirit of God. He has no way of getting at us, none whatsoever. This idea that the Satan made me do it for a Christian. Is untrue. I allowed him. To do it. It's not necessary for the Christian ever to yield to Satan's temptations. We have a power now that is beyond his, and he has been totally destroyed again. Hebrews 2. I'll quote it again. Since the children partake of flesh and blood, He also himself likewise took part of the same. That through death. Here they are going through the waters of death. Picture of the Red Sea. That through death He might destroy him that had the power of death. That is the devil.

Pharaoh enters in with his hosts behind to recapture Israel. He was destroyed by those very waters of death and judgment. Pharaoh was destroyed and all his hosts there remained not so much as one of them. Through death he destroyed him that had the power of death, that is the devil, and delivered them. Who, through fear of death were all their lifetime subject to \*\*\*\*\* were no longer in \*\*\*\*\*. We're redeemed now. We're no longer under Satan's power. He's been vanquished. We're no longer under the Egyptians. The Israelites were no longer under the power of the Egyptians, nor the power of Pharaoh, nor any longer in Egypt. They're redeemed. Thus. Verse 29. But the children of Israel walked upon dry land in the midst of the sea. And the waters were a wall unto them, on their right hand and on their left. Those waters of death, the death of Christ, spell salvation for us. And judgment for the world. Thus the Lord saved Israel the first time the word saved is used. It's never used when they were still in Egypt. They weren't a saved people in Egypt. They were safe under the shelter of the blood, but they weren't saved because they were still subject to Pharaoh's power and to the Egyptians power. They were still in the world, Egypt. Now they're out of that, they're saved. You talk to a Christian, you say, are you saved? Yes. What are you saved from? Generally they'll say I'm safe from hell. Well, what else are you saved from? Saved from all the evils of this world and all the attractions of this world. Really. Are you really practically? Is it so with me and with you that we're really saved from all these things? Yes. Have we made it good in our lives? That's a question we have to answer before the Lord. A saved people, thus the Lord saved. It's a very it's a word that's quite often used by fundamental Bible believing Christians. They use it. And it doesn't seem to really mean that much to them. What are we really saved from? We're saved from the old lifestyle of sin and of pleasing self, and of all the evils that appeal to the natural man were saved from all that. To be altogether for him. Thus the Lord saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the seashore. The enemy has been vanquished, destroyed. And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord in His servant Moses. Now I want you to notice carefully the song of Moses, which. Was sung here in Exodus 15. It is celebrating the mightiness of God. It is celebrating the power of God. It is celebrating the work of God. It is celebrating his salvation, his deliverance for the people. Very little said about Israel. It's God all the way through. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and He has become my salvation. He is my God, and I will prepare him in habitation my Father's God, and I will exalt him. The Lord is a man of war. The Lord is his name. Pharaoh's Chariots and his hosts hath he cast into the sea. His chosen captains also are drowned in the Red Sea. The depths have covered them. They sank into the bottom as a stone. Thy right hand, O Lord, has become glorious in power. Thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine Excellency, thou hast overthrown them that rose up against thee. Thou sentest forth thy wrath, which consumed them as stubble, and with a blast of thy nostrils the waters were gathered together, the flood stood upright as in heap, and the depths were congealed in the heart of the sea. The enemy said, I will overtake, I will pursue, I will overtake, I will divide the spoil. My lust shall be satisfied upon them. I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind. The sea covered them. They sank as lead in the mighty waters. Who is like unto thee, O Lord among the gods? Who is like the glorious in holiness, fearful in praise, is doing wonders. Thou stretchest for out thy right hand. The earth swallowed them. Thou in thy mercy has LED forth the people which thou hast redeemed. Now they can be spoken of as a redeemed people.

They're coming out of Egypt clean out of Satan's power, clean out from under the. Dominion of the Egyptians. They are redeemed now. Thou hast guided them in thy strength unto thy holy habitation. The people shall hear and be afraid. Sorrow shall take hold on the inhabitants of Palestina. Then the Dukes of Edom shall be amazed. The mighty men of Moab, trembling, shall take hold upon them. All the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them by the greatness of thine arm. They shall be as still as a stone. Till thy people Passover, O Lord, till the people Passover which thou hast purchased. Not only are redeemed people set free from all the power of Satan, the power of darkness. The attractions of this world. But we are purchased. We're his now. He has bought us. He created us. He has a double title upon us. We're his by creation and we're his by purchase. We belong to Him. We're not our own. We're bought with a price. Thou shalt bring them in now. They look on to the end of the wilderness. They have been brought out of Egypt now. Now they look on to the accomplishment of God's purposes. Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which Thy hands have established. Heaven is assured to us as that we're saved today. He has brought us out, He's going to bring us in. It's just a matter of a few more moments down here. The Lord shall reign forever and ever. For the horse of Pharaoh went in with his Chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them, but the children of Israel went on dry land in the midst of the sea. Someone asked me just recently, did Pharaoh die in this in the sea? Of course he did. Type would be totally marred if he didn't. He's a type of Satan. Was Satan destroyed at the cross through the death and resurrection of Christ? Absolutely. His power was broken. And here it says, the horse of Pharaoh went in with his Chariots and with his horsemen into the sea. He perished with the rest of the Egyptians, and the Lord brought again the waters of the sea upon them, But the children of Israel went on dry land in the midst of the sea. That's repeated over and over again. No judgment for us. We go through on dry land. Dry land, All the wrath of God fell upon Christ. He bore the judgment for us. Now we go through. And Miriam the prophetess, the sister

of Aaron, took a timbrel in her hand. And all the women went out after her with timbrels and with dances. And Miriam answered them, singing to the Lord. For he hath triumphed gloriously. The horse and his rider hath he thrown. Into the sea. What a beautiful type. What a wonderful thing redemption is. Redemption by blood at the Passover, sheltering us from the judgment of a holy God that passed through the land to destroy all the first born that weren't under the shelter of the blood. But that's only the first part of the Gospel. Then we have redemption by power, setting us free from Egypt, from Pharaoh, from the Egyptians, from Satan, from the flesh, and from this world. Bringing us to God, and He's going to bring us in shortly. Now let's turn to a passage in the New Testament that sets this before us. Titus chapter 3. I could go to Romans, but there's not enough time. That would take too long. So we'll just look at the Titus chapter 3 chapter. Verse 3 of Titus 3 For we ourselves also were. Sometimes foolish. Disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another. That's you might say, that's a picture of Israel in Egypt, in the House of \*\*\*\*\*. We were once in that state of things that's described in that verse. Now verse 4. But after that, after that, the kindness. And love of God, our Savior toward man, appeared. Not by works of righteousness, which we have done. But according to his mercy, he saved us. Brought us out of Egypt, brought us out of the House of \*\*\*\*\* by the washing of regeneration. That's the Red Sea. The washing of regeneration is a change of position. There's only one other passage in the New Testament where regeneration is used. It's in Matthew.

Matthew's Gospel, chapter 20, I believe. Matthew 20. Verse 28 And Jesus said unto them. Verily I say unto you, that ye which have followed me. In the regeneration. When the Son of Man shall sit in the throne of his glory, ye also shall sit upon 12 Thrones judging. The 12 tribes of Israel. There the millennial state of things is referred to. As the regeneration. This world will be regenerated. It will be a new heavens and a new earth in a sense, as Isaiah speaks of it. Not the eternal state, but the millennial state. Everything's going to be changed here. A man shall die an infant of days at 100. Man's life shall be as the life of a tree. They shall not hurt nor destroy in all my holy mountain. The earth shall be filled with the knowledge of the Lord as the waters cover the sea. The desert will blossom as the Rose. There will be handfuls of corn on the top of the mountains. The ploughman will overtake the Reaper. What a day of productivity it will be. The Earth will be regenerated. It will be like a new birth for this Earth. The Earth will have changed. It will be the regeneration. Now a man has to labor hard, hard, hard in order to get the earth to produce in that day. It will bring forth in abundance. Just think of it, handfuls of corn on the top of the mountains, the desert blossoming, blossoming as the Rose. That's what's going to happen, and it's called the regeneration. Now, Paul uses that very same word to describe our salvation. He has saved us. By the washing of regeneration. We've been brought out of the old into a new. Position before God. We're no longer in Adam, we are in Christ. We're no longer in the flesh, we're in the spirit. There's been a complete change of position. We've been brought to God. We are not the same as we once were. We were once sinners, now we are Saints. We were once slaves, now we are redeemed. We were once dead in trespasses and sins, now we have his life. We once had not the Spirit of God, only our spirit. Now we are indwelt of His Spirit, that we might know the things that are freely given to us of God. We have a new power, the Spirit of God. We are now justified. We were guilty. We were sinners. We've been brought to God. We're reconciled. The enmity has been removed. All these wonderful truths were now in Christ in the Spirit. We're different. Now the greatest challenge that you're going to be faced with young people who are in this room tonight. Today, in this day, is peer pressure. Remember, if you belong to Christ, you are different. He's made you different. You've passed through those waters of death and resurrection. And now you're on the resurrection side. You belong to Him. He has bought you. You are His, doubly His. You owe everything to him. You no longer can live as you once lived. You are different. He has made you different. And you have to say no now to the things the world wants you to do. You have to say I belong to Christ. He has bought me. He's my Lord, He's my master. I serve him not pleasures any longer, not sin any longer, not Satan any longer. I'm redeemed from that. Satan's power has been vanquished. I now belong to Christ. I'm a redeemed soul. How did he save us? Not by works of righteousness, which we have done. We can't get there by our own works. But according to his mercy, he saved us by the washing of regeneration, bringing us clean out of the old and bringing us into the new. If any man be in Christ, there's a new creation. He's a new creature. All things are passed away. All things are become new. You're not what you were. You're different. You should be different because you are different if you're a Christian. The washing of regeneration. And renewing of the Holy Ghost. Not only do we have a new position before God, but we have a new life. We're born of the Spirit of God, born again, born by the Spirit. He has renewed us.

A new life, a life that is suitable to that new position that He has brought us into in Christ. More than that, More than that. Which He shed on us abundantly through Jesus Christ our Savior. Spirit of God now indwells us. Not only has he renewed us, given us a new nature. We're born of water and of the Spirit. Not only so, but we're sealed by the Spirit. He has been shed upon us abundantly. He'll never be taken from us. We may grieve him, we may quench him, but we'll never send him away. He has taken up his permanent abode in your body. Your body is the temple of the Holy Spirit, which he have of God which is in you. And you're not your own. You're bought with a price. And then he says that being justified by his grace. We should be made heirs. According to the Hope. Of eternal life. Justified by his grace, made righteous altogether by grace, not by works of righteousness, which we have done. But by His grace, He has given us a standing of perfect righteousness before Himself. Christ is our righteousness. And we have the hope of eternal life. Why is it presented here as a hope? Other scriptures speak of it as a present possession. We have eternal life now. That's mostly John's ministry. He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life, but the wrath of God abideth on him. We have life in the sun. But here it's presented as a future thing. I like to give the illustration of a diver. He's down at the bottom of the ocean. He's being pumped this precious life, giving air from above. He's breathing the air from above. But he's down in a hostile environment. Should that supply of air cease, he would. He's in an enemy's territory. Then he pulls the cord and they bring him up to the top, takes the helmet off, takes the diving suit off. He breathes up there, the very same air that he breathed at the bottom of the ocean. Same air, same life, but altogether different circumstances. When he's up in the ship, it's the air that's he's in the scene where it's proper to it now. And that's what heaven's going to be like when we get home to glory. We have eternal life now, but it's held out here as a future hope. Hope of eternal life, because we don't have it in the scene which is proper to it now. We have it in an enemy's land, but we're going to be there where eternal life that we have now will be in all its blessed fullness. Every object that we feast our eyes upon will be suitable to that life and that nature that has been given to us by the mighty grace of God. That's salvation. Aren't you glad you're saved? Aren't you glad you're redeemed tonight to know that you're clean, brought out of Egypt, the world, the flesh and the devil, that the death and resurrection of Christ has destroyed the enemy totally. There wasn't so much as one that was left. They all perished in the sea. We don't have to fear Satan round the side of the victor. And soon he's going to take us out of this scene. And then redemption will reach to our bodies, the redemption of our body. Let's just read that in in. And then we'll close redemption of our bodies. We don't have that yet. We have the redemption of our souls, but the redemption of our bodies we're still waiting for. Verse 22 Romans 8 For we know that the whole creation. Groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit. Even we ourselves groan within ourselves. Not only is the creation around us groaning, we're groaning too. Waiting for the adoption, to wit, the redemption of our body. For we are saved. It should read in hope, in the condition of hope. We're not saved by hope, but we're saved

in the condition of hope. But hope that his scene is not hope. For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Hope for the Christian is an absolute certainty, but it's not seen yet. We haven't seen him. They haven't seen the glory, but we are sure of it. We're saved in hope. In that condition. We know we're going to be there just as sure as it says in Exodus 15. Thou shall bring them in and plant them in the mountain of thine inheritance. Soon that's going to take place. Maybe tonight, maybe tonight it will take place and we'll be home. Let's close by singing #52.

#52. Lord, we are thine bought by Thy blood, once the poor guilty slaves of sin, but Thou redeemest us to God, and makes Thy Spirit dwell within. Thou hast our sinful wanderings, born with love and patience, all divine as brands. Then from the burning torn we own that we are holy Vine 52.

Burbank Conference: 1996, My Father, My God

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Address—C. Hendricks

Maybe we'll start tonight with the. A few facts. I was considering some time ago. Two expressions in the scriptures. One expression is my father. As used by the Lord Jesus. The only one who used that expression. In the scriptures. In the New Testament addressing God. My father, he said. He brought us. By virtue of his redemptive work into the place of nearness where we can address God as our Father. But the expression. My father. Is unique to Him, the eternal Son. Only he uses it. The other expression. Is my God. And the Lord, the Lord used that. In the Gospels, very seldom. In fact, the only time that he did use that expression is when he was on the cross. When he cried out and we find it in Matthew 27. Luke 15 I mean mark fifteen. My God, my God, why hast thou forsaken me? I'm not going to go over all these occurrences in Matthew. But I'll just bring before us that in in Matthew, the Lord speaks to his Father as my God once. And that's on the cross just quoted it. He says it twice, but it's 11 occasion. My God, my God, why hast thou forsaken me? And it's important to remark that it would have been unsuitable to, say, my father it was during the three hours of darkness. When he was forsaken of God. When he was bearing the judgment of God against sin. So he uses the expression My God. My God, why hast thou forsaken me? That brings before us especially His humanity? Because in that same Psalm 22 where that expression is found, he says, Thou art my God, even from my mother's belly. So there came a point in time. When his father to him became his God, and that's when he became a man. But he was always. His father. From all eternity. The eternal Son. So when he says my father, which he did all through the Gospels. He is using an expression which is unique. And peculiar to him alone. As I traced through the New Testament, I didn't find any of the apostles, including the Apostle Paul. That ever used the expression my father. Our father, yes. We're taught that in the plural, but my Father seems to be reserved for him, the eternal Son of God. He only used it. When it comes to the expression, my God. Only one apostle used that expression, and that was the Apostle Paul. Let's just look at the instances when he used that expression Romans 1. In verse 8. 1St I thank my God through Jesus Christ for you all. That your faith is spoken of throughout the whole world. 1St Corinthians 1. And verse 4. I thank my God. Always on your behalf. For the grace of God which is given you. By Jesus Christ. 2nd Corinthians, chapter 1.

2nd Corinthians chapter 12. Excuse me? And verse. 21. And lest when I come again. My God will humble me among you. And that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. And then again in Philippians. Chapter 1 and verse 3. I thank my God upon every remembrance of you. Again in chapter 4 and verse 19, but my God. Shall supply all your need. According to his riches in glory. By Christ Jesus. And then I think it's found in. Philemon, verse 4. I thank my God making mention of Thee always in my prayers. And I found that extremely interesting. That the apostle Paul. Spoke of him as his God. But he never used the expression None of the apostles. Did. My father. That was unique and and. Reserved if I can put it that way. For the son. The eternal Son, I think it it brings out that it's an expression that was his to that was his alone. From all eternity past, he was his own father. Now I've used that expression his own father, and it's a very expression that is used in John 5 and and let's look at that. Because it brings out especially the point that I am making. In John 5 and verse 17, Jesus answered them, My Father worketh hitherto, and I work. Now all he had said. Was a very simple statement, but it was a man on earth Speaking of God. And as they thought, daring to use such an intimate expression, my Father, when Speaking of God. And they considered that blasphemy. Notice what it says, verse 18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father. Mr. Darby has it. God was his own father, making himself equal with God. They understood the implication. Behind that expression, when he said my Father, he was making himself equal with God. To them it was blasphemy. Well, rather than being blasphemy, it was the expression of the eternal relationship that the Eternal Son had with the Eternal Father. It never had a beginning, but when he says My God, my God. He expresses. That it was God in all that He is as God in His nature dealing with sin. And so he uses that expression on the cross. Before the cross, I should say, before the three hours of darkness, it was Father. And after again it was Father. Forgive them, Father, Forgive them, for they know not what they do. And after the. Cry of abandonment to his God. It was Father, into thy hands I commend my spirit. Well. Let's just mention that. In in Mark's Gospel, Well, let's start with Matthew and I'll just give you these numbers. We can't, we can't possibly look at all of them, all of the instances. But in Matthew, Matthew 27:46, the Lord uses my God.

My God, my God, why hast thou forsaken me? And then 17 times in Matthew he addresses him as my Father. My Father. Most instructive to go through them. In Mark's Gospel. Surprisingly, I don't know whether I should say it that way or not, but it's a fact. He uses my God once again at the cross. And that's found in Mark 15:34. My God, my God, why hast thou forsaken me in Mark's gospel where he is presented as the perfect servant? He doesn't use the expression my father wants. Only my God when he was abandoned on the cross. In Luke's Gospel. He uses. The expression my father four times and I'd like to look at them and my God. No, not once. Not once. But before we look at the those in Luke, I want to call your attention to John's gospel. And I'm sure. In. If you're following what I'm saying. You will immediately say we're going to hear him say my father many times, and so he does. In John's Gospel, my father occurs 35 times. As the expression of the intimacy of the Eternal Son with his Father. And my God. Only occurs once, but it's not uttered by the Lord Jesus. It's uttered by Thomas. When he says to the Lord Jesus. My Lord and my God. So there's another. There's only two. Persons in the New Testament that address him as my God. And that is Thomas. And the Lord Jesus himself. And. We'll see that as we pursue some of these. Now turn back with me to Lukes Gospel and chapter 2.

And in this instance in Luke alone we have the first time that the blessed Lord Jesus Christ. Speaks to his God as my Father. Or of him as such in Luke chapter 2. And he's only a boy of 12 years old here. And verse 48 we know the account and when they saw him, that is Mary and Joseph. They were amazed. They saw him in the midst of the doctors hearing them and asking them questions. It says they were amazed. And his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. Now, she said of Joseph. I don't know how else she could have expressed it. My father and I, he was hurt. He was. Joseph was his legal father, not his biological father. He had no human father in that sense. I've said this before. As to his deity. He had no mother. The Catholics talk about Mary as the mother of God. No, as to his deity, he had no mother, only a father. That is from. Eternity past. When he was in the Godhead. God the Father was His. His own Father always, never, never began. That relationship was eternal, and He was the eternal Son, and the Spirit was the eternal Spirit, and not only was, but is and shall be forever and ever. Those expressions most precious. But here he is a boy of 12, and he says, When my father and I have sought thee sorrowing, he answers her. He said unto them, How is it that ye sought me, wished ye not that I must be about?

