

The Miracles of Christ

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[0 : 00] Father, we're so thankful for this new day that you've given us because you are at the center of it and we live and move and have our being in you. We're grateful for what you have been pleased to reveal and for the gracious provision that you've made for us in so many ways.

We think even now of all that's available to Suji and to Dave, we know this has got to be an extremely difficult time for both of them as they are going through this.

And we're just grateful that they not only have each other, but most of all they have you. So we pray especially for Suji as she undergoes ongoing treatment that you will allow the best procedures to be applied and to kind of arrive at the benefit that you desire for both of them.

Thank you so much for the medical techniques that is available to us today. A generation ago didn't even exist and we pray for a judicious application of it or in her case.

Thank you again for this day, for the meal that we'll be enjoying shortly and for the truth that lies ahead. And we pray in Christ's name. Amen. Well, I had fully intended to engage our Lord's first miracle today, which is the miracle that came and it's recorded in John chapter 2.

[1 : 19] But I've thought better of it and the reason I have is because I don't feel that sufficient foundation has been laid in connection with our appreciation of the miracles in the greatest way.

And by that I simply mean that the whole issue of the miracles that Christ performed, as well as, for that matter, everything else involving his life and his life, hinges upon his identity.

That's key to everything. And there is no point in even contemplating the validity or the actuality of the miracles once you are able to establish and settle on the person of Christ and who he is.

Because if he is who he claimed to be, the miracles are no problem. Because we are talking about the same one who said, let there be light.

And there was light. And if they are one and the same, then the miracles and the water and the wine and the raising of the dead, the healing of the lepers and all the rest is a piece of cake, really.

[2 : 32] There is no contest. So in order to establish what I think is a fuller representation of the person of Christ, out of whom these miracles are going to flow, we're going to spend this session doing that.

I've got a number of verses that I want you to consider. I'm going to do my best to resist the temptation of elaborating on each of them and just move through them. Allow time for Q&A; at the end for you.

And then, Lord willing, next week we will engage the first of his miracles. So in keeping with that kind of plan, let's go first of all to Matthew's Gospel, chapter 26.

And we'll be moving along quite rapidly. And if I get bogged down someplace with too much elaboration, somebody throw something at me to remind me and we'll move on.

Okay. Matthew's Gospel, chapter 26. It is near the Lord's earthly ministry. He is on trial before the high priest and he is making his case.

[3 : 37] In fact, in reality, he is not making his case because if he had sufficiently made his case, there wouldn't have been any crucifixion. But he didn't. He as much subjected himself to the foolishness and the reckless reasoning and the incorrect conclusions that these people have made and allowed them to have their way.

So in Matthew 26, beginning with verse 59, we've just got to jump in. Now the chief priests and the whole council kept trying to obtain false testimony against Jesus in order that they might put him to death.

That makes it very clear what their agenda was from the beginning. The outcome, as far as they were concerned, was already established. This man has got to go. And then we are told that when they did not find it, verse 60, even though many false witnesses came forward, but later on, two

came forward.

Now these false witnesses, each one had some tale to tell, but there was only one who was testifying to that particular thing. So their witness didn't count because the law of Moses made it clear that it is only in the testimony of two or three witnesses that the thing would be established. So if you have only one witness who is making an accusation, but it isn't supported by another witness, then it doesn't stand. But in this case, we are told that they did not find it in verse 60.

[5 : 07] But later on, two came forward and said, this man stated, I am able to destroy the temple of God and to rebuild it in three days.

And the high priest stood up and said to him, do you make no answer? What is it that these men are testifying against you? But Jesus kept silent.

And the high priest said to him, I adjure you by the living God that you tell us whether you are the Christ, the son of God. Jesus said to him, you have said it yourself.

Nevertheless, I tell you hereafter, you shall see the son of man sitting at the right hand of power and coming on the clouds of heaven. Then the high priest tore his robes, which, by the way, was something the high priest was forbidden to do by the law of Moses.

