

Hebrews

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- [0 : 0 0] Free people are not equal. Equal people are not free. Think this one over and over.
Makes sense. Someone has said a gun is like a parachute. If you need one and don't have one, you'll probably never need one again.
Now, the definition of the word conundrum is something that is puzzling or confusing. Here are six conundrums of socialism in the United States of America.
Number one, America is capitalist and greedy, yet half the population is subsidized.
Half the population is subsidized, yet they think they are victims. They think they are victims, yet their representatives run the government.
- [1 : 0 4] Their representatives run the government, yet the poor keep getting poorer. The poor keep getting poorer, yet they have things that people in other countries only dream about.
They have things that people in other countries only dream about, yet they want America to be more like those other countries. Think about it.
And that, my friends, pretty much sums up the USA in the 21st century. Makes you wonder who is doing the math. These three short sentences tell you a lot about the direction of our current government and cultural environment.
Number one, we are advised to not judge all Muslims by the actions of a few lunatics, but we are encouraged to judge all gun owners by the actions of a few lunatics.
Funny how that works. And yet, here's another one worth considering. Seems we constantly hear about how Social Security is going to run out of money.
- [2 : 1 6] But we never hear about welfare or food stamps running out of money. What's interesting is the first group worked for their money, but the second didn't.
Think about it. Think about it. And last but not least, why are we cutting benefits for our veterans, no pay raises for our military, and cutting our army to a level lower than before World War II, but we are not stopping the payments for benefits to illegal aliens.
Plato, a couple of millennia ago, said, if you do not take an interest in the affairs of your government, then you are doomed to live under the rule of fools.
How's that? Serious food for thought. If you'd like a copy, yes, I just happen to have some extras here. And by the way, let me just give you a little heart-to-heart and unburden my soul a little dab.
I really, honestly feel before the Lord I have no purpose left on this earth other than to disseminate information. That's all I'm about.
- [3 : 3 1] That's my passion. That's what I care about, is to disseminate information. And the reason I'm so committed to that is because people formulate positions and concepts on the basis of the information that they have.
When you hear information, whether it's right or wrong, you process that information, and you reach a conclusion. And it helps to shape your character and your nature and your passion and your agenda, all because of information that is made available to you.

And in reality, the sharing of the gospel is nothing more than the distribution of information. It gives people data to consider and process and reach a conclusion.

And because this is my passion, I have all kinds of things come across my desk and through my computer, and you do too. And I pick up articles and I pick up articles and I say, man, this is something everybody at Grace needs to read.

Or this is something that my Thursday morning men will want to know about. And I started collecting these things and distributing them. And I ended up with a stack back on the sound desk back that drove our sound men out of house and home.

[4 : 58] So I went to my woodshop and I made a big container and put plexiglass prints on it and articles for a dozen sheets like these.

And we try to keep them circulated and keep people well informed. And I say all that to say this. I have here, confessing the sins of the nation, defend the family international.

We must act while we still can, are the heathen lost, wrestling with gender chaos, a revolutionary time. Two tremendous testimonies in the article that I just shared with you.

And if you want to support my efforts, the greatest thing you can do this morning when you leave here is take one of each of these with you and read it.

Because it's the kind of information that we desperately need. And I want to say a word about this one in particular. It's called Defend the Family International. It isn't what it sounds like by the title.

[6 : 02] This is a very concise, penetrating, important revelation as to what is taking place in this nation by the homosexual movement and how it is absolutely upsetting the entire American culture with the tendency to reverse everything.

This stuff is critical. If you haven't read this, please be sure you get this. It's called Defend the Family International. It is very, very insightful.

You will be amazed at the content. And it is all verifiable. So I hope you will get that. Now that I've got that off my mind and heart.

Yes, Dan? You said that your mission is to give out information. May I also compliment and say that one of your strengths is interpreting what's in the Bible.

You add your own stint of things. And you'll dwell on one word. And which would go over my head. But you say, well, this implies. I think about, wow, it really does. And you pull a lot out that I would not normally see.

[7 : 13] So thank you. Well, and thank you for recognizing that. I do appreciate it. And I feel so strongly about this. About the interpretation of the Bible.

Because, fellas, when you read something in the Bible, it is there for our response. God expects us to respond to what we read in the Bible.

If you cannot understand what you're reading, an intelligent response is impossible. And that's why interpretation is so important.