My father's business. That's the first time a boy of 12, mind you, Speaking of. Not Joseph here, but God, but Speaking of him in that intimacy which only he had, and knew in its fullness, as the one who lay in the Father's bosom from all eternity past, he could say, Wish thee not that I must be about my Father's business. And the last thing he says is, it is finished. Father, into thy hands I commit my spirit. He finished the father's business. Imperfection. Well, that's the first time it occurs, and it has to do with. His carrying out. In perfection what the Father had given him to do. First recorded expression of the Son. The eternal Son wish thee not. Don't you know I must be about my Father's business? They understood not. That saying which he spake unto them, they did not enter in and comprehend the fullness of that. It was a relationship which was his. From all eternity. God turned to the 10th chapter where you have in Luke the second occurrence. Of his using that expression, and this time he is. In his public ministry. And in Luke 10 verse 21 in that hour. Jesus rejoiced in spirit. And said, I thank thee, O Father. Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Now here's the expression. All things are delivered to me of my Father. And no man knoweth who the Son is, but the Father. And who the father is but the Son, and he to whom the son will reveal him. It's been pointed out many times that that. Explanatory. Explanatory. Clause at the end. No man knows who the father is but the Son, and he to whom the son will reveal him, that's only stated. Connection with knowing the Father. The Son reveals to us the Father, but there is no such. Statement after the first expression, no one no knows who the son is but the father. Nothing more said. Only the Father can really know who the Son is, because the Son is both God and man in one person. And there is that about him. That truth is beyond human understanding. God and Man in one person. And so he says, all things are delivered to me of my father. All things delivered to him of his father, how precious. All given to him. He's the first expression as a boy of 12 wished he not that I must be about my father's business. And now he says all things are delivered to me. Of my father no man knoweth who the Father, the Son is, but the Father. Then in the 22nd chapter. We have another beautiful expression, 22nd of Luke. And verse 29. In verse 28 he says. To his disciples ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom. As my Father hath appointed unto me. It doesn't say that. He doesn't say My Father has appointed the Kingdom to them. He says, My Father has appointed to me, and so I appoint unto you a Kingdom. So there he tells them about a coming Kingdom that he had appointed to them, even as his Father had appointed unto him. That ye may eat and drink at my table in my Kingdom, and sit on Thrones, judging the 12 tribes of Israel.

As you ponder these expressions. You see the unique intimacy that was his alone with his father as he uses that expression. My father. We read the expression Father, and we read Righteous Father and Holy Father and other other expressions Heavenly Father, but my Father, I'm just emphasizing that particular expression. Only He used it, and then the last. Last one. And this says, as my Father I appoint unto you a Kingdom, as my Father has appointed unto me, and the last one now that looks on to the coming Kingdom, to his millennial reign, all things are delivered unto me of my Father. He's appointed unto me a Kingdom, and I appoint unto you a Kingdom. And then in the 24th chapter. And verse 49. He now tells of that which eclipses the Kingdom. For. Something that we are in the enjoyment of right now. He says in verse 48, And ye are witnesses of these things, and behold, I send the promise of my Father upon you. He's talking about the Holy Spirit, the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power. From on high. So he says, Wish ye not that I must be about my Father's Kingdom, boy of 12. Then he says, All things are delivered unto me of my Father. And then he says, I appoint unto you a Kingdom, as my Father has appointed unto me. And here he says, I send the promise of my Father upon you. And that would bring us into the the blessings of the Christian dispensation. Now let's turn to the Book of Revelation. And in the Book of Revelation. We have both of those expressions used. I find it very instructive. The Book of Revelation. My father. Is used three times. My God is used four times, and that makes the perfect #7 three times does he speak to. His God as my Father. Four times does he speak to his Father as my God. The first one is in chapter 2. And it's the address to Thyatira. Very instructive. In fact, these 7 expressions occur in the last four churches. Thyatira. Sardis and Laodicea. The Lord uses the expression my Father, and we'll look at them. And in Philadelphia, four times in one verse he uses the expression my God. When I first discovered that. I thought it was backwards from the way it should be, but not so. I had to be instructed to understand, and I don't say that I fully understand the force of it all, but I'll give you what I do understand. In the second chapter. Addressing Thyatira. Thyatira was that phase of the history of the Church. Which if we read verse 20, for instance, notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat things sacrificed to idols in Revelation 17, this woman Jezebel that's mentioned here. There is is seen in another figure as a \*\*\*\*\* a harlot riding a beast. And it's the same. System, uh. That's in view there a vast religious system that is unfaithful and untrue to.

Her bridegroom. Paul labored that he might present the church as a chaste virgin to Christ. That's what the church is, according to God's thoughts. A chaste virgin separated from the world pure, and she keeps herself holy and altogether for him. But Tessa Bell was, of all the women in the Old Testament, the most wicked. She ruled, she controlled Ahab, who was the most wicked king. And did many evil things. And we know that even in the world that the name Jezebel carries with it a terrible stigma of of evil, the very personification of evil in a woman, Jezebel. And this Thyatira period, it depicts that period in the history of the church after Constantine, when the church became very political and had great power. And aspired after. Dominion over the world and to rule the world. And you see in chapter 17 that woman is riding the beach. She has acquired the place that she has sought after. She wants a place of power. Just the very opposite to the true character of the true church, which is a chaste virgin. Separated, kept holy and altogether for her bridegroom. Well, it's in this address that he says. Verse 24 he addresses there the remnant, There was a remnant at Thyatira, those that had kept themselves pure. And he says unto you, I say. Unto the rest in Thyatira the remnant there as many as have not this doctrine the doctrine that. Jezebel taught. She taught to to seduce My servants, to commit fornication, to eat things sacrificed to idols, as many as have not this doctrine and which have not known the depths of

Satan as they speak, they were being charged with being heretics and being in the depths of Satan. That's what the leaders there in this system, this Thyatira system. Were charging. That's the way they were charging the remnant. And they they considered them heretics. That was a time when many godly, faithful Christians were put to death, burned at the stake by the religious system because they would not bow the knee to the idolatry and the evil that was going on under the name of Christ. That awful system. He says unto the rest, and fire tire the remnant there as many as, if not this doctrine, who have not fallen for the evil that is being held by the majority there at Thyatira, and they in which have not known the depths of Satan as they speak the very thing they were charging them with, they were not true. It was not true of them. They were not under Satan's power. They were true and pure and holy ones. And he says, I will put upon you none other burden. But that which he have already hold fast till I come. This system that wanted to rule the world. This faithful remnant, they were willing to wait the Lord's time. They knew that wasn't their calling as Christians to rule the world apart from Christ when he was rejected. And so they were going on faithfully, though they were being maligned and slandered and blasphemed by the system that they were in. And then he says in verse 26, He that overcometh and keepeth my works unto the end, to him will I give power over the nations. The very thing that this woman there was aspiring after the system was aspiring after, is the very thing that He promises now to the faithful few that would not. Follow her in her wickedness. And he shall rule them with a rod of iron. As the vessels of a Potter shall they be broken to shivers, even as I received of my father. So as he received, he who was maligned and cast out and rejected of the of the leaders of Israel, even as this remnant was being so treated by the leaders in Thyatira, he said, as I have received of my father, so I will give to you.

Very precious. And I will give him the Morning Star. Not only would they rule the nations, the very thing that Thyatira wanted to do. But he would give them something even more the Morning Star, the hope of the Lord's coming. And that's the first time we have my father, and it's in Thyatira now. The next one is in Sardis, and it's in Chapter 3. And he says in verse 4. Now Sardis represents. That period of time following the. The Thyatira period, when the the national Church, the Universal Church, I should say, had gone into gross wickedness. With the remnant there seeking to be faithful. And whom the Lord commends. And the promise to that remnant is? I will. Make you to rule. And I'll give you the Morning Star now. Sardis represents that work of the Spirit of God. That period that followed when the we call it the Reformation, I believe. When many separated from the wickedness of Thyatira, and they sought to go on in a measure of recovered truth, which was the all sufficiency of the Bible and justification by faith apart from works. And in verse 4 the Lord says to Sardis, He says, Thou hast a few names even in Sardis which have not defiled their garments. That is, they were maintaining a path of separation. The trouble with the Sardis movement is that it soon degenerated into the level of the world. And it came to a halt because they sought protection against the tyranny and persecution of Rome by going to the governments of the world, the political powers, to protect them. That he mentions in verse 4 they didn't take part in that. They seemed to have understood that the Christian is a separated. Heavenly person. And they did not defile their garments. And he says to them, They shall walk with me in white, for they are worthy. I remember. Several years back now, I spoke in Denver. On Philadelphia and Laodicea and when I got through. A sister came up to me and she said. Are there any that are outside of our circle that would be Philadelphians? And I must confess I didn't have a good answer for her at that time. In the next year, in the spring, I think it was the April or May issue of the Christian Treasury. An article by FG Patterson gave me the answer to her question. And it was on the the seven churches. And he makes this statement. He makes it repeatedly. And it just flooded my soul with light. And gave me understanding in the matter and it was the answer to her question. And Brother Patterson points out, he says the overcomers and everyone of the seven churches is morally a Philadelphian. Let that sink in. The overcomers in every one of the seven churches is morally a Philadelphia. What is a Philadelphian? Thou has kept my word and not denied my name. Thou hast kept the word of my patience. That's those are the moral features of Philadelphia. And like it says to the overcomer, to the overcomer in Thyatira it says that which ye have hold fast till I come. They had not known this doctrine, they had not participated in it, and they had gone on in holy separation according to the light that they had. They were morally Philadelphians and those in Sardis who did not. Go with the leaders even that would seek protection from the world against the enemy. But rather cast themselves upon the Lord, He says, They shall walk with me in white.

Clothed in white raiment. And then he says in verse 5, he that overcometh the same shall be clothed in white raiment. And I will not blot out his name out of the Book of Life. Why does it say it that way? Because they were the very ones who were having their names blotted out of the of the national Church, the Universal Church, the Thyatira Church. They were considered heretics. And many of them were burned at the stake because they did. They had departed. From the Mother Church, that Mother Church had become an unfaithful heart. And they departed in faithfulness to the Lord. Separation from evil is God's principle of unity and holiness, and they acted in that. And so he says, to such they were morally Philadelphians. And we're not in what we would say, the Philadelphian position that comes next. But morally they were of that character. And there are many out there and we can be thankful for them. Many out there that may be still in that Roman system and in the many Protestant systems, we know far more than they, and we know that those systems are wrong. But some don't understand that and they are living according to the light that they have, and God approves them in that sense. And then? The last one. Notice what it says in verse 5. Again, I want to read it. He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life. I will not blot out his name out of the Book of Life. Your name may be blotted out of the man's book here on earth. And they may blot you out and say you're a heretic and and you're not a Christian and all that. That's what they were saying. And the Lord says to such I won't blot your name out of the book of life. They may blotch your name out of their book of membership, church membership, and so on, but I will not blot your name out of the Book of Life because you are faithful to me. But I will confess. His name before my father. And before his angels. I will confess his name. Before my father isn't that precious. Before his father, he confesses the name of the faithful, one that was resisting the temptation to seek refuge under the arm of the flesh. Very precious promise. And then the last one is in Laodicea. Laodicea that that final. State of lukewarmness that is described there. You wouldn't think that there was anything there that was approved of him, but he does say in verse 19, As many as I love, I rebuke and chasten. Be zealous therefore, and repent. That is, he opened the door is held open to those even in the Laodicean state to repent and by that to separate themselves from the general lethargic state of things. That existed at Laodicea, that lukewarm, nauseous condition. That had no zeal for the things of God at all. Lukewarmness. And then he says, behold, I stand at the door and knock. He's not even inside that church. He's outside knocking. If any man hear my voice and open the door, I will come into him and will Sup with him and he with me. Notice it's it's all individual. There in Philadelphia you have the collective thing. You have those that are holding the collective truth faithfully, but here that's all gone. But there are still individuals that are faithful. And then he says to him that overcometh. Will I grant to sit with me in my throne, even as I also overcame and am set down with my father, with my father in his throne? Well, it says I've sat down with my Father in his throne, that only he can occupy that place. Only the eternal Son can sit with his Father in his throne. But then he says, I'll grant that you, the faithful ones in Laodicea, will sit with me in my throne. Even as I have sat down with my father in his throne, well, those are the three instances where he says my father here and then he says 4 times, my God. And that's found in Philadelphia and let's look at it.

Verse 20. Verse 11 of chapter 3. Behold, I come quickly. Hold that fast. Which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God? That's the first time. And he shall go no more out. And I will write upon him the name of my God. That's the second time. And the name of the city of my God, the 3rd 10. Which is New Jerusalem, which cometh down out of heaven from my God the 4th time, and I will write upon him my new name. What wonders to read? Him that overcometh in Philadelphia. What is there to overcome in Philadelphia? He doesn't find any fault with Philadelphia. He commends it. The overcoming is to not hold fast. That is, the tendency is not to hold fast. That was the danger of the Philadelphia. And the overcomer is one who does hold fast. The recovered truth. I don't know anything sadder. In this present day. Than to think of those. Any of us that were among our company. Or any other tendency that might be in any of our hearts. To let go. Not to hold fast the precious truth that has been recovered to us in the last 170 years. Him that overcometh, the one that holds fast, hold fast that thou hast, that no man take thy crown to let go the the precious recovered truth will be to lose your crown. He says him that overcometh. Will I make a pillar? The temple of my God the Church is spoken of in First Timothy 3:15 as the pillar and ground of the truth. The pillar is that which upholds the truth. The ground or the foundation is that which is the basis, and the assembly is both. That the she's not the truth. Christ is, and the Spirit is, and the Word is, but she's to uphold and maintain it. And so he says to this overcomer in Philadelphia, I will make him a pillar in the temple of my God. He, when he was here, the perfect man. He was in a scene where all was contrary to God, and the truth that had been committed to Israel was being given up, not maintained in health, and he faithfully went through it all as that dependent, obedient man to his God. And he speaks here in words that would comfort and encourage the overcomer in Philadelphia. Him that overcomer cometh will I make a pillar in the temple of my God, and he shall go no more out. That implies that when He was here below, he has had to go out and separate from iniquity. Let everyone that name at the name of Lord depart from iniquity. He's had to do that. He has had to separate from it. And now, he says, he'll go no more out. He shall go no more out, and I will write upon him the name of my God. The name of the God who of his God whom he so faithfully served when he was here, He said. I'll write his name on the overcomer. And the name of the city of my God, which is New Jerusalem, that is, that speaks of the assembly. And here he says that to the overcomer in Philadelphia, who especially it's that assembly of the seven that represents the full recovery of revealed truth given to us through the Apostle Paul. The Assembly I write upon him the name of my God, and the name of the city of my God, which is New Jerusalem with cometh, which cometh down out of heaven from my God, The source of it coming down out of heaven from my God. Well these 4 mentions, and I will write upon him my new name. So there you have the seven times in Revelation where you have my Father and my God. And you'll notice when he uses my Father, it's an expression which is only his.

To enjoy. And the others are blessed in accordance with that, but separate from it. But here when he says, my God, it seems as though there is a there is a nearness. That we are brought into because. He is, we can say, my God. Paul said. My God. Thomas said My Lord and my God. But no mere man. Ever, Said my father. I find that extremely instructive. We are brought so near that we can say our father. Blessed be the God and Father of our Lord Jesus Christ. Notice the order for us. It's always put God first. And Father second, that's how we come to know him. He's first our God, and then we come to know him as our Father. But in John 20, when the Lord Jesus instructs Mary Magdalene, he says, Go to my brethren and tell them, I ascend unto my Father. And your father? To my God and your God. When he speaks of him, he says Father first, my Father 1st, and then he says my God. And he brings us into that. But it's it's like when they entered the land, the ark was 2000 cubits ahead of the rest. Though he has brought us so near, as near as a creature can be. There's still that distance because he, and he alone is the eternal Son who knows God as his own Father in a way. That is his unique. Place and relationship As the eternal Son of God, we have been brought as near as a creature can be higher than the angels, and the wonder of it floods the soul with worship, adoration and praise. As we think of the nearness that he's brought us into. But there's still the difference between what is his and his alone and what his. Made us. To come to enjoy. May we ever. Adore him for who he is.

Chicago Conference: 1995, The Gospel of God

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Gospel—C. Hendricks

Let's begin the Gospel Meeting tonight by singing #10. There's a savior on high in the glory. A savior who suffered on Calvary's tree. A savior is willing to save. Now, as ever, his arm is almighty, his love great and free. Number 10. There is a savior. On high in the glory. Our Savior who suffered on power. You'll be lying. He waited something. Patience for. Us and. Said I. Receive. As the one. Salvation.

It's great, our God and our Father. A perishing world. We ask thy blessing on the word here tonight. Thou knowest the state of soul of each one who is present. Many, probably most, if not all, have heard the gospel before. But we thank thee for extending the day of grace to this very hour. We know that soon the door will be shut. The gospel of Thy grace will be heard no more. We thank you. That is still the day of grace. So we ask thy blessing not only here, but wherever the gospel is sounding forth tonight, we ask it in the precious name of our Lord Jesus. Amen. Turn with me tonight to Romans chapter one, please. Epistle of Paul to the Romans, Chapter One. And verse one, Paul, a servant of Jesus Christ. Called to be an apostle. Separated unto the gospel of God. That first verse of this epistle speaks of the gospel in probably the broadest, largest expression that we have. It's God's gospel, gospel meaning good news. It's the gospel of God. It originated from God. It comes from the heart of God, comes from God's purpose and will to save man. It's a message that is so wonderful. That there's nothing ever been heard like it in this world before, That God, the infinite God that created all things, has good news for a Sinner. One who deserves to be shut out from His holy Presence forever and doomed to an eternity in hell. God has good news for such, for the ungodly, for sinners, even for enemies we read. Even for enemies God has good news. What a God this is. And Paul was called an apostle, and he was separated, set apart unto the gospel of God. Nothing more precious to proclaim, nothing more. Momentous. Nothing more important than the gospel of God. Which he had promised of four by his prophets in the holy scriptures. Now that's referring to the Old Testament prophets, the Holy Scriptures. To the Old Testament Scriptures. They point forward to a coming Redeemer, to one who would to die, who came to die, who would pay the penalty for man's sin so that God might open the floodgates of His love and grace and welcome man back to himself. That's the gospel. It's God's gospel. But it concerns a person. It centered the subject matter of the gospel is a person. Concerning his son. Jesus Christ, our Lord. It's about him. It's not about man. It's not about you. It's not about me. We are the ones that are the recipients of the blessing. When we repent and turn to God through faith in the Lord Jesus Christ, but God's gospel is centered around the person and that person, his beloved Son.

Concerning his Son, Jesus Christ our Lord. Which was made of the seed of David according to the flesh. Here was one that Pre existed before he became a man. But he's now presented here as the seed of David, David's son. David's son. He became a man of the seed of David according to the flesh. A true man down here in this world. But he's more than a man. He's declared to be the son of God.