Because it was an expression of a lack of control and decorum on his part. But he did it.

[6 : 19] The tearing of the robes is an ancient Mid-Eastern act that expresses extreme grief, sorrow, or anger. And it was reserved only for the severest of situations.

But even that was not something that the high priest could participate in. But he did. So we are told that he rent his garment. And in verse 65 says, Jesus, he has blasphemed.

What further need do we have of witnesses? Behold, you have now heard the blasphemy. In other words, from his own mouth. Because they realized what he was claiming in the statement that was made.

It was tantamount to saying that he was deity. And to claim to be deity when you're not is blasphemy. And the penalty of which is death. And of course, they all nodded their heads.

And he asked them, what do you think? They answered and said, he is deserving of death. Then they spat in his face, beat him with their fists, another slapped him, and so on.

[7 : 29] Alright, come now, if you would please, to John's Gospel, chapter 5. And let's go look at verse 17. John's Gospel, chapter 5.

We are simply proof texting a contention regarding the deity of Christ. And we are taking the position that is set forth so many times in Scripture.

That Jesus Christ is not merely and only the Son of God. He is God. He is deity. God in the flesh. That involves the mystery of the Trinity, Father, Son, Holy Spirit.

How there are three expressions, three persons subsisting in one God. It is beyond our human ability to comprehend. But it is obviously something that is very dear to the person of God himself. So, in John's Gospel, chapter 5 and verse 17, Jesus is speaking and he says, For this reason, he answered him, My Father is working until now, and I myself am working.

[8 : 41] For this cause, therefore, the Jews were seeking all the more to kill him, because he not only was breaking the Sabbath, but also was calling God his own Father, making himself equal with God.

You know, Jesus here had a perfect opportunity to clarify this and take the heat off. All he had to do was say, Oh, wait a minute, though.

Wait a minute. Just, oh, please. Don't think I am claiming deity for myself. You've got me all wrong. I don't mean that. I am not God. He did not take that tack at all.

He did not attempt to correct them, because their assumption was correct. This would have been his opportunity to clarify the issue and take the heat off.

He refused to do so because their assumption was true. He was saying that he was the Son of God. And in chapter 17 of John's Gospel, this is remarkable.

[9 : 49] By the way, John's Gospel, more than any of the other Gospels, so clearly, emphatically, and repeatedly sets forth the deity of Christ in a way that the other Gospels do not.

And John's Gospel is somewhat unique. This is one reason why it is not considered with the synoptics, Matthew, Mark, and Luke, because it is different, and it thrusts itself pretty much on the subject of the deity of Christ.

In chapter 17, beginning with verse 1, this is referred to as our Lord's High Priestly Prayer.

And we've got, let's see, I need to be selective here. These things Jesus spoke, and lifting up his eyes to heaven, he said, Father, the hour has come.

Glorify thy Son, that the Son may glorify thee. And what he's talking about, the hour of his crucifixion, his separation from the Father. This is in the Garden of Gethsemane, in the High Priestly Prayer that he is offering to his Father.

[10:56] And in verse 5 he says, I want you to notice verse 5, I want you to notice verse 5, because it is very telling.

And now, glorify thou me together with thyself, Father, with the glory which I had with thee before the world was.

What an amazing statement. And it is as clear as it can possibly be. Our Lord is claiming a pre-existence with his Father prior to the creation of anything.

He is not only the Son of God, he is the eternal Son of God, co-equal, co-eternal with the Father and with the Spirit.

And while we are here in John's Gospel, let us come back, if we may, to chapter 8. John's Gospel, chapter 8. If you want a wonderful, wonderful study, and I've suggested this a number of times, but if you didn't get it, you could benefit from this.

[12:30] Go through John's Gospel, start with chapter 1. And every time you come to the phrase, Thou didst send me, or I was sent from thee, or I came from thee.

Every time that phrase is mentioned, make a note of it. And in John's Gospel, 21 chapters, you will find more than 20 references to that very fact.

That he came from God, that God sent him, that he came from heaven. It is repeated all throughout John's Gospel in a way that it is not found in the other Gospels.

Now, in chapter 5. 8. Did I say 5? I'm sorry. 8. 8.

8.36. You're right. 8.36. I've got a lot here, but I want to get through them because I want to make sure we have some time for comments from you. 8.36. John's Gospel.

[13:33] Jesus said, If the Son shall make you free, you shall be free indeed. I know that you are Abraham's offspring. He's talking to the Pharisees here. 9.36. Yet you seek to kill me, because my word has no place in you.

9.36. 10.36. I speak the things which I have seen with my father. 11.36. Therefore, you also do the things which you heard from your father. 12.36. They answered and said to him, Abraham is our father.

12.36. 13.36. 14.36. Jesus said to them, if you are Abraham's children, do the deeds of Abraham. 14.36. But as it is, you are seeking to kill me, a man who has told you the truth, which I heard from God.

15.36. 15.36. 16.36. 17.36. 17.36. 18.36. 18.36. 19.36. 19.36. 19.36. 20.36. 20.36. 20.36. 21.36. 21.36. 21.36. 22.36. 22.36. 22.36. 22.36. 22.36. 22.36. 22.36. 22.36.

[14:36] 22.36.

22.36. 22.36. 22.38. 22.37. 27.37. 22. reminis Fridays .■■■■■. 23.ason ■■■■ because everything God didxi■■■ this■ day, was It great. 24. breaks even going through Voy ■■■ ■■■ troubling God intoburner's health. 25ès virtuos Not going through Gods but in the saints". 23. Access to the saints. there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. But because I speak the truth, you do not believe me. Which one of you convicts me of sin? If I speak truth, why do you not believe me? He who is of God hears the words of God. For this reason, you do not hear them, because you are not of God. The Jews answered and said to him, Do we not say rightly that you are a Samaritan and have a demon? Jesus answered, I do not have a demon, but I honor my father and you dishonor me. But I do not seek my glory. There is one who seeks and judges. Truly, truly, I say to you, if anyone keeps my word, he shall never see death. The Jews said to him, Now we know that you have a demon. Abraham died and the prophets also, and you say, If anyone keeps my word, he shall never taste of death. Surely, you are not greater than our father Abraham who died. The prophets died too. Whom do you make yourself out to be? Jesus answered,

If I glorify myself, my glory is nothing. It is my father who glorifies me, of whom you say he is our God. And you have not come to know him. And if I say that I do not know him, I shall be a liar like you. But I do know him and keep his word. Your father Abraham rejoiced to see my day, and he saw it and was glad. The Jews therefore said to him, You are not yet fifty years old. Have you seen

Abraham?

Abraham. Jesus said to them, Truly, truly, I say to you, before Abraham was born, I am. And this is unquestionably a connection that he is making with Exodus 3 and 14 when God expressed to Moses the I am. And this is unquestionably a connection that he is. And this is unquestionably a connection that is unquestionably a connection that he is. And this is unquestionably a connection that he is not being who he said he was would indeed be the severest of blasphemy. But it is a claim he is confidently making because it is based on truth. And they understood fully the implications of this.

[17 : 55] He was claiming equality with the father. That is clearly, if you're nothing more than a human being, that is clearly deserving of death. And that's why verse 59 says, Therefore, because of that, they picked up stones to throw at him. But Jesus hid himself, went out of the temple. Numerous attempts are going to be made on his life. One is by his own kinsmen in the town of Nazareth where he delivered that soul-stirring message in Luke chapter 4 about this day, this saying, this prophecy has been fulfilled in your ears. And this is the same group then that turned on him when he got friendly with the Gentiles and pushed and shoved him out to the edge of town and intended to shove him over the cliff and that'd be the end of it. But Jesus passed through their midst because his hour had not come.