That's his deity. That's his eternal essential glory. The Son of God, Son of God, became the Son of Man. God became a man. This is the gospel of the grace of God, that God became a man. God came down from the lofty heights of that inscrutable glory where he dwelt in unapproachable light, a God that was unapproachable by a Sinner. Has now made himself approachable by coming out of that essential light and glory, that unapproachable light. And becoming a man of the seed of David according to the flesh. Who is it that took such a place? It's the one who has now declared to be the Son of God. How so? Declared with power according to the spirit of holiness, by the resurrection from the dead he went into death for our sins. This gospel explains that this epistle, the 1st 8 chapters of Romans, is the fullest. Explanation and exposition that we have in all of Scripture. Of the gospel of God. Second to it would be the Epistle to the Galatians where he takes up a special. Problem that was being introduced in the early among the early Christians and that was trying to put the Gentiles under the law. He deals with that also in this epistle. But the Epistle to the Galatians, he deals with it in a very full way. Declared to be the Son of God with power, he said. He said, a man amongst men. He said, destroy this temple, and he was talking about the temple of his body. Destroy this temple and in three days I will raise it up. And when he did that, it was the unquestionable proof that he was all that he claimed to be. The Son of God, declared to be the Son of God with power, the power that resided essentially in his person. He raised himself. How could you do that if he wasn't God? Well, he was God, God the Son, and he came, the man Christ Jesus. Why did he become a man? Because he came to save sinners. He came, came to save mankind. For God so loved the world of men and women and children and boys and girls, that He gave his only begotten son the only way that he could accomplish redemption, the only way that he could save man, was he had to become one of us. Sin apart. The only the only difference between his humanity and actually his humanity was the same as ours, except the state of it was different. His humanity was holy, ours is sinful, and that's why he had to come. Had he been sinful himself that he couldn't have qualified to be a savior in the Old Testament they had to take a lamb that was out spot and without blemish, no defects whatsoever, to represent the impeccable holiness of the Lord's humanity. He had to come though, and become a man. In order to save man. As one mediator between God and men, the man Christ Jesus. Now, in order to be the mediator between God and men, he had to be able to lay his hand on God, and he had to be able to lay his hand on man. In order to be that, he had to be both God and man in one person. You see, the gospel of God is not just a way of saving man. It is God's way and the only way. There is no other way. No other possibility for man to be saved outside of the gospel of God. God giving his Son and sending his beloved Son and to become a man. So that he might bring us to God. I wonder if there's anyone in the room this evening that is still at a distance from God, is still not saved. Or maybe you're not sure of your salvation. You can be sure tonight. God has demonstrated so wonderfully the proof of His love by sending the darling of his bosom, the son of his love, into this world to become a man, a servant. He may decide the form of God and took upon him the form of a servant.

Was made in the likeness of men, made, as it says here, of the seed of David after the flesh. But declared to be the Son of God with power. He raised himself. The power of God in resurrection displayed in that person. Now only God could say. Only one who was divine could say though human to destroy this temple, and in three days I will raise it up. He spake of the temple of his body. They thought he was talking about the temple that Herod had built. No, he wasn't talking about that temple. He was talking about the temple of his body where God dwelt. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, because he had come in grace the first time he came. He came in grace not to impute sin to man, but to reconcile man to God. In order to effect this, he had to die. He had to pay the punishment and the penalty for sin. Your sins my sins in order that he might bring us to God. The Gospel of God is the gospel, the good news that originated in God himself, and it concerns and is centered around a person, his Son. His beloved son. Do you know him? Do you know that person? Whom to know is life eternal? And if you don't know him? You're lost. He said that he believed not. He said this to the Jews, if you believe not that I am he. Ye shall die in your sins. If you don't believe who he is. Ye shall die in your sins. There's a poem that I often recite. I learned it many, many years ago. What thinking of Christ is the test? To try both your state in your scheme, you cannot be right in the rest unless you think rightly of him. As Jesus appears to your view as he is beloved or not, so God is disposed to you. And mercy or wrath is your lot. The real question for every Sinner to answer is the Sun question, one thinking of Christ. Whose son is he? He asked the Pharisees. And they said he's the son of David. That was the true answer. He was the son of David. That's his humanity. And then he quotes the scripture, which they knew very well, from the 110th Psalm, where Jehovah says to the Messiah, the Lord said unto my Lord, David says, my Lord, it's David Psalm, sit down on my right hand till I make thine enemies, the footstool of thy feet. And the Lord quotes that Psalm to the Pharisees. And he said, David called him Lord, How is he then his son? And they could not answer the question. How could he be David's son and David's Lord at the same time? David's son, his man. David's Lord. He's God. God the son. And this is what is called in Scripture the doctrine of Christ, God, and man in one person. If you don't believe that, you can believe everything else that's in the Bible, you're still lost. That's the most foundational truth there is in all the scripture. The doctrine of Christ, if you believe not that I am he. He is Jehovah, He is the I am. He is the Sent One. He is the eternal Son of the Father, if you don't believe that. He shall die in your sins. Very solemn question. Well, let's go on a little. He writes in verse 7 to all that be in Rome, beloved of God called Saints. Grace to you and peace from God our Father and the Lord Jesus Christ. And then he thanks God that their faith was spoken of throughout the world.

He says in verse 11, I long to see you, that I may impart unto you some spiritual gift to the end. You may be established. And then he says in verse 13, I would not have you ignorant brethren, that oftentimes I purpose to come unto you. But was hindered hitherto that I might have some fruit among you also, even as among other Gentiles I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also, he hadn't been to Rome when he wrote this epistle. And now he says verse 16, wonderful verse. I'm not ashamed. Of the gospel of Christ. For it is the power of God. Unto salvation. To everyone that believeth to the Jew 1st, and also to the Greek. I'm not ashamed of the gospel of Christ. It is the power of God. In the first verse we read of the Gospel of God. And in verse nine we read God is my witness, whom I serve with my Spirit in the gospel of His Son. Gospel of His Son. It concerns the Son. Now he talks about the power of God. There's power in the gospel. There's power in the message when believed to set a soul free from sin. And to save that soul, power of God unto salvation, there is power in the gospel to take a drunkard. Or a drug addict and to deliver them from that addiction. From that drink or from that? Habit of drugs or whatever it may be. Sexual immorality, whatever it may be, there is power. In the gospel to set us all free from sin. And anyone who claims to be saved and continues on in sin, blatantly, flagrantly, could well question the reality of that salvation. Because the gospel is the power of God unto salvation. What does it save us from? It saves us from our old lifestyle, Saves us from our sins. Saves us from the consequences of our sins, which is eternal hell, eternal separation from God. But it saves us, in a very practical sense, from sin and from going on in sin. It's the power of God unto salvation. It saves us. Saves us from ourselves. Saves us from our sinful lifestyle, the evil that we've been going on with before we came to hear the

gospel. It is the power of God unto salvation. Man's power will not do it, but God's power will set us free. If the Son therefore shall make you free, you shall be free indeed. Stand fast, therefore, in the liberty, the freedom wherewith Christ hath made you free, Paul says to the Galatians, and be not entangled again in the yoke of \*\*\*\*\*. It's the power of God unto salvation to everyone that believe it. That's our part. That's your part. That's my part. To receive it. To believe it. To have faith in him. To the Jew 1st and also to the Greek. And there's a marvelous truth in the gospel. For therein in the gospel, is the righteousness of God revealed. From faith to faith, that is on that principle of faith, and it's revealed to faith. It's revealed to those that have faith. God's righteousness in the gospel is that attribute of God, that perfect consistency of himself with all that he is in all his dealings. He must be consistent with himself. How can God, a holy righteous God, save a Sinner? How can he do it and be righteous in doing it? I used to, when I thought of the gospel, I used to think of His love, His grace, His mercy, his compassion, his kindness, His forgiveness, and all those wonderful attributes. But when I thought of his righteousness, his justice, His Holiness made me tremble, made me feel that I could never approach such a God.

He's holy. He's righteous. His righteousness must exclude me. If he deals with me in righteousness, I'm lost. Wonder of the message of the gospel is that God in the gospel proclaims his righteousness in the way of saving sinners and not in the way of sending them to hell. And God said, soul to hell, it will be an expression of his righteousness, a demonstration of it. But when he saves A Sinner that believes in Jesus, that's an expression of his righteousness in the way of saving a soul. How can he do that? Because of the cross? Because the penalty for that soul sins have already been paid by the Lord Jesus on the cross. It is in the cross of Christ we see how God can save yet righteous be. So he says, therein is the righteousness of God revealed. Not now, not in the way of condemning A Sinner to hell. That's an expression of righteousness. But in the way of saving a soul that believes in Jesus and justifying him. Bringing him into a place of acceptance before himself. What a wonderful message. What a gospel. What good news. Therein is the righteousness of God. Revealed on the principle of faith, not the law principle. That was tried for 1500 years, 10 commandments. And when Israel was given the 10 commandments, they said all that the Lord hath spoken, we will do and obey. And they broke the 1st 3 commandments before Moses ever got down from the mount with the two tables of stone in his hands. And he broke those tables to pieces at the foot of the mount. He didn't carry them into the camp. It would have meant certain death and judgment for all of his real had he done so. And he took their golden calf, their idolatrous worship, that they had concocted of their own mind, and he grounded to powder, and made them drink it. And there was judgment that broke out in the camp when the law was given when they broke it. But if the law had been carried in its pure form into the camp, it would have meant certain judgment. Sometimes you talk to a person you know and you say how are you going to get to heaven? Well, keep the law oftentimes that's the that's the answer I've received. Do you know what the law says? Do you know the law? Well, 99% of those that I asked that question of if you would ask the question of which would not know it. They don't know what they are saying. They don't know the law. The 10 commandments Thou shalt have no other gods before me. The second commandment, thou shalt not make unto thee any graven image, anything in heaven or on earth, bow down to it, or worship it. Now those first two commandments Israel had broken before Moses brought the law into the camp. The third commandment they also broke. Thou shalt not take the name of the Lord thy God in vain, for he will not hold him guiltless that taketh his name in vain. They have made a golden calf, they had danced around it, they made another God, they made an idol. And they said, tomorrow is the feast of Jehovah, and attached the name of the true God to that idolatrous feast. They taken his name in vain. 4th commandment was ceremonial. Remember the Sabbath day, and keep it holy. The 5th commandment is Honor thy father and thy mother, that it may be well with thee, and that thou mayest live long on the earth. The 6th commandment is thou shalt not kill murder. The 7th Commandment. Thou shalt not commit adultery. The 8th commandment thou shalt not steal. The 9th commandment, Thou shalt not bear false witness. And the 10th commandment is thou shalt not covet. Or thou shalt not lust. Thou shalt not desire what is not yours, whether your neighbor has it, his wife, his \*\*\* his ox, his field, whatever it may be. Those are the 10 commandments. There isn't a man or woman or boy or girl living that has kept them. And all you have to do to break to come under the judgment of breaking the law is break one of them. And most of us have broken far more than one. Cursed It is everyone that continueth not in all things which are written in the book of the law.

To do them, it's like A10 length chain. You're down in a pit and someone lowers that 10 length chain down to you. And you grab the bottom and he starts pulling you up and one of the links breaks. Just one and you drop right back down to the bottom. You cannot get up by a chain that has links that will break. And that last commandment, thou shalt not covet or lust. Slays everyone of us. Slays everyone of us. So it's not by the law principle, but by the principle of faith. The righteousness of God is revealed on the principle of faith to faith. It's not the principle of law now not works, not by works of righteousness, which we have done, but according to His mercy. He saved us by the washing of regeneration. Renewing of the Holy Ghost. Therein is the righteousness of God revealed on the principle of faith to faith, that is, as it is written, the justice. Shall live by faith. That's a quote from the Old Testament ages position when he. Is under law, not realizing that when he's under law, he's under the curse. And he is under the sentence of death and condemnation. For God now is introduced by grace, another principle principle of grace. And faith, The just shall live by faith. That's quoted here in Romans one, it's quoted in Galatians 3 and in Romans it's the just you'll live by faith. Romans is answering the question, How shall man be just with God? So he brings out God's justification, God's accounting us righteous, and God is righteous in doing that. Imputing righteousness to us when in fact we are not righteous. God is the justifier of the ungodly. While we were yet sinners, Christ died for us. When we were enemies, we were reconciled to God by the death of his Son. Christ died for the ungodly. There is none Righteous. No. Not what? But that's that makes us candidates for receiving the gospel, the good news, and lost. I'm undone. I'm not righteous. I'm ungodly. I'm a Sinner. I'm an enemy. I'm an enemy of God. That's what this book declares. But God has good news for such the gospel is not sent to a righteous person, but. To a Sinner. To one that needs the salvation that God provides. The just shall live by faith, Romans. The emphasis is on the justice. In Galatians the emphasis is on the just shall live by faith. Faith in contrast with works in Galatians works of the law and in Hebrews 10. The just shall live by faith. It's a life of faith in Hebrews that is before us, but it's quoted in all three in all three scriptures in the New Testament. Taken from. The Prophet. In the Old Testament. The just shall live by faith. You can emphasize it any way you want. The just to live by faith. The just shall live by faith. The just shall live by faith. That principle. And then he talks about the wrath of God. It's a solemn thing. That's not good news. Sometimes a person is asked to give the gospel, and he preaches on hell all meeting long, and that's not the gospel. That's not good news. The wrath of God is preached alongside of the gospel because if you reject the gospel. You come under the judgment of God. The wrath of God. It's revealed from heaven against all ungodliness and unrighteousness of men. Who hold the truth in unrighteousness. Well, I don't want to spend more time in this chapter. The end of this chapter he deals with the Barbarian Gentiles. And at the end of the chapter he says in verse 32 who knowing the judgment of God. That they which commit such things are worthy of death. And he outlines a catalog of sins that are rampant everywhere today. AIDS, cancer, heart disease, all of these diseases of modern society. They're the result of sin. Man doesn't like to hear that. They're the result of a perverted lifestyle.

Because they did not like to retain God in their knowledge, God gave them up unto all uncleanness. He gave them over to a reprobate mind, to do those things which were not convenient, and so on. And then he ends who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. So the chapter begins with the gospel of God. It's concerning his Son, Jesus Christ. It's the gospel of his Son. He says I'm not ashamed of the gospel because the righteousness of God in the way of saving a Sinner that believes in Jesus is revealed in that gospel. But he says if you reject it. The wrath of God and the judgment of God will overtake you. Solemn results of rejecting the gospel. Now turn to the third chapter, where he deals with the Barbarian gentiles in chapter one and then in the first part of chapter 2. He deals with the cultured, educated philosophers of the Gentiles. And then he deals with the Jew, the most privileged of all. And at the end he concludes in chapter 3 verse 19 he says now we know that whatsoever the law sayeth. It saith to them who are under the law. That would be the Jew, that every mouth may be stopped Jew and Gentile, and all the world may become guilty before God. So man is no longer on trial. The trial is over. The sentence has been passed. The judge says guilty all mankind, Jew and Gentile. So for anyone today to put himself under law is to put himself on the ground of still being under trial. Trial is not on any longer. The trial is ending. Man is found wanting, Jew and Gentile, with and without law. He's condemned. He's lost. He's guilty. The whole world is guilty. Before God, every mouth stopped. You accept that indictment. Do you accept that? If you don't, if you think that you can by works of law gain a righteousness which will be acceptable to God, you are under the deception and delusion of Satan. Man tried it for 1500 years, the Lord Jesus said to the Pharisees, Did not Moses give you the law? And none of you keepeth the law? Why go ye about to kill me? An infallible witness there and then Stephen, speaking in the power of the Holy Spirit, says, who have received the law by the disposition of angels and have not kept it. Two infallible witnesses, says that man, 1500 years of testing. Has failed to produce a righteousness which God can accept. So on that ground. Man is lost. Now the time comes, that having been proven. For the gospel of his grace, the gospel of God's sovereign grace to be revealed, the gospel of God, the heart of God told out. God, as it were, says to man, you don't have a righteousness which I can accept. I have one that I will give to you. My son. I will put you in him before me, so that when I look upon you, I see you in Christ. He now becomes the righteousness of every believer. And God is righteous in doing that because of Christ's death on the cross. God could not do it. He could not be righteous in doing it had Christ not died. And paid the penalty. Let's look at those verses that developed this. The end of verse 19 says all the world may become guilty before God. Therefore by the deeds of the law, by the works of the law, shall no flesh be justified in his sight, for by the law is the knowledge of sin. The law tells me what is sinful. The law says murder is sinful, adultery is sinful.

Stealing is sinful. Lying is sinful. Covetousness is sinful. Disobedient to parents is sinful. Turning away from the only true God is sinful. Idolatry is sinful. Taking the name of the Lord in vain is sinful. By the laws, the knowledge of sin. Now nine of the 10 commandments are embodied in the New Testament. And the Christian when he walks in the Spirit, he fulfills the law. What the law required and could not produce. By the principle of law is produced by grace working in the heart of the Christian. Under the power of the Holy Spirit. Nothing wrong with the law. The law is holy and just and good. Absolutely perfect. Perfect rule for man to live by. But man being a Sinner is condemned by it. So God comes out in grace now. Verse 20 Again, Therefore by the deeds of the law shall no flesh be justified in his sight. For by the laws the knowledge of sin. But now now that that's all been demonstrated and proven, and man has come out as utterly sinful and condemned by the law principle now the righteousness of God without the law altogether, apart from the law. Is manifested being witnessed by the law and the prophets. You read the prophets, you read especially Isaiah. It says he speaks of my righteousness is about to be revealed and that's Christ. Witnessed by the Law and the prophets, God says I have something better. Something better for you? Even the righteousness of God which is by faith of Jesus Christ. Unto all and upon all them that believe, for there is no difference. For all have sinned and come short of the glory of God. No difference whether you are a barbarian gentile. Or a Greek Gentile. Or a Jew. No difference. You're a Sinner, Sinner before God, all in the same state of condemnation. No difference but this righteousness of God. Is now operating in the way of justifying the Sinner that believes in Jesus, and it's unto all. The work of Christ is of such value before God that every man, woman and child in this world could be saved. He just turned to Christ. It's not a limited atonement that the Lord Jesus accomplished on the cross. It's for all. For God so loved the world, all mankind, that he gave his only begotten Son. So the salvation of God is available to all, none excluded. None excluded, it is unto all, but it is only upon all them that believe the benefit of it only reaches to the one that receives Christ by faith. That's all that we have to do. It's not a work of the law. It's faith. It's trusting God. It's receiving Christ by faith. The just shall live by faith, not by works. By faith. It is unto all, and it is upon all them that believe, for there is no difference. All have sinned and come short of the glory of God. Being justified, being declared righteous by God. You, me, I who am not righteous. God says when you receive my son. I consider you righteous. I declare you so. Being justified freely. By his grace. How can he do it? Well, the source of it is Grace. The basis of this justification is his precious blood which he shed on the cross. That answered to God for all of our sins and the means by which we get it is faith. Being justified by faith, we have peace with God through our Lord Jesus Christ. So the source of the justification is the grace of God. The ground of the justification is the precious blood of Christ, the work of Christ, and the cross.

And the means of getting it is faith on our part. The just shall live by faith. Faith who being justified freely by His grace through the redemption that is in Christ Jesus, there is the foundation. The redemptive work of Christ accomplished on the cross, where he died for our sins, whom God has set forth to be a propitiation through faith in his blood. God is setting forth a meeting place between God and man, this propitiatory sacrifice. Where he answered to God for all our sins. Bore the penalty for my sins. Bore the judgment that my sins deserved open the way for man to come back to him. It's by grace, and God is setting forth as a mercy seat, a meeting place between himself and man. Through his blood. To declare, I say, to declare his righteousness for the remission of sins that have passed. That is, he passed over the sins of the Old Testament Saints, didn't bring them into judgment. He looked forward to the cross. He knew he would send his son, and he knew his son would pay the penalty for their sins. So he he passed over the sins of the Old Testament Saints, those who believed, those that looked forward in faith to a coming Redeemer, and now that that Redeemer has come. And died on the cross, and shed His precious blood, and rose again from the dead. From on the third day. God is now declared righteous, and having passed over the sins of the Old Testament believers. Then in verse 26 he says to declare at this time right now his righteousness, that is his consistency with himself in justifying the Sinner. That he might be just and the justifier of him which believeth in Jesus. In the act of justifying the Sinner that believes in Jesus, God shows himself to be righteous in doing that because of the work of Christ. That's the foundation of it. Now, having said this, he says where is boasting then? Does man have anything to boast of? Has he done one single thing to contribute to his salvation? No. Absolutely none. Where is boasting, then? It is excluded. By what law of works? Nay, no, But by the law of faith, the principle of faith. Those two don't mix. Works in faith are mutually exclusive. You're either going to get saved by doing something on your own efforts, or you're going to say I'm bankrupt, I'm lost, I can't do anything. I'm condemned on that principle. I flee to Christ, and in faith I receive Him as my Lord and Savior. Where is boasting then? It is excluded by what law of works, Nay, but by the law of faith. Therefore we conclude, here's the conclusion of the whole matter, that a man is justified by faith without the deeds of the law. It amazes me that Christendom is so largely under law when we have clear verses like

this that says a man is justified by faith altogether, apart from the works of the law. Is this just for Israel? The law was just given to Israel, you know, it wasn't given to the Gentiles. Is this? Good news of the gospel just limited to Israel. No, he says. He's the God of the Jews only. Is he not also of the Gentiles? Yes, of the Gentiles also. This is too good to limit to just a part of humanity. It's for everyone. You and gentile, boy and girl, man and woman, no matter what color of skin you are, is for all. Seeing it as one God which shall justify the circumcision by faith, or on the principle of faith, in contrast with the principle of works. That they were under when they were under law. And the uncircumcision the Gentiles through faith. Faith is a means. So it's faith that the Jew had to learn. It's the principle of faith that I'm blessed, blessed by now. And the Gentile too, that it was through faith that he was blessed by. Then he asked the question. Do we then make void the law through faith? God forbid, no. Yeah, we establish the law.

How do you establish the law? By faith? Well, let me answer that question by starting and saying the way you void the law. Is to put yourself under it, break it, and then say I'm not condemned by it. The one that does that, and that's what everyone does. How you going to get to heaven? By keeping the 10 commandments? Do you keep them Well? No, but I try. Well, they doesn't hold out any kind of blessing or promise of blessing to the Trier. It holds it out to the doer. The man that doeth these things should live by them. So if you try and fail, you're under the curse and the condemnation of death. The last. So the man that puts himself under law and breaks it and says it doesn't condemn me, he's the one that makes void the law through faith, but the one through, He's the one that makes void the law, but the one who establishes the law. And he does it by faith. As the one that says, I cannot keep it. It will only condemn and curse me. If I try. I've tried and failed and failed and failed. I flee now to Christ. I accept him by faith. I own the law, condemns me and curses me and slays me. I flee to Christ, and by faith I'm justified. I confirm the law by faith. Establish it. Do we then make void the law through faith? God forbid. Yeah, we establish. The law. So the laws established. The laws, holy and just in good but applied to a Sinner like me can only kill me. Can only condemn me, can only curse me. That applies to every man, woman and child in this world, none excluded. There was only one that kept it magnified the law and made it honorable, a blessed Lord himself. What shall we say then? Chapter 4. That Abraham our father is pertaining to the flesh hath found. For if Abraham were justified by works. He hath whereof to glory, but not before God. Now he's bringing Abraham forward here, because. He's dealing with the Jews, the Jewish believers, and they were still tending to cling to the law principle. So he says Now how did Abraham get justified? How did he come into blessing? How was he accounted righteous? Was it by something he did? For if Abraham were justified by works. He hath whereof to glory, but not before God. But what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. God took him out in Genesis 15, and he showed him the stars of heaven. And he said, socialized seed be He had no seed at all from Sarah his wife. And at the end of this chapter it says he considered not his own body, now dead, being about 100 years old, neither yet the deadness of Sarah's womb. But he was strengthened by faith, and he believed in the God of resurrection, the God that brings life out of death. The God that brings life out of death. He says in verse four of our chapter 4. Now to him that worketh is the reward, not reckoned of grace, but of debt. We all know what that principle is. Everyone of us that has a job, we work for our employer. When we went to work, we were interviewed and we got the job description of the job we were to perform and we agreed we would perform this job, we would do these duties and the employer agreed to pay us a certain sum for it. So he owed it to us. After we had worked a week or two weeks or three or four, whatever the payment period was, we received a check from the employer. That was the principle of law, principle of works. We all know what that is. That's the way the world operates. It does not operate on the principle of grace. It does not like grace. It feels comfortable with the law principle. But on that principle, what he's showing here in Romans is we're lost. Everyone of us on that principle. Verse five he says to him that worketh not, but believeth on him that justifieth the ungodly. His faith is counted for righteousness. That is, he's hell to be righteous before God by faith. On that principle, failure. Not works. This is very humbling to man. He doesn't like it. He doesn't like grace. It's a very humbling to man. There's nothing more humbling than grace.

Makes absolutely nothing of Maine, nothing of you, nothing of us. Everything of God. Nothing more humbling than grace. I was remember talking to my instructor at college after I gotten saved and I sat before him some of these principles and he looked at me and he was in a religion where a religion of works, you have to do something in order to to gain God's acceptance. And he said I don't want that. I don't like grace as you explain it. I want to do my part. I don't want to owe it entirely and altogether to another. You see, that's attacking the pride of man. The pride of man is the heat. He thinks that he is not altogether bad. I used to tell my mother after I got saved and she was delving in a very, very false, cultish religion. And justice delving into it, she didn't get into it, thankfully. And she said, you mean there's nothing good in us? Nothing, I said, That's exactly what the word of God says. We're always an unclean thing in all our righteousnesses are as filthy rags in his sight. There's none to do with good. There's none righteous, not so much as one. The 14th Psalm says the Lord looked down from heaven upon the children of men to see if there were any that did understand. That did seek after God. What did he see? They were all together become corrupt. They are all turned aside. There was none that doeth good. No, not one. God saw the wickedness of man was that he was, that it was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Such is man. How can he be saved only by the grace of God? Only by the wonderful provision that the God of all grace has made. And they sent out the gospel of God. The good news of God. I don't know. I don't know if there's anyone in this room that isn't saved tonight. I think everyone that I see has heard the gospel before, I believe. You may have heard it 1000 times. Doesn't mean you're saved though. You have to receive it by faith, and only God knows. Only God really knows if you've done that. But you can't fool him. You can fool yourself. You can fool your parents, you can fool your brethren, but you can't fool God. Because all things are naked and opened under the eyes of him with whom we have to do. And he knows if there's faith in your soul or not, the just shall live by faith. If you don't remember anything else I've said here tonight, remember that verse that just shall live by faith. Faith is the principle upon which your soul will make a link with God. Faith is the hand that reaches out and lays hold upon what a God of love provides. And without that link, you're lost, lost, lost. Forever. But he's given the offer, he said. All things are ready. Come. I sent my son. He died for you. He rose again the third day. He showed himself to be the Son of God. All that, he claimed. He was delivered for our offenses. That's how this 4th chapter ends and he was raised again for our justification. Therefore Chapter 51 being justified by faith. We have peace with God. Through our Lord Jesus Christ, through whom also we have access. By faith into this grace wherein we stand, the believer is seen standing in grace. The only way we can stand before God is in grace. We can't stand there on the basis of our having done one single thing towards our salvation. It's His work, from beginning to end, altogether and exclusively, that makes nothing of us. I realize that it makes everything of God. That's God's gospel, and it's the only way of salvation. And then it ends that that that second verse of Romans 5 ends and rejoice in hope of the glory of God.

Romans 3 says all of sinned and come short of the glory of God. Romans 5 To the Christian, to the justified man, to one who is justified by faith and has peace with God in his standing in grace. He's rejoicing now in the hope of the glory of God, that glory which he has come short of. He's now rejoicing in the hope of it. Is that your hope? Is that your hope tonight? If you don't have that hope, then you haven't come into the good of the gospel. The wonderful gospel of the grace of God. That's closed by singing #33. Nothing either great or small. Nothing Sinner.

No. Jesus did it. Did it all long, long ago. It is finished. Yes, indeed. Finished. Every job center. This is all you need. Tell me, is it not? Nothing either great or small. Nothing Sinner. No Jesus. Where he from his life be thrown. Straight and I. Everything was. Fooled. His right. I Christmas you're sending. Minister.

Burbank Conference: 1995, The Mystery Revealed

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Address—C. Hendricks

Last night in the reading. We talked a little bit. About the mystery. And I'd like to look into it more fully. And we'll start with the passage we had last night in Romans 16. And verse 25. Now to him that is of power. To establish you according to my gospel. And the preaching of Jesus Christ. According to the revelation of the mystery. Which was kept secret since the world began. But now is made manifest. And by. It ought to read prophetic scriptures. According to the commandment of the everlasting God. Made known to all nations for the obedience of faith. To God only wise. Be glory through Jesus Christ forever. Amen. First thing I want to notice is that whenever the mystery is spoken of in Scripture, there's always the mention of God's wisdom. Are a similar statement, such as in verse 27 to God? Only wise. It's God's wisdom that has purposed us. For such immense blessing as is brought out in the truth of the mystery. The mystery was something that was not revealed in the Old Testament. Something that was hidden God. And not made known. You can search the Old Testament scriptures and you won't find the mystery revealed there. Here, it's spoken of as something that was a revelation. I was meditating last night. As I often do after reading meeting on the passage. And. That 25th verse, now to him. That is of power to establish you. According to my gospel. He mentions his gospel a number of times in Scripture. The 2nd chapter, this epistle, he mentions it. He mentions it in Second Timothy 2. My God spawn. And we spoke a little about that last night. Gospel of the Glory. And the preaching of Jesus Christ. According to the revelation of the mystery, not the preaching of Jesus Christ. According to Old Testament prophetic utterances connected with the Kingdom. But the preaching of Jesus Christ according to the revelation of the mystery. It was revealed in particular to Paul. And he tells us that, and we'll see that as we look on in Ephesians 3. That it was something that was revealed to him. He did not acquire that knowledge by the study of the Old Testament. But it was a fresh and new revelation, and it completed. The Word of God, it was that segment of divine revelation that God was going to bring out in time that had not yet brought been brought out and when it was brought out through the apostle Paul. The Word of God was complete. That is, God has nothing more to add. Oh, He added more in revelation to the prophetic utterances of the Old Testament. But that was not a new thing. That was not different and distinct. It was the same ministry that was given by the prophets in the Old Testament. Just more details added to it. A little flurry, but the revelation of the mystery Christ and the church. Was that which completed the word of God? Now to him that is of power to establish you. The Saints need to be established. According to his gospel, a man in the glory. And Christianity takes its character from that truth. And the preaching of Jesus Christ according to the revelation of the mystery.

Not just Jesus Christ preached as the Messiah to Israel, as the coming one that was, that would establish the Kingdom here. But all that is connected with the revelation of the mystery. And this revelation was kept secret since the world began. It had not been disclosed before, but now. Now. Is made manifest and by the scriptures of the prophets or prophetic scriptures. Clearly, if it hadn't been revealed in the Old Testament, it wasn't the prophets of the Old Testament that he's talking about here. It's the prophetic scriptures of the New Testament. And it's according to the commandment of the everlasting God, the eternal God. Has an eternal purpose that's brought out in Ephesians 3, eternal purpose. And that purpose has to do with Christ in the church. It's it's the highest, it's the highest revelation that God has been pleased to give us. It completes the word of God. And it's been made known in the 1st chapter, it says the gospel has been made known for the obedience of faith, the gospel of the grace of God, which is developed in this epistle so fully, more fully here than anywhere else. But here it's the revelation of the mystery which is made known for the obedience of faith, faith, obedience. It's not the obedience of doing something so much as having. Thoughts brought into conformity to this revelation that we understand what the mystery is and what the consequences of it are for us as we went our way through this wilderness scene. To God only wise. It's God's wisdom that is brought out, the highest wisdom, that which never enters the heart of man, the mind of man. It's a wisdom that comes only from him. To him be glory through Jesus Christ forever. Amen. That's the first mention. In the New Testament of this mystery. Now if you turn to 1st Corinthians 2, we have it again. 1st Corinthians 2 and I, brethren, when I came to you. Came not with Excellency of speech or of wisdom. That is the wisdom of the world, declaring unto you the testimony of God. For I determined not to know anything among you, you Corinthians, save Jesus Christ and him crucified. Many have thought that that's the sum total of all that Paul preached, but it isn't. But he had determined that among them, who were a carnal group of Christians living on the level of the world, he said. What I determined to bring before you was the person Jesus Christ and the person Jesus Christ crucified. The person is the object that he sets. Before the Saints they were occupied with men. I am of Paul, I am of Apollos, I am of Cephas. And then there was that company that said I am of Christ. And they were indeed carnal. With their parties. And he set before them Jesus Christ instead of all of these men, however great they may have been. And him crucified the end of the first man. Was at the cross. And they needed to see that they were making too much of men. And. Even identifying the Lord Jesus with a party. I am of Christ. Probably the worst of any. The worst form of sectarianism is that which makes Christ the head of a party. It's bad enough to make Paul or Apollos or Cephas the head of a party, but to make the Lord Jesus that he's not the head of the party, he's the head of the church. And all members of the one body. Are identified with Him, united to him by the Holy Spirit. But sectarianism is the most natural weed of the human heart, and it was in full bloom here at Corinth. So he says, I determined not to know anything among you save Jesus Christ and him crucified. They needed to have Christ before their soul and Christ crucified, which is the end of all that man puts so much value on. And I was with you in weakness and in fear, and in much trembling. I remember some years back, before the division.

I came to an assembly. It was out in the West. With fear and trembling. Because I knew that that assembly was a divided assembly. I knew that there was. You could just walk in and feel it. You could feel the, the, the the. The tension in the atmosphere. And I don't think I've ever prayed so fervently as when I visited that place. I was with you in weakness, and in fear, and in much trembling. Paul said. And my speech and my preaching was not with enticing words of man's wisdom. But in demonstration of the Spirit and of power. He wanted their faith to be established not in man's wisdom, but in the wisdom of God and in the power of God. That your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we do speak wisdom. Among them that are perfect, they were not. They were carnal. They were not

mature, full grown Christians, but they were. Going along with their parties, their preferences, this one and that one. And they were not perfect, as he uses the word here. But he says we do speak wisdom among them that are perfect. And this wisdom is the the truth of the mystery. Yet not the wisdom of this world, nor of the Princess of this world that come to naughty. That wasn't the wisdom that he spoke to them with. He didn't. It didn't derive from man's schools. But it he says we speak the wisdom of God in a mystery, and whenever that word mystery is found, we will find wisdom connected with it, the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Which none of the Princess of this world knew. For had they known it, they would not have crucified the Lord of glory. That eighth verse is often misinterpreted. To mean that had they known who he was, they wouldn't have crucified him. That's not what the verse says. Let's read it carefully. Verse 7 again. We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Which which hidden wisdom? That's the antecedent of which. Which none of the Princess of this world knew. For had they known it? Had they known the mystery? Had they known God's hidden wisdom and what He was going to bring out? Of the death of Christ, they would not have crucified him. The man's hatred is such that. Had they known the good and the blessing that would flow? From Christ crucified. They wouldn't have done it. You remember in Mark 12 when they saw him, having therefore one son, his well beloved, he sent him also, and when they saw him, they said this is the air. Let us kill him and seize upon the inheritance. They knew who he was. He says in John's Gospel, Ye both know me, and ye know whence I am. Now I'm not come of myself, but the Father sent me. They knew who he was. In one sense. They did in their consciences. They did in their wills. They refused him. Didn't know him. So it wasn't himself. That's in view here. But the mystery? Had they known the mystery, the Princess of this world? They would not have crucified the Lord of glory, but as it is written, I hath not seen, nor ear heard. Neither have entered into the heart of man the things which God hath prepared for them that love Him. That is the truth of this mystery, this wisdom, this hidden wisdom of God found in the mystery is something that will never enter the mind of man. It's a revelation from God. Man will not rise to its height, will not understand it, it never enter his heart or his mind.

But God hath revealed these things unto us, us the believers. By his spirit. Spirit searcheth all things. Yeah. The deep things of God and the truth of the mystery are the deep things of God. We were mentioning last night and we read that verse in second Peter where he speaks of our beloved brother Paul, who, according to the wisdom that is given to him, has written to you. Some things that he has written are hard to be understood. Nothing harder for a Jew to understand is the indiscriminate grace of God that flows out to Jew and Gentile and unites into 11 body and to the glorified man in heaven. By the Spirit this union is affected. That was hard to understand. It was totally outside of, beyond anything. That he had ever read of in the Old Testament scriptures. We mentioned last night it's there in type. Once you know the truth of it as revealed in the New Testament, you can go back to the old and see the beautiful picture of it. Adam and Eve is 1, Isaac and Rebecca another, and so on. Beautiful types of Christ in the church. God has revealed them unto us by His Spirit. For the Spirit searcheth all things, yeah, the deep things of God. The deep things of God. Now let's turn over to the epistle. To the Ephesians. Chapter 1. And I'll begin at verse 6. To the praise of the glory of His grace. Wherein he hath made us accepted in the Beloved. Taken us into favor. Made us the objects of grace in the beloved. Wherein he hath abounded toward us in all wisdom and prudence. Now that's the keyword, the wisdom that's mentioned here. He's going to talk about the mystery. He talks about his abounding towards us in all wisdom, and we've just seen in these two passages we've looked at already in Romans and 1st Corinthians that when that word is mentioned, it has to do with the mystery, and so it is here. He's abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will. According to his good pleasure which he hath purposed in himself. This is something which was, according to the good pleasure of God, the delight of God. Which he purposed in himself. It's altogether beyond any merits, anything that we could have done to acquire this in any way. It's something that flows altogether of and from himself, this mystery. And verse 10 tells us here what it is, the mystery of His will. And before reading it, I'll just state it. The mystery of His will is to head up everything in Christ, heavenly and earthly. That in the dispensation of the fullness of times, that's the Millennium. Still future. He might gather together in one, literally. He might head up. He might head up all things in the Christ. Both which are in heaven and which are on earth. Even in him. Now many times when it says the Christ and this is one of them. It doesn't just refer to him personally, but it refers to Christ and the Church. There's a passage in. Well, this is not developed in Corinthians, but it's mentioned in first. And let's look at it, and we'll come right back here to Ephesians 1. In First Corinthians 12 verse 12, in the first part of the chapter, he talks about the different members who have been gifted by the Spirit. To 1 is given verse 8 by the Spirit, the word of Wisdom to another, the Word of Knowledge by the same Spirit, to another, faith by the same Spirit, to another, the gifts of healing by the same Spirit, and so on. Now in verse 12 he says for as the body is 1. And have many members and all the members of that one body, being many are one body. So also is Christ or the Christ. Again, the article is there in the new translation. He's not talking about Christ, he's talking about the church. But he gives the church the name of the head.