He wasn't going to die by being shoved over a cliff. And the Jews here picking up stones to stone him, he is going to hide himself and went out of the temple because he's not going to die by stoning. He's going to die on that cross. And until that time, he is indestructible. This is all connected with his deity.

And then, if we may hasten on to John chapter 20 and verse 28, this is in connection with doubting Thomas.

Thomas, all of the apostles had seen the Lord after his resurrection except for Thomas, who did not happen to be present at the time.

[19 : 36] And he says, when they tell him they had seen the Lord, Thomas says, I just can't accept that. I know maybe you believe that. I don't know what you think you saw, but I can't, I just can't buy it.

You'll excuse me, but unless I can put my, put my hands on his side and, and feel the nail prints in his hands. I just can't believe that. So the time is coming when he does. And it is found here in John chapter 28 or John chapter 20, beginning with verse 28. And after, let's start with verse 26.

After eight days again, his disciples were inside. Thomas, this time was with them. Jesus came, the doors having been shut and stood in their midst and said, peace be with you.

Then he said to Thomas, reach here your finger and see my hands and reach here your hand and put it into my side and be not unbelieving, but believing. Thomas answered and said to him, my Lord and my God.

Jesus said to him, because you have seen me, have you believed? Blessed are they who did not see me and yet believe. Now, why didn't Jesus take this golden opportunity when Thomas said, my Lord and my God?

[21 : 09] Oh, hold it right there, Thomas. You've gone a little too far. Now, I, I, I, maybe I, I'm your Lord. I'm not your God. And there's only one God and I'm not he. And he's not saying that.

He is accepting the praise and the worship of people. And by the way, there are a number of times in the gospel accounts where people kneel down before Lord, before the Lord in a worshipful attitude.

And it is very clear throughout scripture that you do not kneel and bow before anyone except the supreme deity. And when others are going to, people are going to do that to angels.

And they're going to do it to the apostles. And they're going to be met with something like this.

Stand up! I myself also am a man as you. You don't bow down and you don't worship me.

But he never rejected their worship. Even when the Magi came from the east, and I'm convinced they were Jews. Why would anyone but a Jew be interested in who was born king of the Jews?

[22 : 21] Only a Jew. And those Magi understood something. They worshipped the Christ child.

How did they know? What did they know? I don't understand what all their thinking was. And so much about them still escapes me. But they apparently viewed this one as worthy of worship.

The king of the Jews. They were making a connection, I believe, with the Messiah. And they worshipped the Christ child.

Very significant. One more reference in John. Let's go back, if we may, to chapter 1. I should have started there.

Beginning with, I just scribbled these notes down because I was in a hurry. And I wasn't planning to bring this. But then I thought better of it. And I thought a better case should have been made for the deity of Christ.

[23 : 20] Because once you establish the deity of Christ, the nature, the reality of the miracles, no problem. Because everything hinges upon who he is.

And in this monumental first opening of John's gospel in the beginning was the word. The logos in the Greek. It's the logos.

The word from which we get the word word. And the word from which we get the word logic. Jesus Christ is the word.

That's the essence of communication. Or think of it this way. Jesus Christ is God's logic. It's precisely what he is.

In the beginning was the logos, the word. And the word was with God. And the word was God. No matter how you slice this.

[24 : 20] That's the way it comes out. And every Greek manuscript bears it out. Jehovah's Witnesses tried to change this. And they came out with a different translation.

But it does not do service at all to the Greek. And it is very much in course and very much sustained here. The word was with God.

And the word was God. He was in the beginning. With God. And some have translated that. When the beginning began. He was already there.

With God. All things came into being by him. And apart from him. This is speaking of the word.

Speaking of the son. And apart from him. Nothing came into being that has come into being.

[25 : 15] There is a positive and a negative here. All things have come into being from him.

Positive. And in case you didn't understand that.

Let me put it negatively. There was nothing that came into being without him. So it's said in both ways. You've got to get one of them. If you don't get both of them. It is made so emphatic as to be undeniable.

And it is without question. And there is yet another. So let's go to Colossians chapter 1 and verse 13.

And get the Apostle Paul's input on this as well. Colossians chapter 1. And fellows. I am just gleaning the more obvious from this.

Because there are so many others that we are not engaging. But in Colossians chapter 1. And let's begin with verse 13.

[26 : 15] For he. That is the father. Mentioned in verse 12. For he the father. Delivered us. From the domain of darkness.

This of course is spiritual darkness. And transferred us. To the kingdom. Of his beloved son. In whom.

We have redemption. The forgiveness of sins. And he. This son. Is the image. That is the express. Person. He is the image. Of the invisible God. The first born. Of all creation.

And this is in reference to. The resurrection. For by him. That is by this son. All things. Were created. Both.

[27 : 11] In the heavens. And on earth. Visible. And invisible. Whether thrones. Or dominions. Or rulers. Or authorities. All things.

Have been created. By him. And. For him. And he. Is. Before all things. And in him. All things. Hold together.

Can anyone. Suggest. That. Well. Jesus. Didn't really claim. To be God. And the apostle Paul. Really didn't claim. That Jesus.

Was God. That's nonsense. Just because. Fellas. Just because. We cannot. Wrap our brains. Around this concept. Of the deity. Of Jesus Christ.

And his being. Equal with the father. And equal with the spirit. And all three persons. Being. Divine persons. Subsisting. In one God. Because.

[28 : 06] We can't. Put our feeble brains. Around that. Man tends to say. Well I don't believe that. That doesn't make sense. Well of course it doesn't. You're a human being. It's okay.

If it doesn't make sense. Fellas. We are talking. About. The otherness. We are talking. About. One. Who became.

One. Like. Us. But. Never. Left. What he also. Was. Originally. In his deity. No one. Ever. Existed. Like this.

Teanthropic. Person. He is the God man. It is God. In. Flesh. This is Emmanuel. God with us. And we. With our puny.

Human minds. Come upon. Something that does not. Compute to our thinking. And that leads us to say. Well I don't believe that. That can't be. Well. Will you at least.

[29 : 00] Recognize. That as humans. We live. And exist. On a different plane. Than does the creator. That's all this is saying.

We've got to get beyond. Our humanity. Even if we can't do it. In reality. We've got to do it. In being willing. To say. I am just.

A human being. With limited knowledge. Intelligence. Experience. Understanding. And we are talking about. A being here. That transcends. Everything.

I guess what I'm saying is. Can we let God be God. Well.

One more reference. And that is in. First Timothy three. And verse sixteen. This is a monumental passage.

[29 : 55] As well. It's a. It's referred to. By some. As a. As a hymn. Um. I'm sorry. I'm at second Timothy.

First Timothy three. And verse sixteen. Paul says. And by common confession. Great. Is the mystery.

And that word mystery. Is better rendered. Secret. Secret. The mystery. The secret. The secret. Of godliness. He. Who was revealed.

In. The flesh. It's the incarnation. By the way. The word. Incarnation. Has the word. Flesh.

In it. Jesus. Jesus. As the son of God. Was. Enfleshed. With humanity. And. In that word.

Incarnation. We get the word.

[30 : 54] Carnivorous. And carnivorous. Refers to. Flesh. We talk about. Animals being carnivorous. They are flesh eaters. As opposed to being a vegetarian.

And in the incarnation. It means that. God. Was. In flesh. God. In the person of Christ. In the flesh. Was vindicated.

In the spirit. Beheld. By angels. Proclaimed. Among the nations. Believed on. In the world. Taken. Up. In.

Glory. All of these things. Unmistakably. In reference to our Lord Jesus Christ. And. He is regarded as the creator. With the father.

In Genesis 1. And verse 1. We've got. The curious expression there. And is rendered.

Unquestionably. In the Hebrew. Elohim. In the beginning. Elohim.