As it says in Genesis, he called their name Adam. So the the the wife Eve was given. His name, and so it is here. So also is the Christ. It's talking about the church, talking about the members. And then it says in verse 13 how this union is affected. For by 1 Spirit are we all baptized into one body, whether we be Jews or Gentiles. Whether we be bond or free and have been all made to drink into one spirit. Now that's the mystery. That's the truth. That Jew and Gentile without discrimination Now not the Jew 1st and the Gentile subordinate to the Jew, but Jew and Gentile united together into one body by the Spirit, and that's called the Christ. Now going back to Ephesians one where he talks about the mystery of his will. Verse 9 Again, Having made known unto us the mystery of his will, according to His good pleasure which he hath purposed in himself. That in the dispensation of the fullness of times, he might head up. All things in the Christ, both which are in heaven and which are on earth, even in him. The Christ embracing the head and the body. Christ in the Church we are going to. Sit with him. In his reign over this scene, we're going to be identified with him and. Will be in a special place of blessing as His bride. His wife. There's a If I can find it, it's in Nehemiah. Just want to read you a verse. Illustrates this very nicely. Nehemiah, chapter 2. Verse 4 Then the king said unto me, For what does thou make requests? So I prayed to the God of heaven. And I said unto the king, If it pleased the king, and if thy servant have found favor in thy sight, that thou would have sent me unto Judah, unto the city of my father's sepulchers, that I may build it. Now here's the verse. And the King said unto me, the Queen also sitting by him. For how long shall thy journey be, and when wilt thou return? And so on. The king said unto me, the Queen also sitting by him. I think that's a beautiful little illustration of the millennial reign. We will be sitting by him and reigning with him. And that's the truth of this mystery of his will to head up all things in the Christ, Christ in the Church. Adam and Eve were given dominion over this earthly creation. And he called their name Adam. And so Christ in the assembly will be given dominion over this scene in that coming day, the dispensation of the fullness of times. Everything will be subjected to Him, the Queen also. The church also sitting by him. The Old Testament spoke of Christ reigning. King shall reign in righteousness. That was not new. But Christ in the church reigning. The church wasn't even mentioned in the Old Testament. I know that in our King James translation you will read by the translators who did not understand when I'm talking about tonight. Did not understand the mystery. They'll write the church does this and the church does that is the heading to some psalms and to some of the prophecies, but it's not the church at all. It was Jerusalem or it was Zion, it was

the Jews, it was Israel, but they didn't understand that what the church really was. We've been given further light than they had at the Reformation, much further light and. The truth of Christ in his assembly, His bride, his heavenly bride, not his earthly bride. That's Jerusalem. Song of Solomon brings that before us, but his heavenly bride, the assembly.

Reigning with Him, alongside of Him. That's not, that was not revealed in the Old Testament. That's the mystery of His will to head up all things in the Christ, both which are in heaven and which are on earth, even in Him. Now turn to the 5th chapter of Ephesians. Ephesians chapter 5. And here he deals with the. The 3rd circle. The first sphere is the assembly sphere in Chapter 4. Up to I think verse 17 or so, and then the spear of the world and now the family spirit, the family spirit. And he says in verse 22, wives. Submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church. He is the Savior of the body. He is the one that preserves his body, that cares for his body, that suckers and nourishes it. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. We have the the marriage relationship elevated here to a height that had never had before. It's a picture of Christ in his assembly. His heavenly bride. And he goes on to say in verse 25, Husbands, love your wives, even as Christ also loved the church and gave himself for it. That He might sanctify and cleanse it with the washing of water by the Word. Verse 25 is the past He gave himself for the church. Verse 26 is the present. He's sanctifying it, cleansing it with the washing of water by the Word. He's doing that tonight as we're under the sound of the Word. And in verse 27 we have what is future that he might present it to himself. A glorious church. Church glorious. Not having spot or wrinkle or any such thing, but that it should be holy and blameless without blemish. Sought men to love their wives as their own bodies. He that loveth his wife. Loveth himself. Now the first couple, Adam and Eve, she was literally a part of himself. He caused Adam to fall into a deep sleep. And then he took, he opened up the flesh and he took his rib and he builded a woman and he brought her to it, to Adam. And when he saw her, he said, this is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. She was not a unique, excuse me, she was a unique. She was not a separate creation from the ground like the animals were. Adam was created from the dust of the ground, but she was unique in that she was created from him. She was a part of him. Of all the types of Christ in the church in the Old Testament, there's none so perfect as Adam and Eve because she came from him and she was of him, a part of him. And that's the very that's the very type that sets forth Christ in the church. So beautifully, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. So when Christ loves the Church, he loves himself. She is a part of him. She comes from Him, just as Eve came from Adam. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as. The Lord, the Church, He nourishes and cherishes His assembly. There isn't an object on earth anywhere that is so precious to Him. As his assembly of which you form a part, we all form a part. Nothing so precious to him. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they too shall be 1 flesh. This is a great mystery. He is taking the marriage relationship and applying it now to Christ in the Church. This great mystery. But I speak concerning Christ and the Church. That is the mystery. That is the great mystery. Christ in his assembly. His bride. Nevertheless, let everyone of you in particular so love his wife, even as himself and his wife see that she reverence. Her husband. This is a great mystery. Christ in the assembly. Now who makes up?

This. Or this wife who makes up the bride. Well, we turn back to Ephesians 3 to get that in Ephesians 3. I, Paul, the prisoner of Jesus Christ for you Gentiles. If you have heard of the dispensation of the grace of God. Which has given me to you word, the dispensation, the administration of the grace of God. The assembly exists as. A product of entirely the grace of God. The grace of God. Something that was above and beyond anything that had been revealed in the Old Testament. And it's composed of Jews and Gentiles. If you have heard of the dispensation of the grace of God, which has given me to you word. I just want to comment, the word dispensation has been rendered administration, it's been rendered economy. It's been rendered stewardship. It's the same word in these different renderings and it means the the management of a household. And. God's management. Of his affairs. In that infinite wisdom of His there came a time when He would bring out this wonderful mystery concerning Christ and His assembly. And part of that mystery that's brought out here in Ephesians 3 is that assembly is composed of. Jews and Gentiles, those that had nothing to do with one another. When the law was in force, the Gentiles were viewed by the Jews as dogs, unclean, not even to eat with them. But now we have a mystery. That you and Gentile are made one. In Christ, only the grace of God could do that. Only the grace of God could affect such a thing, and it has done so. The assembly is a miracle of grace. That Jews and Gentiles could be united together in one body. And go on together harmoniously for His glory. Verse 3 Now how that by revelation. He made known unto me the mystery. It was a revelation never known before, given specifically to the Apostle Paul. As I wrote it for in few words, whereby when you read, ye may understand my knowledge in the mystery of Christ. His knowledge in the mystery of Christ came not from studying the Old Testament Scriptures. It came by a distinct heavenly revelation, heaven. The Lord Jesus as He revealed this to the apostle. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. I used to ponder that many times. It was revealed to his holy apostles and prophets by the Spirit, but they didn't bring it out. Paul did. Paul brought it out. He received it as a direct revelation from the Lord, and the Spirit of God revealed it to these other apostles and the prophets of the New Testament, so that when it was brought out. It would be received, not opposed. If they had just used their Old Testament scriptures when Paul spoke of this grace to the Jews and to the Gentiles as well as the Jews, and putting them on all the same level, no advantage of the Jew at all. Over the Gentile in this present day. Something foreign to their their ears. If they're Jewish years, they could say. Show me that in the Old Testament it isn't there. This is that which was hid in God and brought out at the time after Christ had been crucified, rose again, and ascended and glorified to heaven. Then was the time to bring out this mystery. It's required a special vessel, an elect vessel, Saul of Tarsus, and he became great Apostle Paul. But it was revealed to these other others so that as Peter says, in which in referring to Paul's ministry and in which there are some things hard to be understood. Truth of the mystery was very difficult for a Jewish mind to accept.

Because it went so beyond in grace. It went so beyond anything that he was used to thinking. The Old Testament spoke of grace to the Gentiles, but subordinate to Israel, always subordinate in the Kingdom. The Gentiles will be blessed, yes. But not as it is during the time of the mystery. Christ in the Church. Composed of Jew and Gentiles. Verse 5 again, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles Here it is consists of three truths, that the Gentiles should be fellow heirs. Fellow heirs with whom? With the Jews? Joint heirs with Jews. And of the same body, a joint body, Jew and Gentile, united together. And joint partakers, I'm reading it as it is in the new translation, gives the force of it joint partakers of his promise in Christ by the gospel. These promises in Christ were appropriated by the Jews for them. But now he talks about joint partakers of his promise in Christ by the gospel. The Gentiles partake of the blessing just as much as the Jew. These three grand truths, the Gentiles should be joint heirs. Joint heirs, All that Christ has won by his perfect life of obedience and submission down here, He now shares with you and me, whether we're Jew or Gentile. And of a joint body, one body composed of these two dissimilar. Contradictory and contrary, people's Jews and Gentiles now united. Into one. As you think of it, as you think of what the Church is and the grace that has brought us together and made US1, it just makes division that much worse. 100 times worse. Because it's only grace that has brought us together, and we don't have enough grace. To

walk together. With our brethren. When I say we, I'm talking about all Christians. The flesh has gained ascendancy with so many. The enemy has done his work. Scripture tells us it would happen. But it's such an awful sin. I'm convinced, having gone through this last trouble, I'm convinced the worst sin that we can commit is to be a leader in division. To divide the Saints of God. Terrible, terrible thing to be a party to that. And I was talking to a couple recently at home and we're going over some of the things I was talking about Monday night, those that have defected and gone into. Groups where the fundamentals of the person of Christ are denied, the sister says. How could they do that? How could they do that? And I said, maybe you don't know your own heart enough. Because we're all. We're all. Capable of doing that. We're all capable of allowing our intellect to swamp. The leading of the Holy Spirit. And being LED away into serious air, we're all capable of doing that. I'm not, you're not. Not one better, one bit better than any of our brethren elsewhere that have been ensnared. And if the Lord has kept us? We can just continue to pray that 16th Psalm preserve me, oh God, for indeed who I put my trust. Only He can preserve us. Well. The truth of the mystery is that the Gentiles should be joint heirs, and of a joint body, and joint partakers of his promise in Christ by the gospel. And then he goes on to say, Whereof I, Paul, I was made a minister. According to the gift of the grace of God-given unto me by the effectual working of His power. He suffered more than they all. He labored more than they all. The truth of the mystery brought suffering from his Jewish brethren. The kind of suffering that he had inflicted upon the Christians before he was converted, now was being inflicted upon him.

But they hated the message. They hated this fresh revelation. They didn't like it. You remember when the Lord spoke in Luke 4 of grace, mercy to the Gentiles? They took him up to the top of the hill and we're going to throw him down, get rid of him. He talked about. There were many lepers in Israel in the time of Naaman, but only one was cleansed nail in the Syria. There are many widows in another time, and only one was. Was was blessed. And these two were Gentiles. They hated it. The very thought that God would show grace to the Gentiles. Jonah. The reason he didn't go to Nineveh at first is because he said I knew thee. Thou art a merciful God. And he didn't even want to give them the opportunity to repent. And they did. And God said I won't judge them. It came about maybe 150 years later, but at that time. The idea to a Jew, a strict Jewish mind, Grace going out, mercy, compassion to a Gentile. They didn't like that, didn't like that at all. Remember when Peter went into the household of Cornelius and preached the gospel to them when he got back to Jerusalem? Thou wentest in to men that are uncircumcised and gets to eat with them. Give account of yourself. And then he told them. How that God had showed him by that sheet that was let down from heaven three times the rise, Peter, slay and eat. Not so, Lord, I've never eaten anything common or unclean in my life. What God hath cleansed called that not common. The Gentiles were going to be brought in. They were no longer to be considered unclean. But to be brought into a place of favor and blessing alongside of the Jew. And it's beautiful to read Peter's message in Acts 15. He says We believe we Jews that we shall be saved even as they That's not the way a Jew would put it. You put it just the other way around. But he had, he was forced, you might say, to put it. By the Spirit of God in a way that magnifies the grace of God. Well, this is what God has wrought. This is what he has done. He goes on to say, verse 7, whereof I was made a minister according to the gift of the grace of God-given unto me by the effectual working of his power unto me. Who am less than the least of All Saints. Is this grace given? That I should preach among the Gentiles. Not the Jews now, but the Gentiles, the unsearchable. Riches of Christ The other apostles preached among the Jews the unsearchable riches of Christ, but it was given to Paul to preach among the Gentiles the unsearchable riches of Christ, and more. And to make all see. What is the fellowship of the mystery? Or I think it should read What is the administration? The dispensation, the economy, the stewardship of the mystery. Which from the beginning of the world. Hath been hid in God, Not in the Old Testament scriptures, but this mystery was hidden in God. Who created all things by Jesus Christ? It was given to him to make all men, as it says in the New translation, to enlighten all. What is the administration of the mystery? Which was kept secret. From the ages. Who created all things by Jesus Christ to the intent that now in this present day of grace, 2000 years has lasted almost that now unto the principalities and powers in heavenly places, that the angelic hosts, the principalities and powers in heavenly places might. Be might be made known to them by the church. The manifold wisdom of God. May you have it again. Whenever he talks about the mystery, he brings in the wisdom of God. The manifold wisdom of God. According to the eternal purpose, remember in Romans 16 it said the eternal God or the everlasting God, He's the one that's focused this and it's an eternal purpose.

According to the eternal purpose which he purposed in Christ Jesus. Our Lord. Now let's turn to Colossians Chapter 1. Colossians, chapter 1. Verse 23. If you continue in the faith grounded and settled. And be not moved away from the hope of the gospel which he have heard, and which was preached to every creature which is under heaven, whereof I, Paula, made a minister. He was a minister of the gospel. Who now rejoice in my sufferings for you, and I fill up that which is behind of the afflictions of Christ in my flesh, for his body sake, which is the Church. Says he filled up. That which is behind of the afflictions or the tribulations of Christ. That is the truth of the mystery that he brought. Brought suffering, persecution. Afflictions to him. And it was 4. Christ's body sake, which is the Church. Whereof I am made a minister. Not only was he a minister of the gospel, he was a minister of. This mystery Christ in the Church. According to the dispensation of God, which is given to me for you to fulfill the word of God, I've already covered that that word fulfill means to complete. The mystery, the truth of the mystery that was given to Paul to bring out completed the Word of God. It was an area that was left untouched before. Paul was raised up to bring it out, to fulfill, to complete the Word of God, to perfect it, even the mystery. Which hath been hid from ages and from generations, but now. Is made manifest to his Saints. To whom God would make known. What is the richest? Of the glory of this mystery among the Gentiles. Which is Christ in you, the hope of glory. In Ephesians, the mystery is that we are in Christ. And God sees us as such, in here, in Colossians, Christ in you, the hope of glory. Whom we preach, warning every man. And teaching every man. Here it is again in all wisdom. That we may present every man perfect in Christ Jesus. A Christian that does not know the truth of the mystery. Is a babe. Is not mature. Paul's burden was to present every man perfect. In Christ Jesus. Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, if all of the Saints knew this truth. That we are united to one another, Jew and Gentile, and to the head in heaven by the Spirit on earth. One body. Joint heirs, joint body, joint partakers of all his promises in Christ by the gospel. Christians wouldn't be spending their energies as many are. Seeking to set the world right. Because we can't and we're not called to that. You're called to a much higher calling. It's a heavenly calling. When Paul was laboring that we might present every man perfect in Christ Jesus, understanding who we are, what a Christian is. My burden in the message Monday night is that we understand who he is. And the burden tonight is that we understand who we are as Christians. What is Christianity? What passes as Christianity in the United States of America is a pseudo Christianity. It's not biblical. In large measure. Paul says whereunto I also labor driving according to his working, which worketh in me mightily. For I would that she knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh.

It's striking, isn't it, that the two epistles? That to the Ephesians and here to the Colossians, and the one to the Colossians was to be read to those of Laodicea and Hierapolis, the surrounding assemblies, Coliseum, Hierapolis, I believe they're in a cluster of three, that this was sent to the Colossians. But these two are the 1st and the last churches that are addressed in Revelation 2 and 3. But to the church which? To the Angel of the church, which is at Ephesus. And what was it that he fought them for? Thou hast left thy first love. That's the assembly We were

just looking about where the truth of the mystery was unfolded in its fullness. Ephesians. And here we have Laodicea Coliseum. Laodicea was read here. What he wrote here in the Colossians was read to the Laodiceans. And what does he say about Laodicea? You're lukewarm, neither cold nor hot. I would. You were cold or hot, I will spew you. Out of my mouth. And if they didn't repent in Ephesus, he said, I will remove thy Candlestick out of its place, except I repent, and here it's he's going to disown it as a testimony for himself. The church has not been true to her calling. She has not been true to the truth of the mystery. Have we been? We have to search our own hearts. I would that you knew what great conflict I have for you and for them at Laodicea. And for as many as have not seen my face in the flesh, that their hearts might be comforted being knit together in love, and unto all riches, of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. In whom? Hid all the treasures of wisdom and knowledge. I believe in the new translation that reads the acknowledgement of the mystery of God, in which. Are hid all the treasures? Of wisdom. And knowledge all the treasures God has. Exhausted himself, if I may put it that way, in giving us his wisdom. And we're brought into the highest place of blessing. We were noticing just the other day that in Isaiah 40 it says Jerusalem has received double for all her sins. Revelation 18 When it speaks of apostate Christendom, it says, Render unto her. Double. Double. Double. Double. You read it, read it in Mr. Darby's translation, and you'll see that the intensity of the judgment on Christendom. Is twice as much, twice as severe as that on Jerusalem. Much more light, much more blessing, much more responsibility. And so. All the wisdom. And knowledge are hid in the mystery. And we've been brought into it. Where the recipients of it. We're those that are so favored and so blessed. And what is it? That characterizes the Christians nowadays. Immense worldliness. Pursuing things down here. When our portion is all above. With Christ. Let's close by singing 330. What raised the wondrous thought? Or who did it suggest? That we the Church to glory brought, should with the sun be blessed, O God, the thought was thine. Thine only it could be fruit of the wisdom, love divine, peculiar unto thee. For sure no other mind for thought so bold, so free greatness or strength could ever find Thine, only it could be the motives to Thine own the plan, the counsel Thine made for Thy Son. Bone of his bone in glory bright to shine, O God, with great delight Thy wondrous thought we see. Upon His throne in glory bright, the bride of Christ shall be healed with the Holy Ghost. We triumph in that love by wondrous fact. Has made our boast glory. With Christ above. 3:30.