[31 : 51] Created the heavens and the earth. And Elohim. Elohim. Means God's. Plural. What about that? But it isn't translated in the English in the plural.

It's translated in the singular. God. And I suspect. Translators. Had a real problem with rendering that in the plural. But that's what it is in the Hebrew. And it is talking about.

A plurality of persons in the Godhead. And in the beginning. Elohim. Created. The heavens and the earth. All were active in creation.

All were active in the crucifixion. The son. Laid down his own life. I have power to lay it down.

I have power to take it again. In the crucifixion. Jesus was obviously involved. The father was involved. Because we read in John 3.16.

[32 : 47] God so loved. That he gave. And. We read also that. This. That Jesus was offered. Through the eternal spirit.

All members of the Godhead. Were involved in the crucifixion. In creation. All members of the Godhead. Were involved. In the resurrection. Raised by the power of the spirit.

God brought him back to life. It was God the father. Who delivered him. For our offenses. It was Jesus. Who laid down his life. Of his own accord. No man takes it from me. I have power to lay it down.

I have power to take it again. All of these. Are indicative. Of a plurality. Of persons. Undeniably. And that completely. Goes against our grain. Of human understanding.

And because of that. A lot of humans. Are unwilling. To accept it. So what we are asking. Is can we take. The word of God. As our authority.

[33 : 42] As opposed. To our own. Feeble mind. As our authority. You would be surprised. How many people. Have a problem with that. I won't accept.

And can't believe anything. That isn't logical to me. A lot of people like that. Really. And. They've got a lot more confidence. In their own mind. Than I have in mine.

Because. I tell you what. I have been embarrassed. By my ignorance. Too many times. To think that I'm smart enough. To be able to understand. All of this. So. Anyway.

That's. A rushing through. These passages. That relate to the deity. And we will take John. And his first miracle. Changing the water. Into wine. Which is just.

Wonderful. But. We'll get there next week. Regarding this. Any questions. Or comments you have. I would appreciate. Joe. The white. The reason we would believe.

[34 : 37] There is a God. First of all. At all. This invisible being is. Jesus came. Colossians says. He's the image. And an image is something you can see.

Right. Right. Image is something you can see. So God felt. I need to at least show them. An image of me. Right. Somehow. I have to show them. An image of me.

Or. They're not going to believe me. It was a condescension. It was a coming down. It was a reducing of himself. To one of us. If you wanted to communicate.

With an ant. How would you go about that? I tend to say. Forget it.

But. If you really want to do it. The only way you can effectively do it. Is if you could become an ant. Yeah. Yeah. But we can't do that.

[35 : 36] But. God. In order to effectively communicate with us. Became one of us. And you talk about a condescension. And that's the message in Philippians 2.

That Christ. Even though he existed. In the form. In the essence. Of deity. Did not. Consider.

That. That. Position. Something to be. Selfishly. Held on to. That he would refuse to give up. But. Made himself.

Of no reputation. Became one of us. God is. Stooping down. This is the great kenosis. It is the downward path of deity.

So that he became. Not only a man. Humble himself as a man. But became obedient. Even unto death. And not just death.

[36 : 30] But death of the cross. That's a special death. And then Paul goes on. In Philippians 2. And says. Therefore. Therefore.

God. Has also. Highly. Exalted him. That at the name of Jesus. Every knee should bow. And every tongue confess.

That Jesus Christ. Is Lord. To the glory of God the Father. That is an amazing passage. Philippians chapter 2. It's called the great kenosis. It's God stepping down.

God humbling himself. And this is. This is. He. Who knew no sin. Became one of us. So he could take our sin upon him. And pay the penalty for it. And I do not understand.

The nature. And the being. Of the theanthropic person. Jesus was not half man. And half God. He was all man. And all God. Compute that if you will.

[37 : 28] I can't. But the scriptures make it quite clear. And. In his deity. He was. Able to do the things he did. And in his deity.

He took three. Apostles to the mount with him. Peter. James. And John. And he just. Pulled back. Just a little bit.

Of his humanity. And let something. Break through. That no one else ever saw. And it was a glory. And a brightness.

And a fullness. That was overwhelming. It was a manifestation. Of deity. Being. Just a little bit. Disclosed there.

There. And it must have been. Incredible. And both of them. Spoke about it later. John. John says. That the word was made flesh. And dwelt among us.

[38 : 24] And John says. And we. Beheld his glory. The glory. As of the only begotten of the father. Full of grace and truth. When did John behold that? The mount of transfiguration.

And Peter said the same thing. In his epistle. That we have seen. His excellent. Glory. Peter was one of those three. In that mount of transfiguration. And it burned something.

Into their memory. That they could not forget. And this. By the way. It was this knowledge. It was this certainty. That put. This kind of.

Fortitude. And courage. And determination. In those apostles. That made them go up against the establishment. And whatever else was thrown at them. Because they knew what they knew.

And they knew that they knew it. And there was no denying it. And they're ready to die for it. And they did. Comments or questions. Anybody else has. Yeah. Dave. Or Dan.

[39 : 21] You referred to the I am. You know. And. Do you know the Hebrew translation of that? And what.

What does that mean? You say I am. It. It. It's a reference to. I am the ever present one. It is. An expression. Of the presence. That denies. That denies. A past. Or a future. He is. The ever present one.

With God. There is no past. There is no future. There is the. Just the present now. And everything is the now. With God. We look at. At the unfolding of history.

And we've got our calendars. And we talk about thousands of years. And God is not. Limited by any time frame. At all. And. And this is expressed.

[40 : 15] With the day of the Lord. With a thousand years. A thousand years. As a day. In other words. God doesn't keep a calendar. And he doesn't need to. Time. Eternity.

The psalmist tells us. That God. Is one. Who inhabits. Eternity. That's where he lives. We inhabit. Time and space.

Yes. Joe. I could say. My I am. Whenever I die. Is only 75 years. That's my I am. That's right. 75 years. Yep. But God's I am is.

Like you say. From the. Yeah. Someone has said. Someone has put it this way. When you look at a tombstone. It gives a date of birth. And the date of death. And there is a dash. In between them.

The dash. From the time they were born. To the time they died. The dash. And fellas. You need to understand. That dash. Is your life. That's your life span.

[41 : 14] That's it. Humanly speaking. You just began with that. Whatever that birth date was. And it ended with your death date. And the dash. Is the in between. And we are.

Right now. We are living in our dash. And one day. Our dash is going to be placed. Between two dates.

One will be. Our beginning. And the other will be. Our ending. That is only. Our earthly. Ending. Because. We've got a dash.

That goes beyond. The earthly dash. And for that. We're grateful. Bob. In reference. To the dash. My sister. Was expressing. Some of her grief.

Her husband. My brother-in-law. Died last September. And she's been to the grave site. Several times. And it was his birth. Year of his birth.

[42 : 07] And then there was a dash. Yeah. And somehow. She has not really come. To the real. Full realization. Of his passing. And she said to me.

About a week ago. She was at the. The grave site. Again. And the. Memorial stone. People. Put. The end of the dash. The year of his departure. And that became. That was her reality. Yeah. And she. She's now in a grief session. With. Meeting with people.

Yeah. Because she. It just couldn't. It never. It wouldn't sink in. That he was. Yeah. Yeah. Literally dead. It was a new kind of closure for her. And she put the end on the day. And.

And changed her whole concept. Yeah. Yeah. It's. It's amazing how. How. How our. How our minds work. You know. How we're unwilling to accept reality. Because of the pain involved with it.

[43 : 02] So. We. We slip into a thing called. Denial. And we try to tell ourself. That it didn't really happen. You know. But. It did.

And. Sometimes. It takes a while for it. To sink in. Because. That's the way we're wired. And that's. That's part of our humanity. Other thoughts or comments. Anybody.