Walla Walla Conference: 1989, The Mystery Christ and the Church

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Address—C. Hendricks

Now I know that there are a number of mysteries in the New Testament. Besides the one that I'm going to speak of. But the mystery that I'm going to talk about. Is the mystery of Christ and the Church the mystery of Christ and the church? Let's begin reading by turning to Romans chapter 16. Romans, chapter 16. Verse 25. Now to him that is of power to establish you according to my gospel. And the preaching of Jesus Christ according to the revelation of the mystery. Which was kept secret since the world began. But now is made manifest. And by the scriptures of the prophets, or more correctly, by prophetic scriptures. According to the commandment of the everlasting God made known to all nations. For the obedience of faith. Notice some features here. He talks about his gospel. And then he talks about the revelation of the mystery. And I'm not concerned with the first part of his Commission. He had a dual Commission, the Commission of the gospel to preach among the Gentiles the unsearchable riches of Christ. And then he had the Commission, the apostle Paul had the Commission of the mystery. And it's with this ladder that I want to concern us this afternoon. He says about it, verse 25. According to the revelation of the mystery, which was kept secret since the world began, here's a secret. That. Was never revealed up to this time. The next verse says, but now is made manifest. The heathen had. Their religious cults and societies. And. In order to be initiated into the mysteries. The secret things that belong to the particular culture, society, one had to become initiated. He had to become a member of that. And then the things which were, to those who were outsiders, secrets. Unrevealed secrets. Became known. To those who were initiated into the cult. Well, the the thought. In the. In the world about a mystery, when we talk about a mystery, it's something that is not known. It's something that is secret. But in the word of God. The thought of the mystery. Is something that was not known in ages past. From all eternity past. It was a secret. Hidden God. And what we have in the mystery. We'll look at the details of it shortly, but I want to establish first of all that we have something here that you will never find in the Old Testament. It was hidden. It was. It is now been made known and manifest by the scriptures, By prophetic scriptures, not the the scriptures of the prophets might suggest. The Old Testament scriptures you will never find. The subject and the truth of the mystery in the Old Testament. You'll never find it there. It's not there. It's not there. It's a New Testament revelation. Consequent on and subsequent to Christ in glory. Having put all our sins away on the cross, He enters now as man into the glory of God. And he sends down from that exalted place in glory the Spirit of God to bring all those who are his own. Into. The the new thing, the new order of things, which is. Connected with the mystery. So he's established here that this mystery was kept secret since the world began, but is now made manifest by prophetic scriptures. Those would be the prophetic scriptures of the New Testament. Now next we'll go to 1st Corinthians chapter 2, First Corinthians chapter 2, when Paul came to Corinth.

He says in verse 1, And I, brethren, when I came to you, came not with excellence, the sea of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and him crucified. Now that was the part of the gospel which he preached that they in particular at Corinth needed, because they were. Trusting in their own philosophy and wisdom. And they needed to be brought to the truth. They needed to have the truth of the cross brought before them. Christ. Being the all sufficient one, the wisdom of God is Christ himself and the cross the end of the history of the first man. But he says in verse. Six, he says. Howbeit, we do speak wisdom among them that are perfect. The Saints at Corinth were not really. Mature in the things of God, they were carnal. He tells them that in chapter 3, says, I, I haven't been able to speak to you as unto spiritual, but as unto carnal, as unto babes in Christ. But he says that we do speak wisdom among them that are perfect. That is mature and fully grown in the things of God, yet not the wisdom of this world. Their wisdom that he's talking about is the wisdom of God. That has kept in secret this marvelous mystery. This secret never devolves in the Old Testament scriptures. Never divulged until there was a man in the glory and the Spirit of God came down. He says, Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the Princess of this world that come to nought, but we speak the wisdom of God in a mystery. Even the hidden wisdom which God ordained. Better rendered predetermined. Before the world unto our glory. Notice every time we're going to read about the mystery, it always goes back before the world. The mystery is something that was in the mind of God, the thoughts of God, the purposes of God before the world. Goes back to his eternal counsels. In the past. The truth of the

mystery. We speak the wisdom of God in a mystery, even the hidden wisdom which God predetermined before the world unto our glory. Our glory. Bringing the Gentiles in, he was the apostle. Of the Gentiles. Which none of the Princess of this world knew. Had they known that wisdom, that hidden wisdom? In which? The mystery in which I hid all the treasures of wisdom and knowledge, had they known it? They would not have crucified the Lord of glory if it were the Princess of this world who hated Christ with such an intensity. If they had known that God was going to turn. The Crucifixion. Into the. Opening out and the display of that hidden wisdom. Which was God's thought from all eternity concerning Christ and the church. They wouldn't have crucified him. They wouldn't have crucified him. I've heard that verse spoken on so many times as though it says if they knew who he was they wouldn't have crucified him. It doesn't say that. It says if they knew that hidden wisdom which God predetermined for our glory, they'd known that. If they'd known how that God was going to turn the rejection of Christ and make that the very foundation of all the accomplishment of His eternal counsels and purposes, they wouldn't have crucified Him. Man's heart is so evil. They would have sought to frustrate the carrying out of the greatest blessing. That God has ever bestowed upon the creature. US Gentiles now turn to Ephesians chapter 3. Verse one for this 'cause I Paul, the prisoner of Jesus Christ for you Gentiles, if you have heard of the dispensation of the grace of God, which has given me to you word.

How that? By revelation? He made known unto me the mystery as I wrote a four in a few words. Whereby when you read, you may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the gospel whereof I was made a minister. According to the gift of the grace of God-given unto me. By the effectual working of his power unto me. Who in less than the least of All Saints is this grace given? It was a chosen vessel who would be the depository of the mystery. God made it known by revelation to him, to Paul. And it was Paul that brought out the truth of the mystery. Now notice the next two verses. Verse 8 unto me. Who am less than the least of All Saints? Is this grace given that I should preach among the Gentiles the unsearchable riches of Christ? That's the first part of his Commission. Now, this wasn't revealed in the Old Testament. This is the gospel side, but it's unto the Gentiles, the unsearchable riches of Christ. What you get in the Old Testament is the Gentiles are going to be blessed in a coming day in the Kingdom. What you get in the Old Testament is truth concerning the Kingdom. You don't get the mystery. You don't get the unsearchable riches of Christ being preached to the Gentiles. That was the first part of Paul's Commission. You do get the Gentiles coming in to blessings subordinate to. Israel. Isaiah 60 Arise, shine, for thy light is come. Who is that? That's Israel, that's Zion, that's Jerusalem. By light has come, and the glory of the Lord hath risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. When Israel is brought into blessing in the coming Kingdom, the Gentiles will be blessed too. But in a subordinate place to Israel. Not. As we have it in this present dispensation. Notice we've read a word in verse 2 and I must talk about that word, the dispensation of the grace of God. We made some comments. In our in our reading meetings about. Dispensational Truth. And we want to talk about that word and explain its meaning so that we can all, from the youngest to the oldest, get ahold of it. I, I fear that we talk about dispensational truth and over half of the the Saints that hear the term having the vaguest idea what we mean dispensational truth. With God's help, I hope to explain that this afternoon, because it's vital to understand that if you're going to understand the mystery or. Say it made it the other way. It's vital to understand the mystery that you're going to understand dispensational truth. The 2 are bound together. 2 are bound together. Verse 8. That I should preach among the Gentiles the unsearchable riches of Christ. That's the emphasis among the Gentiles, verse 9 and to make all men see, not just the Gentiles now. But now he's going to talk about the revelation of the mystery to make all men see Jew and Gentile. What is the fellowship of the mystery? Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent, that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God, according to the eternal purpose. Which he purposed in Christ Jesus our Lord. God's eternal purpose is always connected with this revelation of the mystery. And the first thing I have to say about verse 9 is that we have to make a correction in the text. It's not a fault of the translators. But the Greek text. That they were using our King James translators. The Greek texts that they were using read the word Fellowship in verse 9. And. The better. Reading. Is dispensation.

So we read of the word dispensation twice in this chapter. I don't want to talk about the unsearchable riches of Christ preached to the Gentiles, but rather than us to the second part of Paul's Commission, which was the the revelation of the mystery. Rather than reading the fellowship of the mystery, it's the dispensation of the mystery. Now that word dispensation. Has been rendered in the King James. As stewardship. In Luke. Luke chapter 12 and there's a very excellent passage to start to explain the meaning of the word. Please turn back to Luke chapter 12. Luke chapter 12, verse 42. And the Lord said, Who then? Is that faithful? And wise steward. The word we're looking at in Ephesians is stewardship. Or dispensation. Or administration. Or economy. Any of those words. Translate that. Original word. It's composed of 2 words. The word in the Greek is oikonomia. Oikos means a house and nomos means the law. And the meaning of the word is house law. It's the management of a household. And when God speaks about a dispensation? He views the whole created scene of his. As a scene in which he. Administers his goods. He administers his household, looking at the whole universe as his household according to his plan. We have basically 2 dispensations that I'm going to talk about in the dispensation of the law, which Moses was the the chief head of. He's the one that gave the law. God was dealing. Under the dispensation or the house order? The order of his household, when he was dealing with the law, with the children of Israel under law, he was he had given them these 10 commandments, these requirements of his, and he said to them, this do and thou shalt live. Man's blessing was dependent upon his obedience to the law. And if you read the 28th of Deuteronomy, you'll find a list of blessing if they were obedient, and a list of curses if they were disobedient. So the law holds out blessing to the obedient one that keeps the Law, and curses to those that don't keep it. And Moses was the. He was the chief steward of that dispensation, dispensation being a stewardship. So he was the he was the manager. He was the one that was given the responsibility to dispense the law to Israel, and they were to act in accordance with it, and they were under those. Those conditions let me use this as an illustration. Let's suppose 2 households. Because remember the word dispensation or administration or stewardship means House Law 2 households. And the first household, a domestic. A servant is serving in this household. And the man who runs the house, who is the head of the house, is a godly, God fearing man. He establishes his household in order. He has a. Everything in in order according to. Righteous. A display of things. He has a set time for the meals. He has a set time for rising in the morning and the family being together for devotions over the word and so on. Very ordered regulated household. And then picture another household where the man who runs it, who is the head of the household, is. Given to dissipation. To drinking.

And to loose living to immoral practices in ways. Irresponsible. Very little order in that household. If the domestic. Came from that kind of a household. Where there was very little order, and they were living by sixes and sevens, and nothing was fixed and. Just about anything was allowed. And then she moved from that household into the other household, which was ordered by godly principles. If she conducted herself in the same way in the new household as she had in the old. There would be all kinds of problems. He would have to learn that she's now in a

new order of things, a new household, new rules and regulations, and she would have to adjust herself. To that in order to be a faithful steward. In that household, for it is required in stewards that a man be found faithful. That word translated steward is almost identical to the word translated dispensation or stewardship or administration. That is, it's the way the house is run. And God is the one that's over this household, looking at the whole universe, and he's dispensing his goods. And the dispensation of the law lasted up until the death of Christ. And then it ended. And when Christ rose and ascended, and seated himself at the right hand of the majesty on high, the dispensation of the grace of God was inaugurated. We read about that in Ephesians 2. So God is now dispensing his goods in his household on an entirely different principle, the grace of God. God is not dealing in law any longer. He's not requiring something of man. And with the condition that if he obeys, he'll be blessed, if he disobeys, he'll be cursed. But he's dispensing his goods on a new principle. Most of us have come to think that the word dispensation means an age or an epoch or a period of time. It doesn't mean that. It means the way God is ordering his household. It means the way he is. Dispensing his goods. We're in the dispensation of the grace of God. We are also living in the dispensation of the mystery. The mystery. God is dealing now in an entirely different way than he dealt in the Old Testament. Paul says in Second Timothy 2 That we ought to rightly divide the word of truth. If we do not see clearly. Dispensational truth that God acted in one way up till the cross, and now he's acting on an entirely different principle and in an entirely different way. We can't be faithful stewards. Of the manifold grace of God. That's what Peter says as stewards of the manifold grace of God. We are noticing in our readings that Paul commanded them to God and to the word of His grace, because this is the cardinal feature of the present dispensation. It's the dispensation of the grace of God if we fail in that. We have failed in the key feature of the present dispensation. If we fail in the. Enacting according to the truth of the mystery. We fail in the key feature of the present dispensation. The truth of the mystery. Well, in Luke 12. He says in verse. 42 The Lord said, Who is then that faithful and wise steward? Whom his Lord shall make ruler over his household to give them their portion of meat in due season. There's a thought of an economy, a stewardship. Here's a steward in the household. He has to act according to the rules of that household. Now, when Christians act. According to the principles of the old economy of things, the Old Testament. When they were under law, under the Mosaic Law, and under Moses as their leader. They're acting out of character. Perfectly proper for Israel to act that way, but improper for a Christian. I was talking to a brother recently in a private home.

And. He was trying to tell me that. I made the statement that if we read. Too much in the book of Psalms. Without understanding the truth of the mystery, you won't understand the Psalms and you will misapply the Psalms and you will apply many of the things in the Psalms to today and they don't apply. And he didn't like that at all. And then I quoted him a passage from the Psalms, where the Israelite says about Moab, about Babylon. Happy is he that dasheth thy little ones against the stones, against the rocks. I said you wouldn't want to go by that, would you? That was perfectly proper for a Jew to have that kind of a sentiment, because they were the enemies of the Jew and the Jew was an earthly people. They had earthly promises and earthly blessings, and when their enemies prospered, they were reduced and they were persecuted. So it was very important for the Jew as a nation on earth. To have some of these sentiments. That you have find in the book of Psalms. When you see the truth of Christianity as revealed in the New Testament, then we can go back. And read the Psalms with intelligence. And understanding and not miss apply them. And that statement applies to many of the Old Testament scriptures. Psalm of Solomon, for instance. It applies to that. To understand the true bearing of the book. It's important. Well, let's go on. And let's turn to Colossians. Chapter 1. And read. Before we get into just what the mystery is. We want to thoroughly establish. The fact that it was. Something unreal. And hidden. In the Old Testament. Verse 23 of Colossians one if you continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard. In which was preached to every creature which is under heaven. Where have I Paul and made a minister? Paul was a minister of the gospel. That's the first part of his Commission. That's not what we're talking about this afternoon, verse 24 who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church. Where have I made a minister? He was a minister of the church, he was a minister of the gospel and now he talks about being a minister of the church, which is his body. Where have I made a minister according to the dispensation of God? Which is given to me for you to fulfill the word of God or to complete. The word of God. Even the mystery. Which hath been heard from ages. And from generations but thou has made manifest to his Saints. You see it's now made manifest. The time for this secret to be disclosed has come. It's made manifest. It was hidden up to that point in time. It was given to Paul. He was the elect vessel to be the one that gave that truth. To the church, it's now in a way that is totally different and distinct from the Old Testament economy or dispensation of the law. It's different from the future, one of the Kingdom. We have time. We'll look at that. The Kingdom is another dispensation. Which Paul talks about in Ephesians 1. The dispensation of the fullness of times. That's future, but we're living in the dispensation of the mystery. When? Christ is in rejection. And in glory. Notice what it says. In verse 26, even the mystery which hath been hid from ages and from generations, but now has made manifest to His Saints, did not it? Don't go to the Old Testament to find this mystery. It's not there. It's not in the Old Testament scriptures.

Now that we know the mystery, we can look back in the Old Testament and see the types that shadow it forth. But without the knowledge of the mystery revealed to us in the New Testament, we'd never be able to read those types or write. The only reason we can read them or write is because God has made has revealed to us the truth of the mystery. But before that was revealed, they were they were just historical facts. With no meaning. No dispensational meaning, no typical meaning, I should say. Verse 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles. This is something that was never revealed in the Old Testament. There was no such thing among the Gentiles in the Old Testament that they would be brought into such a place of nearness and favor. And we'll look at that in just a moment. But that's what the mystery is about. The mystery among the Gentiles, which is Christ in you, The hope of glory? No such thought in the Old Testament. Christ in the Gentiles, the hope of glory in the Old Testament. No, never. It's not there. Now when you read. When you read the captions. I'm the King James. At the King James, translators put in their Old Testament scriptures where oftentimes it says the church doeth this and the church this and that, and then the next minute it'll say Zion or Israel or the Jews. It's all mixed up. They didn't understand the truth of the mystery Faithful translation. A good translation. Not perfect, but a good translation. And yet those that did that translating didn't understand the truth of the mystery. And I don't believe that those that are doing the modern translations understand it either. It's it's that which was given to Paul. To characterize. The way God is dealing with His household, the order in which He is dispensing His goods in this household today, the way in which He's managing His affairs in this day. And the church is is dumb to it is blind to it. Most of us, most of the Christians are. Very grievous it ought to grieve us. It ought to grieve us that it is so. To whom God would make known what is the riches of the glory of this mystery among the Gentiles? Which is Christ in you the hope of glory? Whom we preach, Paul says, warning every man and teaching every man in all wisdom. The wisdom of God is connected with this mystery. That we may present every man perfect in Christ Jesus. The Christian that doesn't understand the mystery is not perfect in Christ Jesus. He has never been initiated into the secret. That God has divulged. To the Apostle Paul. The secrets. The Secrets of God The Mysteries of God In first Corinthians 4, the apostle says that he was a steward of the mysteries of God. And it's required in stewards that a man be found faithful. And if we're not faithful in the

in the connection with the mystery. Then we are not going to receive that. Well done. That good in faith, our good and faithful servant. This is what characterizes the present day. And sad to say, few Christians know it. Paul says in verse 29, Where unto I toil? I labor striving according to his working which worketh me, and mightily for. Chapter 2 Now. For I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted being knit together in love unto all riches of the full assurance of understanding. To the acknowledgment of the mystery of God and of the Father and of Christ, in whom I hid all the treasures of wisdom and knowledge. Now I'm going to read that as it is in the new translation. And again, I believe it's the it's the Greek text. It's not the fault of translating, but it's the Greek text that they were using which was at fault here, and the better Greek texts, those that have the preponderance of authority in wait, read it this way.