When you were talking about. John. Chapter 5. Mm-hmm. Jesus being eternal. And. God the Father. Had honored. Jesus like at his baptism.

My father. Right. Yeah. Well pleased. Jesus always honored the Father. But there's equality. And there's honor. Just a little transition. For me at least.

Into the idea of marriage. In marriage. There is equality. Right. But there is also to be honor. Love. Submission. Jesus submitted to his Father.

[43 : 59] The wife is told to submit. That doesn't mean she's not equal to. Right. But she is one who is to submit. And the. To be a love on both sides.

It's 100% on both sides. Right. Absolutely. I told you. That's why I'm sitting with them. They've been married longer than I have. I need some of this to rub off. Lord willing.

Writing my wife and I will celebrate our 50th. Wonderful. Yeah. So. There's a lot in the deity of Christ.

That relates even to the practical aspects of marriage. Right. Absolutely. Absolutely. Thank you. Thank you, Ted. I really appreciate that. And you know.

Dealing. This concept of the Trinity. I think one of the reasons. And again. This is back to the human thing. That we see. The son.

[44 : 52] As being. Not equal. To the father. Is because. That's the way it is here. I mean. We don't have any sons.

Who exist. At the same time. And in keeping with the existence of the father. Of course not. The son comes from the father. That's the way it works with humans.

And so many insist on translating that. To deity. And they see. And this is a real problem that the Muslims have. Because they think. And this is noise abroad.

The community of Islam. They think that. Christians are saying. That God the father. Had some kind of a sexual relationship.

In the past. That produced. God. That produced the son. And that. That completely. Misses the whole point. What they are trying to do.

[45 : 49] Is humanize God. And they are applying. Human. Limitations. To deity. And you can't do that. Whenever we speak of the Trinity. We always. We always say.

Father. Son. And Holy Spirit. And right away. That causes many to think. Aha. The father is number one. And the son is number two. And the spirit is bringing up the rear.

He's number three. And we see a chain of command there. Because that's the way it works in humanity. We automatically. But if you're going to have three persons. And you're going to name all three of them.

You've got to put somebody first. So we don't say. The spirit. Son. And the father. We say. Father. Son. And spirit. And that's. If. There has to be some logical order. Because you can't.

You can't reference all three at one time. So we do that. And again. It's our humanity that confuses us. And we insist. So many people insist.

[46 : 42] On being limited. By their humanity. And understanding. And they will simply. Not let a higher plane of existence exist. Yes.

In Genesis 1.26. God said. Let us make man. Let us make man. Our.

Right. Right. So. That shows. More than one. It does. Thank you Dennis for that. That's another excellent point. And of course. Some look at that.

And they say. Well. God is talking to the angels there. Let us. Well. There is. There is no reason to believe. That angels were ever involved. In creating anything. And the.

The us. In the. In the Hebrew. Is a. Clear usage. Of the plural pronoun. Let us make man. In our image. And by the way. And this is.

[47 : 36] Getting a little off the subject. But. I. Personally believe. That. That. That Jesus.

Oh. I wouldn't say Jesus. Because he wasn't Jesus. Until Bethlehem. He was always the son of God. But he wasn't Jesus. Until he took on his humanity. Then he was named Jesus.

Prior to that. He was the eternal son. And I personally am persuaded. That he was involved. In what we call. A pre-incarnate.

Existence. It is called. A Christophany. Which means. An appearance of Christ. Prior to. Bethlehem. I think.

And this is just a wise man opinion. But I think. That. Adam. Who was formed from the dust of the ground. Had.

[48 : 34] A pattern. And the pattern. Was the one. Who created him. The pattern. Was Jesus. Or was the son of God.

As a human being. Who was physically involved. In creating Adam. And physically breathed into Adam's nostrils. The breath of life. And he became a living soul.

And it is a pre-incarnate. Appearance. Of. The son. Before Bethlehem. And I really believe that.