Unto all riches, verse 2. Of the full assurance of understanding to the knowledge, to the full knowledge of the mystery of God. Going down to verse 2-3 now, in which. Are hid all the treasures of wisdom and knowledge in the mystery? Are hid all the treasures of wisdom and knowledge. God's thoughts, God's purposes, all that he has. In view of Christ. In view of Christ. You see, in the Old Testament, it presents a Kingdom. In which a man reigns in righteousness, the Messiah, a man shall reign in righteousness, and Princess shall rule in judgment. And all will come to the brightness of Zion's rising. Israel will be brought into blessing. They'll be the head. The nations will be blessed under that. But there's not anything said in the Old Testament that when Christ reigns from a heavenly position, he's going to be, He's going to have a bride there with him. He's going to have a companion. At his side, who will be with him for all eternity. That was the mystery. When Paul is talking about the marriage relationship in Ephesians 5 of the husband and the wife, he says this is a great mystery. I speak concerning Christ in the church. And when you read the Christ in many scriptures, not every time, but in many scriptures, it refers to Christ and the Church. And in Ephesians one, that in the dispensation of the fullness of times, this is the mystery of His will. I'm going ahead of myself, but let's just look at that, Ephesians one, while we're on that point in Ephesians one. Now this is a future dispensation. This is a future time, the Kingdom, verse 9, having made known unto us the mystery of His will. It's part of this same mystery, but this is the future part. What we have in Ephesians 3 and Colossians 1 and 2 is the present part of the mystery. But the the mystery goes on to a future day when the the church. Who composed the company that had been brought to Christ in the time of His rejection? Mostly composed of Gentiles united to that man in the glory, a heavenly company. 1 body with him. There's a day coming when that Church will reign with Him, and that's what we have here, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of times, that's the Kingdom. Now during the Kingdom God is going to order His household goods in another fashion. He will change His methods of dealing. At that time, that will be the dispensation of the fullness of the fullness of time. Who won't be? Dispensation of the grace of God as we're living in today. We've got to know where we are, how God is dispensing the goods of His household. We're living in the dispensation of the mystery. And here now we read of the dispensation, of the grace, of the fullness of times. God is going to gather together in one. He's going to head up all things in Christ, in the Christ. Literally, I believe that includes the church. In that coming day. The Church and Christ. Will reign. We will reign with him. We can't develop that truth from the from the with the little time that we have, but I believe that that is what we have here. All things in the Christ, both which are in heaven and which are on earth, even in Him, and whom we also have obtained an inheritance, and so on. Let's go back to Chapter 3 and now let's look in detail. What is the mystery? What is the mystery? Verse 3 again. I'll start with verse 2. If you have heard of the dispensation of the grace of God, the stewardship of the grace of God. It's required in stewards that man be found faithful. We are to be conscious and intelligent that we are in the stewardship, the administration, the dispensation, the economy of the grace of God. How did by revelation He made known unto me Paul the mystery, as I wrote a foreign few words, whereby when ye read, ye may understand my knowledge in the mystery of the Christ it should read.

I believe that includes us. Which in other ages was not made known under the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. Was it known before? It is known now it's been revealed now this is the this is the point that appears over and over and over again in connection with the mystery. And here it is. Verse 6 consists of three grand precious truths that the Gentiles should be fellow heirs. That's not found in the Old Testament. Never find in the Old Testament you can argue with the Jew, and if you don't understand the truth of what we're saying this afternoon and say that the Gentiles should be fellow heirs, I can show you where that's found in the Old Testament. The Jew will challenge you and say show me and he'll win the argument because it isn't there. The Gentiles are not fellow heirs with the Jew in any blessing in the Old Testament. They are blessed, subordinate to the Jew. And under them, when the Jew is made the head. But the truth of the mystery is that the Gentiles should be Delaware's joint heirs with the Jew. That's number one. And of the same body, a joint body. One body composed of Jew and Gentile. United into one body, all members united together into Christ, the head in heaven. And now in that one body, all nationalities are extinct. They're gone. There is no such thing as a Jewish Christian or a Gentile Christian. If you are a Christian, you're a member of the Church of God. There's only three kinds of persons people in the world today, Jew, the Gentile, and the Church of God. And if you're a part of the Church of God, you are not one of the other two. You were, and you're brought into this new thing. Why would one want to be known by what was what characterized him when he was lost? When he brings brought into such a place of infinite blessing. That the gentile should be a joint body. The Gentiles brought into. A place where there's no difference. We often in the Gospel quote Romans 3:23. There's no difference. All of sin can come short of the glory of God. But in Christianity there's no difference between Jew and Gentile. This is the truth of the mystery. You won't find it in the Old Testament. Something hidden God. A joint body joint. Joint heirs. And of the same body are, as Mr. Darby puts it, joint heirs, a joint body. And then the third part of the mystery and joint partakers of his promise in Christ by the gospel. And if you want to get a Jew quite angry with you, you'll just present that truth to him and he will not tolerate it. That the Jew, that the Gentile is a joint partaker, A fellow partaker, a Co partner with the Jew of all the promises. In Christ. By the Gospel. They thought they had a premium on that and that they could lay claim to that. That was just for them. We have Abraham for our father. And now the truth of the mystery is that the Gentile is brought into all the blessings and the benefits. Of God's promise in Christ by the gospel. There's three truths. I'm going to read it as it is in the new translation that the Gentiles should be joint heirs. Romans 8, we read, were heirs of God, joint heirs with Christ. Everything that he has won. By virtue of his blessed pathway down here, He is going to share with us. We are one with Him. The risen, glorified man, Christ. He knew the hope of glory. The end of Ephesians one. God exalted him to His own right hand, far above all principality and power, and every name that is named, not only in this world, but in that which is to come, and gave him as head over all things to the church. Which is his body, the fullness of him that filleth All in all his compliment. He's not going to take possession by himself. He's going to have his ride, his church, his assembly with him. In that we are joint heirs. We are joint heirs.

With Christ, you and Gentile, the Gentile should be joint heirs. Paul was an apostle to the Gentiles. This is the mystery. That we, we Gentiles, have been brought into this. This which was hidden, never revealed before, not found in the Old Testament. The Old Testament will lead you as far as that a king shall reign in righteousness. It doesn't tell you that when He reigns in righteousness, we're going to be seated with Him. We're going to be right there with Him and sharing it all with Him. We're joint heirs and we're a joint body and joint partakers of His promise

in Christ by the gospel. This is what he's. Brought us into. This is the truth of the mystery. And we ought to be governed by the dispensation of the mystery. God is dispensing His goods according to the truth of the mystery. The way he's ordering his household is all connected with the mystery, the dispensation, the stewardship, the house order of the mystery. That the Gentiles are joint heirs and a joint body, and joint partakers of this promise in Christ by the gospel. Verse 7. Where have I was made a minister? Paul was a minister of this truth. According to the gift of the grace of God-given unto me by the effectual working of His power unto me, who am less than the least of All Saints. Is this grace given? That I should preach among the Gentiles the unsearchable riches of Christ, preach among the Gentiles the unsearchable riches of Christ, and to make all men see. All men see. To enlighten all men. To initiate them into the into the secret of God's thoughts, his eternal counsels. We've been initiated when we become Christians into the into this inner order where the truth of the mystery has now been revealed to us. To make all men see what is the fellowship or the administration, the stewardship. The dispensation of the mystery. Which from the beginning of the world hath been hidden God, who created all things by Jesus Christ. To the intent that now, right now, under the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God. And in the 6th chapter. Of Ephesians verse 4, verse 12. Paul speaks about our enemy. He says We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the high places, in the heavenlies. Well, that's where we are. In chapter 2, were seated in the heavenlies in Christ. In chapter 1, we're blessed with all spiritual blessings in the heavenlies in Christ. In chapter 1, He's exalted to the highest place in the heavenlies and we're seated there and we're blessed there. And the angels and principalities and powers as they view this, this manifold wisdom of God to bring the likes of us into such blessings, they learn the all various wisdom of God. But the enemy is there and they're withstanding us and opposing us and trying to get us to act as mere worldlings and earthly. Saints, as though Christianity is just another earthly religion. To be a faithful steward of the mystery is to be intelligent as to the truth that we've been talking about, these wonderful truths, and to walk in accordance with it. It is required in stewards that a man be found faithful. Who then is that faithful steward whom the Lord will make? A ruler over all his house. The one who has. Entered into the mind of God, you cannot act. Intelligently, as a Christian, you don't understand the truth of the mystery. The truth of the mystery. Whose angels? Some of them are fallen angels. Satan's hosts are withstanding our progress, and they're in the heavenlies. But that's where we are. And they're going to be shut out of that place. They're going to be consigned to their place in judgment. And we are going to reign. With Christ, we're there. Now, as to our position, we're going to reign with Christ from a heavenly vantage point, right in the very sphere where Satan's power is today.

To withstand our progress. There's going to be such a complete overthrow of all the power of Satan. The God of peace shall brew Satan under our feet shortly, and we're going to be seen displayed with Christ in that glory and reign with Him over this scene from the heavenlies, the very sphere where Satan is. The very sphere where the elect angels are too, to behold the all various wisdom of God. I feel I have so poorly presented these precious truths of the mystery and what the word dispensation means I trust. The Spirit of God will use. These few feeble remarks. To help us to enter in. To what is our portion? That we might. Be intelligent. In the truth of the mystery. The dispensation of mystery. The dispensation of the grace of God. We missed that. We will act out of character. We will misrepresent the Lord. We will pull scriptures out to justify a course of action that do not apply at all to the Church. How many have done that? Christians going to war, to carnal conflict. Christians going to. That kind of thing. The Christians engaged in politics. And seeking to set the world right if we entered into the truth of the mystery that we are united to Christ in glory, our portion is heavenly. We're just passing through. To represent him. And to be true to him. During the time of his rejection, the reigning time, the dispensation of the fullness of times is about to come, and then we will reign with him. This is not the reigning time, this is the suffering time, and what a privilege it is to suffer for him and with him now. We shall reign with him. Above.

Hemet Conference: 2002, Revelation of the Mystery

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Address—C. Hendricks

Turn to Romans 16, please. To begin. Romans 16. Verse 25. Notice verse 24. Verse 20 ends the epistle. The God of peace shall brew Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. And again, verse 24, the grace of our Lord Jesus Christ be with you all. Amen. And then we have the third PSI. The second PS Now to him verse 25. That is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, or by the prophetic scriptures. Referring to the New Testament Scriptures according to the commandment of the everlasting God made known to all nations. For the obedience of faith. God only wise be glory through Jesus Christ forever. Amen. That's this last. Section of Romans. That I want to speak a little about. He prays that. He mentions that him to him that is of power. To establish you according to my Gospel, the Gospel of the glory. Which Paul preached, and the preaching of Jesus Christ according to the revelation of the mystery. This mystery that he talks about was a secret never divulged and made known in the Old Testament. That's what mystery means, the secret not known until revealed, and it has been now revealed, he says, which was kept secret since the world began, never made known. The Jews didn't know this. The Old Testament Saints knew nothing of this mystery. The Saints that were accompanied the Lord when he was here on earth didn't know this mystery even after His resurrection, 40 days of His man here. They did not know this mystery. Then the Spirit of God was sent down after he ascended to heaven and 10 days later sent down the Spirit. On the day of Pentecost, 50 days after his resurrection, and then. The truth was brought out gradually, and finally the greatest enemy of the of the blessed Lord and his followers, Saul of Tarsus, was converted in the 9th chapter, and he began to preach. And he gained a knowledge of this mystery, and he was the vessel used of God. To give it to us in his writings. If we didn't have Paul's writings, we would not have the distinctive truth of Christianity which we have in his 14 epistles. Because he has given it to us. Peter didn't preach the mystery and James didn't preach it. John didn't preach it, but Paul did. And its most wonderful, it says they'd known to all nations for the obedience of faith. But now verse 26, it was kept secret, a mystery kept secret since the world began, but now is made manifest and by the prophetic scriptures of the New Testament. The way it reads in our translation, you might think it was the scriptures of the Old Testament prophets. No, no, it was the New Testament prophets. Revealed by the apostles and prophets in the Spirit. According to the commandment of the everlasting, God made known to all nations, all Gentiles, not just something for Israel as the law was. But now this mystery is to be made known to all nations for the obedience

of faith. So what we've learned about the mystery is it was a secret. It was not known before in the Old Testament. It wasn't known when the Lord was here on earth. Wasn't known until he ascended and sent down the Holy Spirit. And Saul of Tarsus was brought into the family of God. And then he was used to bring out this greatest truth, which characterizes the Christian. Testimony that we are part of.

We are at the end of it, the end of this period when the mystery has been revealed. Now turn to 1st Corinthians chapter 2. First Corinthians, chapter 2. I'll read from verse 1 And I, brethren, when I came to you, came not with Excellency of speech or of wisdom. Declaring unto you the testimony of God. For I determined not to know anything among you. Stressed that because he knew far more than what he says here among the Corinthians, he knew far more and he he preached it, administered it to others, but he says, I determined not to know anything among you save Jesus Christ and him crucified. They were operating on the level of the first man saying I am of Paul, I am of Paulus, I am of Cephas, I am I am of Christ. They were making much of man and following man, and he had to speak of them as. As though they were babes, he says in verse 1 of chapter 3. And I, brethren, could not speak unto you as under spiritual. That is unto carnal, even as unto babes in Christ. And I fed you with milk, not with meat. For hitherto you were not able to bear it, neither yet now are ye able. For ye are yet carnal. For whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another I am of Apollos, are ye not carnal making much of man? So he determined not to know anything among them but Jesus Christ and Christ. Crucified. We had a little of that. Before us earlier this time this day conference. Though he says, I was with you in weakness and in fear and in much trembling. Christ crucified brings before us the end of the first man, the end of the the man that is made so much of and promoted so strongly and highly in the world and even the Christian world. Sad to say that that's the case, but they're operating like the Corinthians did. They're on that level. So many Christians are on the level of. Corinthians. Carnal Christians. Not really understanding the true calling and destiny of the church. I was with you, he says, in weakness and in fear and in much trembling. He knew what they wanted to hear. And he didn't give it to them. He could have told them right at the beginning that I'm the one that was caught up into the 3rd heaven. And I saw and I heard things unspeakable, unutterable. But he doesn't tell them that in this first epistle. He goes all the way to the 12TH chapter of the second epistle before he even mentions it. I knew a man in Christ above 14 years ago. Such an one, whether in the body or out of the body. Cannot tell such an one caught up into paradise well. He knew what they would like to have heard that would have tickled their ears. It would have been something that they could get a hold of on the level of Christianity where they were. But he says I determined not to know anything among you save Jesus Christ and him crucified a person, not not just a mere man, but the God man, that Placid one who is now in the glory. Get a hold of him and be occupied with him and see him on the cross ending your history as. After the flesh, the end of that. So to act in the flesh is to act inconsistently with the cross. And so he says, I was with you in weakness, and in fear and much trembling. And my speech and my preaching was not with enticing words of man's wisdom that would have, that would have. Been. Something that they could relish in man's wisdom. Eloquence. And man's wisdom, he said my speech and my preaching. Although he was the most easily, could have been the most eloquent of the apostles, he certainly was the most intellectual. He was the most learned. He had sat at the feet of Gamaliel. He was different than the 12 apostles who were just Galilean fishermen. They didn't have an education like he had, but he was the upper crust of society, and he had a mind that was. Very, very rich indeed. But it was all brought to be a servant to Christ. All being subject to him.

He says I was with you in weakness and in fear and in much trembling. He had Apostolic authority. He tells him in the second epistle he's going to come and use his Apostolic power to deal with the evil that was still unjudged in their midst. But he didn't do it. He didn't want to have to do it. He wanted to win them in the Spirit of Christ and direct them and guide them in the power of the Spirit of God. My speech in my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit. And of power. And then he gives why that your face should not stand in the wisdom of men. But in the power of God, one of the one of the. The things that's wrong about theological seminaries and that line of things. Is that their faith stands in the wisdom of men. But he didn't want to commit that command that, but he wanted it to stand in the power of God. Verse 6 Albeit we speak wisdom among them that are perfect. They were not perfect. They were babes, they were carnal Christians. But he says we do speak. This hidden wisdom among them that are perfect, yet not the wisdom of this world, nor the Princess of this world that come to naughty. He is told these Corinthians in the 1st chapter that the wisdom of this world is foolishness with God. And you can never find him out. The world by its own wisdom cannot find God out with all the intellect and all the philosophy and all the professors that there are, they can't find him out. It has to be revealed to us and we have the revelation here. So he says we do speak wisdom among them that are perfect, yet not that's full grown mature Christians, which they were not. They were carnal, yet not the wisdom of this world, nor of the Princess of this world that come to naughty. That's not the kind of wisdom he's talking about. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world. Unto our glory. Here is a wisdom that comes from God. It was a secret. It's the truth of the mystery we were seeing in Romans 16. And he says this hidden wisdom which God ordained before the world unto our glory. Christ glorified as a bride. And that bride is composed of saved sinners like you and me. And of the Gentiles, not just of the Jews, Jews and Gentiles. The middle wall of partition has been removed and broken down. And there's no difference. There's no difference in our sinnership for all of sinned and come short of the glory of God. There's no difference in our saintship if we're Jews or Gentiles. It makes no difference. We're sinners saved by grace. So he says, I speak the wisdom of God in a mystery which they hit, even the hidden wisdom which God ordained before the world unto our glory, which none of the Princess of this world knew. What was it they didn't know? They didn't know the mystery. They didn't know that hidden wisdom, which he had not disclosed until he did it through the Apostle Paul. He did not know that. Had they known it? It's not saying had they known who he was. That's usually the way this verse is interpreted. That's not what it says. Had they known it, that hidden wisdom of God in a mystery, they would not have crucified the Lord of glory. If they had only known. That when they were carrying out the eternal purpose and will of God, when they crucified the Lord Jesus Christ on the cross. They were helping on the foundation to lay the foundation for the Church which would spring from the dead Christ and risen Christ and the the blessing, the unfolding of the mystery would follow his crucifixion. If they had known that, it says they would not have crucified him. They would have sought to thwart the will of God. Whose mystery was something unknown. Which none of the Princess of this world knew, or had they known it, they would not.

Have crucified the Lord of glory, but as it is written I hath not seen. Nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. The heart of man never dreamed that through the death and resurrection of Christ, all the purposes of God would be fulfilled and unfolded and accomplished, and without that death and resurrection all would have been thwarted. Had they known it, this says, they would not have crucified him. It's not because. They would have recognized who he was and bowed before him. Mark 12 is it? When? The Lord of the Vineyard said, Having therefore one son, his well beloved, he said, I will send him also. When he sent him, what did the what did the keepers of the vineyard do? What did they say? This is the air. Let us kill him and seize the inheritance. They knew who he was. And he tells us that in the Gospel of John, he says, Ye both know me, and you know whence I am. Their conscience told him who he was. Their will rejected it. And so they crucified him, and in so doing they laid the foundation for the. Building of the church.

The Mystery. Which is his body. I have not seen, nor ear heard, neither have entered into the heart of man. The things which God has prepared for them that love Him. These wonderful things that have flowed out of the death of Christ. The greatest sin that was ever committed by man. Was the nailing to that cross of ignominy and shame the Son of God? But that from that the greatest blessing has flowed. For what but God hath revealed them unto us? By his spirit never entered the heart of man, but now it's been revealed. Truth of the mystery unto us by His Spirit. Spirit searcheth all things. Yeah, the deep things of God. Wonderful truth, for what man knoweth the things of a man, save the spirit of man which is in him. Even so, the things of God knoweth no man but the Spirit of God, and the Spirit of God has revealed these precious things to us. I don't want to take too much time on any of these passages. Turn to Ephesians one please. Ephesians One. I will begin in verse 7. Verse 6. To the praise of the glory of his grace, wherein he hath made us accepted. In the Beloved more literal, he hath taken us into favor. In the beloved. In whom we have redemption through his blood. That's the gospel. In him we have redemption. We have been redeemed from the \*\*\*\*\* of sin and from Satan's power and delivered from it through his blood. The forgiveness of sins. We have the forgiveness of all our sins according to the riches of His grace. His grace is rich in in the forgiveness of our sins and giving us redemption. And then He goes on, having made known to us the mystery of his will. According to his good pleasure which he hath purposed in himself. The mystery of His will. What is that? Well, he tells us what that is in verse 10. He has purposed it in himself, that in the dispensation or the administration. Or the economy of the fullness of times that will be the Millennium. When the Lord reigns here 1000 years, he might gather together in one. And if you read it in the new translation. It's more succinct and correct to head up to head up. All things in the Christ. In the Christ. What is the Christ? I believe it's Christ and his church, and we'll see that in other passages when we get to them.

That he might head up all things in the Christ, both which are in heaven. And which are on earth even in him in the Old Testament. They were looking forward to a king reigning in righteousness down here in this world. But the mystery of his will tells us he's going to head up all things, whether they're in heaven or on earth. Not angels he's not he's not 2 angels. Hath He committed the world to come. Whereof we speak we want in a certain place testified, saying, What is man that thou art mindful of him, or the Son of Man that thou visitest him that was put all things under his feet? The feet of a man Wonderful. And that man is our bridegroom. We are the bride, and He will not reign without us. We're going to sit there next to him and reign with him. Mystery of his will, the Christ. That's Christ and his Church sitting together and reigning through over the heavens and the earth. That's a mystery never hinted at in the Old Testament. Never hinted at in the Old Testament. It was given to Paul. To bring it out, that in the dispensation of the fullness of times, that's the Millennium, you might gather together in one, or head up all things in the Christ, both which are in heaven and which are on earth. Even in Him in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. This chapter is just filled with the will of God, the counsel of God, the purpose of. God, it all is. It's a chapter all flowing from himself and for himself and through his beloved Son and for the glory of His Son. So oftentimes we're looking for ministry that speaks of us, and most of the ministry that's given in Christendom is centered around man, the wrong man, though it's us instead of the man, the Lord Jesus Christ. And this ministry that Paul gives has Christ as the center, the head. And he is the one in whom all of these councils and purposes will be fulfilled. And His will be accomplished, that we should be to the praise of His glory. Who first trusted in Christ? Now I think he's talking there to his Jewish brethren. He said he, we, we who believe in this present day have pre trusted first trusted in the Christ. It will come for the nation of Israel later, but not yet. But now in this present day, those who are Jews and brought into this wonderful mystery are embraced in that. And then he says in verse 13, in whom ye you Gentiles also trusted after that. The word of truth, the gospel of your salvation, and whom also after that he believed you were sealed with that Holy Spirit of promise. Now it's the Spirit of God that unites us to Christ. It's the Spirit of God that came down on the day of Pentecost and formed the one body by the baptism of the Spirit. And he indwells us, and he will never leave us. And we're sealed by the Spirit. And he forms that one body. He formed it on the day of Pentecost. Jews were brought in and then the Gentiles in Acts 10. And that embraces the baptism of the Spirit. For by 1 Spirit are you all baptized into one body. Whether you be Jews or Gentiles, bond or free, and of all been made to drink. Into one's spirit. So the baptism of the Spirit embraces Jews Acts 2 Gentiles Acts 10 and once that was completed, the baptism of the Spirit was completed. The baptism of the Spirit is not being repeated over and over again today every time a soul gets saved, but when he gets saved, the spirit of God takes up his dwelling in that person and brings him into. An already baptized and formed body. So we become members of the body of Christ. Well, these are wonderful, wonderful truths. Now let's go to the third chapter. The 3rd chapter of Ephesians. For this 'cause I call the prisoner of Jesus Christ for you Gentiles. He doesn't say I'm the prisoner of Rome. No, he says I'm the prisoner of Jesus Christ. Or you Gentiles. His ministry was for the Gentiles. He appealed to Caesar. The Gentiles had put him in bonds. And yet he was not their prisoner, but he was the prisoner of Jesus Christ for the Gentiles to bring the gospel to them, and more than the gospel, if he have heard of the dispensation, the administration.

The economy of the grace of God, which has given me to Your Word. How that? By revelation? He made known unto me the mystery. There you have it again. He didn't learn it from the former apostles. They knew nothing about it. Peter didn't know anything. John didn't know anything until they were. Instructed by the Spirit. We'll read that in a moment. But it was given to Paul by revelation. He says in Galatians one that he learned the gospel that he preached by revelation. Now it's the revelation of the mystery. Held it by revelation He made known unto me the mystery, as I wrote a foreign few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men. Now that we we learned that from Romans 16. And here He repeats that as it is now revealed unto His holy apostles and prophets by the Spirit. Now it wasn't given to the other holy apostles and prophets to bring this truth out. But it was revealed to them by the Spirit. So when Paul did bring it out, which was new truth, sometimes you hear it in our conferences. If you hear anything new, it's not true. That wasn't back. That wasn't true back then, because all the truth was not out yet. The truth of the mystery was given to the apostle Paul. So the Spirit of God. Brought the other apostles and prophets by the Spirit into the knowledge of it, though they were not the ones that brought it out. But when it was brought out, they didn't say, well, this is something new, and we don't find this in the Old Testament. That's right, it's not there. It was a mystery, it was a secret, though the Spirit of God revealed it to them so that when it was brought out through Paul. They could recognize it. Remember that expression in Peters epistle he says about Pauls writing some things hard to be understood. The truth of the mystery must have been very hard for him to understand. Because it wasn't anywhere in his scriptures. Nowhere. It was brand new truth, a secret. Revealed through by the Spirit, through the Apostle Paul, and by Revelation. Read it again, verse 3. How did by revelation He made known unto me the mystery? As I wrote a foreign few words, beloved, I can't help but think how little. Christians know this. Proving the world and all this, the level at which they're operating is like the Corinthians, Carmel. Babes and Paul's ministry was that they might be uninstructed in the truth of the mystery what the church really is. Much of the church doesn't know what the church really is. It's a heavenly entity. We're not here to correct things on earth. We're just passing through. We're strangers and pilgrims here, but our head is in heaven. And they've they've rejected him, They've cast him out, They mocked him, they spit upon him, they crowned him with a crown of thorns, they scourged him, they heaped all the anathemas they could upon him. He's now our head, and we're

here to represent Him. And not to go about setting the world right, he'll do that when he returns. And only he can do it. We can't and we're not called to do it. So all the energy that is being expended to. Fix the sinking ship. Is not the will of God. Verse 5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets. By the Spirit, here it is. Here's the mystery 3:00. That's three parts to it. Number one, that the Gentiles. To be fellow heirs. New translation that the gentiles should be joint heirs. Joint heirs with the Jews. Joint heirs. That's the first thing. No difference. No. Like it says in verse 15 of chapter 2, He has abolished in his flesh the enmity, even the law of commandments contained in ordinances, or to make in himself of twain of Jew and Gentile one new man so making peace, and that he might reconcile both unto God in one body, by the cross having slain the enmity thereby.

Joint heirs, Jews and Chantilles that the Gentiles should be fellow heirs. With the juice. And of the same body, joint body. That's something that was unthinkable, unheard of in the Old Testament. Absolutely, totally foreign to them. When Peter was instructed in Acts 10 to bring the gospel to the House of Cornelius. He was on the roof praying. You saw the sheet let down, filled with all kinds of animals, clean and unclean rice. Peters lay and eat. Not so Lord, I've never eaten anything common or unclean. What God hath cleansed called that not common and that that happened 3 \* 3 times in the mouth of two or three witnesses. Every word was established. Peter was so Jewish oriented that he says I'm not going to go, I'm not going to have anything with these unclean Gentiles. And God told him you're going to you're going to go there. The Spirit of God said to him, Peter, three men secretly, they're at the door. Go on, go with them. Nothing doubting. He took 4 Dukes with him. He's 3. The Cornelius had sent. He went, came to the House of Cornelius. Cornelius fell down to worship Peter. Peter said stand up, I'm just a man. And Cornelius told him I was praying and I saw in the vision. I should send for thee. And thou has done well, that thou art come. There was his house, Cornelius household. They're all sitting, ready to hear what he had to say. And then Peter realized God is opening the door of grace to the Gentile. Tremendous. We take that so for granted, we know it. But at the end of the day of grace, that was brand new then. And that the Gentiles verse 6 should be fellow heirs. Fellow heirs, but the Jews joint heirs. Tremendous truth. And of the same body, joint body. And joint partakers of his promise in Christ by the gospel everything. That is going to be fulfilled in Christ that was promised in the Old Testament is for us too. Gentiles should be fellow heirs and of the same body and joint partakers of his promise. In Christ, by the gospel whereof I was made a minister, Paul says according to the gift of the grace of God. Given unto me by the effectual working of his power unto me, he says, Who am less than the least of All Saints. Is this grace given? Remember what he had done. He had persecuted the Church of God. He had wasted it. He had letters from the chief priests to bind all that called in the name of Jesus on his way to Damascus. He calls himself here less than the least of All Saints. Is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ? And to make all men see. What is the fellowship or should read the administration? Of the mystery. The dispensation of the mystery. The economy of the mystery, which from the beginning of the world hath been hid in God. Who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places. The heavenly sphere, The angelic hosts in the heavenly places are in the heavenlies. That it might be made known by the church. Manifold wisdom of God. That was his secret. We belong to a heavenly company, united to a heavenly man and. The angels, seeing that he He has brought Jews and Gentiles together, united them into one body. And. We're fellow heirs. And a joint body and joint partakers of the promise of Christ by the gospel. And they have learned the manifold wisdom of God. The intent that now unto the principalities and powers in heavenly places might be made known, I should read by the Church. A manifold wisdom of God according to the eternal purpose. Which he purposed in Christ Jesus. Our Lord.

Precious. Now the fifth chapter. 5th chapter of Ephesians. Verse 22. Wives. Submit yourselves unto your own husbands, as unto the Lord. Doesn't it strike you? We're here in the family sphere. And we're going to learn that the principle of the mystery. Of Christ in the Church. Is used to govern us in our family relationship. Between wives and husbands. And even children. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as. Christ is head of the Church. He is the Savior, the preserver of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands and everything. Husbands, love your wives, even as Christ also loved the church. And gave himself for it. Notice that's past. Christ loved the Church, gave himself forth. That was the cross. The 26th verse is what he's presently doing, that he might sanctify and cleanse it. You might sanctify it, cleansing it new translation, cleansing it with the washing of water. By the word, that's what he's doing right now. Right now, in this meeting, he is. Sanctifying the Church by the ministry of the Word. Ministry on the mystery. And cleansing it from earthly thoughts and. Wrong notions that we might have. And then in 27th 1, the future. That he might present it to himself a glorious church. Or a church glorious, not having spot or wrinkle or any such thing, but that it should be holy. And without blemish. I used to wonder about this passage as he's talking about the marriage relationship. Or is he talking about the truth of the one body? Well, he's talking about both. And there's only one type in Scripture that brings out both the truths that are in Ephesians 5. Which is the truth of the great mystery that verse 32 Says. This is a great mystery, but I speak concerning Christ in the church, and he's using the marriage relationship to illustrate it. But that type is the type in Genesis 2 when Jehovah God put Adam to sleep. He had brought all the animals to him, he had named them, but he didn't find any that was suitable to him that would have satisfied his heart. And. The Lord puts him to sleep. The picture of the death of Christ in type. And then he performs the first operation. Takes a rib out of Adam's side and builds a woman. And what? Adam wakes up. He sees Eve. Who was from himself, made from himself. He was part of him, all of his bones and flesh, of his flesh, and when he looked at Eve, he said. This is now bone of my bones, flesh of my flesh. That's what we have in verse 30. We are members of His body, of His flesh, and of His bones. And if you look at a new translation. Even in Mr. Darby's translation, he brackets of his flesh and of his bones. Evidently some manuscripts didn't have it, but it should be there. King James is right. Take the bracket off. Many of the translations leave it out and all it reads is we are members of his body. That's true but others flesh and of his bones goes back to Genesis 2 where Adam saw when he saw his wife he said this is now a bone of my bones and flesh of my flesh. Notice how he reasons on that truth. So he's looking. He's looking at. At the truth of the one body. And he's also looking at the truth of marriage. Because the first wife, the first woman that was made, was made from Adam's body. And so the church is made from Christ body. They plunge that spear into his side, and forthwith came there out blood and water. And that's the basis for the formation of the church.

Blood and water. And so we come from him. Were part of him. Paul says in First Corinthians. See that is joined to a harlot is 1 flesh, but either is joined to the Lord is 1 spirit. And seeing that him one spirit with the Lord, united to him, one with him. Verse 27, again, that he might present it to himself, a church glorious, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So the Lord is working as it says in the 26th verse, that he's sanctifying it and cleansing it by the washing of water, by the Word He's, He's working to remove the blemishes, to correct the wrongs, and that one day he will present to himself. His bride blameless, without spot or wrinkle or any such thing. And then He applies this wonderful truth in verse 28. So ought men to love their wives. As their own bodies. He that loveth his wife loveth himself. Now that was literally true of the first man, Adam. Because his wife was Eve and she came from his side, so when he loved her, he was loving himself because she was part of him. And that's the truth of the one body, and that's the truth of marriage too. The woman is. Part of the man, he's one with him. We are so admin to love their wives as their own bodies. Either loveth his wife, loveth himself,

or no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord of Christ, the Church. So when you care for your wife and you care for our wives. Nourish them. And cherish them. It's as though they're part of us, and they are. The woman was taken from the man. She was not a separate creation like all the other animals. He created Adam out of the dust of the ground. He created all the animals out of the dust of the ground. But not Eve. No, she came from his side. And so the church is not an independent thing connected with Christ do we came from him. He's our head and we are the body. And the members that respond to the head, and we're also the bride. He's the bridegroom. That's all beautifully brought out in that first type of Adam and Eve. No other type includes both. No man ever yet hated his own flesh, but nourisheth and cherisheth it Even so. The Lord, the Church, for we are members of His body, of his flesh. And of his bones such Genesis 2 isn't it in type. This is the fulfillment of it. For this cause shall a man leave his father and mother shall be joined unto his wife. And they too shall be 1 flesh. So we have two. One flashes. Eve was 1 flesh with Adam by creation. And she's 1 flesh with Adam by the marriage union. This is a great mystery. He says that I speak concerning Christ. And the church. Nevertheless. Let everyone of you in particular so love his wife. Even as himself. And the wife see that she reverence her husband. She comes from him. And she's a part of him. So when he loves her, you know. Beautiful, beautiful picture. Of marriage. Picture of Christ in the church. The one with him. Well, this is a mystery never even hinted at in the Old Testament. Brand new. And knew. We know it. We've heard it. Many times, but has it had upon? Us as it had upon me. In fact, it should have had. In my marital relationship. Yours as it had the effect it should have. The very thought of when you look at it in the light of this mystery, the very thought of divorce is unthinkable. But it has happened among Christians. Expected to happen in the world.

But in the light of what we have here. Certainly. Not according. You see in the Old Testament if a man. Found something he didn't like in his wife. He had the option to just divorce her. The Muslim religion. All he has to say is to his wife. I divorce you, I divorce you, I divorce you 3 times and she's divorced. He has no say in it. Just like that. Well, the Old Testament was pretty much like that. Not so today. So today. Now let's look at First Corinthians 12. We have just a few more minutes. First Corinthians 12, I mentioned something before and I said I would show you the the basis for that, and it's in First Corinthians 12, I believe the baptism of the Spirit. What does it embrace? Umm, this is the chapter that just filled with the Holy Spirit. Verse 3 the Spirit of God. Verse again at the end, the Holy Ghost. And then the Spirit in verse 4, again in verse 7, the Spirit in verse 8, the Spirit in verse 9, the same Spirit. Well, that's still verse 8. And then the same Spirit in verse 9. And again the same Spirit. And then we come to verse 11. But all these worketh at one, and the self same Spirit dividing to every man severally as he will. Now here we have it. For as the body is 1. And hath many members, and all the members of that one body, being many, are one body. So also is the Christ. It should read, I believe the Christ. It's not just him alone, but he and his members. You see, we would say so also is the church, because that's what the verse is talking about. It's talking about us as members. Of his body. But it says so also is the Christ gives us his name. And so when you sisters married your husband, you took on his name. That's scriptural. It says in Genesis he called their name Adam and Eve, Adam called their name Adam, it was Mrs. Adam. And so we are Mrs. Christ. If you look at it this way, the church. Christ. Or how did How did this come about? What brought this into existence? That there is an entity down here that is called the Christ. Members of his body. Next verse tells us 4 by 1 Spirit are we all baptized into one body. Now this is a doctrine in Christendom today that is really confused. They look at the baptism of the Spirit as sort of a second blessing, something like that. It's nothing of the kind. It's it's the formation of the body of Christ. When the Spirit of God came down in Acts 2 and brought him, the Gentiles, Acts 8, the Samaritans and Acts 10, the, excuse me, Acts 2, the Jews and then the Samaritans in Acts 8 and the Gentiles in Acts 10. That's because. Notice the baptism of the Spirit embraces, whether we be Jews or Gentiles. Use Acts 2, the Gentiles in Acts 10, whether we be bombed or free, and have been all made to drink into one's spirit. So it's the Spirit of God that has formed this one body. And has united us to the head in heaven and to one another. I remember. A brother used to be with the KLC brethren. This brother had been a Mennonite, and he had learned the truth of the one body. And then he learned that there were divisions among. The states that held that truth. And he just said that can't be. It's not possible that those that hold the truth of the one body could be divided. Couldn't understand that he couldn't. Really shook him. It should. To take all of us. It could cause us to weep. Causes to weep. Have you ever shed a tear over the divided state of the Saints? Have you ever done that? Have I done that? He died that he might gather together into one the children of God that were scattered above. He prayed in John 17 that they all may be one, if thou, Father, art in me, and I and thee they also may be one in us, that the world may believe.

Thou has sent me. Just think, if the Saints had gone on altogether in unity, that would have been the most powerful gospel testimony that you could ever think of. Are you a member of that one body? Are you united by the Spirit to the head in heaven and to all the other members, brothers and sisters in Christ? What happens to this body when some member decides to do its own thing? Doesn't act in harmony with the other members. The body is sick. Maybe a bone is broken and I can't use this body. As I should. Sometimes it's another member that's very vital and. Even exist without it functioning properly. What happens to the body of Christ practically when members are not walking in the fellowship of the Holy Spirit? Ephesians 4. Let's look at that. Ephesians 4 says. I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation of the calling, wherewith your call we are called. Into one body. Walk worthy of that, with all lowliness and meekness, with long-suffering, forbearing one another in love. How can you possibly walk in fellowship with one another with all the differences of views and the differences of backgrounds and nationalities and and even languages and all that? How can we do that? With all lowliness and meekness. With long-suffering for bearing one another in love, endeavoring using diligence to keep. The unity of the Spirit. In the bond of peace, the uniting bond of peace, there is. One body still true. With all the divisions, there still is only one body. And God sees it as such. And one day it's going to be displayed as one. He's saying that. In that verse soon shall come that glorious day when seated on my throne. Thou shalt. To Wondering World's display. Thee. Or what? That was seen in the early church. The heart and soul of them that believed was one. Either said any of them, the things that you possessed was his own, but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. What a wonderful day that was. Well, that's going to come again. When he takes us home. Of the divisions. All those things that have divided us will be gone forever. Endeavoring to keep the unity of the Spirit and the uniting bond of peace. That's our responsibility right now. There is one body and one Spirit. Act upon this, each one of us, even as ye are called, in one hope of your calling. 1 Lord, 1 faith, one baptism, one God and Father of all, who is above all and through all. And in the world? Are you a member of that body? Are you saved by the grace of God? Have you been cleansed by the precious blood of Christ? You know you're on your way to heaven. Are these fellow Christians that are sitting here, are they your brothers and sisters in Christ? If you're not saved, they're not. Go outside. Of this precious body. Which is composed of members that are united to him. Wonderful to be one of them.