You've heard the old saying, you can make the Bible say anything you want. It's all in how you interpret it. That's very true. And that is why we are devoting several CDs to the whole concept of hermeneutics, which is the art and science of interpreting the Bible.

And we begin by even telling you what it is about it that is an art and what it is that is a science. And then we go into the various laws that govern the interpretation, not only of the Bible, but of literature in general.

[8 : 23] And try to apply them and give some examples. And this is what we're doing with Christianity Clarified right now. And so far we are on volume 35.

And I expect to have it complete by the time we get to volume 50. And that will include 1,000 three-and-a-half-minute segments devoted to this. So that's underway.

And so far 34 or 35 of the 50 have been completed. So when that is finished, it will be finished. But right now we are in Hebrews chapter 3. So if you will turn to your scripture sheet, please.

Hebrews chapter 3. And at the top of the page we have noted that Moses verily was faithful in all his house as a serpent. For a testimony of those things which were to be spoken after.

But, and here is the contrast. Because all the way through Hebrews, what the writer of Hebrews is trying to do, whether it is Paul the Apostle or some other amanuenses who is yet to be identified.

[9 : 30] What he is attempting to do is set forth the superiority of Jesus of Nazareth as the Messiah of Israel to every other claim that ever came before.

Whether it had to do with Moses or Levi the priest or whomever. He is establishing the absolute superiority of Christ over all of humanity and all over all angels.

And he is using this as a contrast here. And that is the meaning of course of the word but. It is designed to establish a contrast. But Christ as a son over his own house.

Whose house are we? That is this house is this house sometimes sometimes this house over which Christ is the head is referred to as a structure of which he is the cornerstone.

And sometimes it is referred to as a body of which he is the head. And we are members one of another of that body. But here he is talking about a house and in the same sense as we might refer to as Christ being of the house of David.

[10 : 46] That means of the lineage and ancestry of David. And this is if we hold fast the confidence and the rejoicing of the hope firm unto the end.

We had some controversy about this last week and I suspect that it still remains. And the point that I want to make. And I think that this is a very very important distinction.

And guys. Distinctions in the Bible. Are so critical. By distinctions I mean differences.

When Paul said that. In writing to young Timothy. His protege. That all scripture. Is given by inspiration of God.

And then he talks about. That we are to study. That is to concentrate on. To focus. On. Rightly. Dividing.

[11 : 49] The word of truth. And what that means. Is exactly what it says. The word of truth. Which is the Bible. Has to be.

Divided. Divided. How? Among whom? Well most say. Divided. Between the Old Testament and the New. Well that's just part of it.

When Paul wrote to the Corinthians. He closed out. I think it was chapter. Boy. I can't remember what chapter it was. Sorry.

But anyway. The last verse is. Giving none offense. To the Jew. Or the Gentile. Or the church of God. Now there are three categories.

Three categories. The Jew. The Gentile. The church of God. The Jew has to do with the seed and the descendants of Abraham, Isaac, and Jacob.

[12 : 46] The Gentile has to do with everybody else. The church of God has to do with Jews and Gentiles. Who are believers in the Lord Jesus Christ and thus belong to the body of Christ.

So that's how the scriptures are to be divided or interpreted. You've got to make a distinction between what is written to and for the Jew.

As opposed to what is written to and for the Gentile. That is everybody else. As opposed to what is written to and for the church.

Or the body of Christ. So there are three different categories. And if you ignore the distinction between those. Heaven help you. You're not going to make sense of anything.

These are different categories. And they are recipients of different information coming from the spirit of God. And that is largely what is responsible for so much of the confusion that exists in the book of Acts.

[13 : 52] Over which there are tremendous differences in the body of Christ. And the Christian Hebrew epistles. Of which Hebrews is just one.

Because as you read. You get past the Pauline epistles. Let me just insert this. The Pauline epistles. That begin with.

That begin with. First Corinthians. And ends with Paul's. Letter to Titus. Or Philemon rather.

comprise a parenthesis. They fit in between. The book of Acts. And the Christian Hebrew epistles.

And they constitute a kind of parenthesis. They represent. They represent. They represent. What is referred to. As the mystery teachings. Regarding the body of Christ.

[14 : 49] That are not even referenced in the Old Testament. Not prophesied. Not predicted at all. The church just pops up almost seemingly out of nowhere. And the best commentary to explain that.

Is Ephesians chapter 3. But here in Hebrews. Could anything be clear. That this letter.

This document. Is addressed. To those. To whom it says. Hebrews. Jews. That does not mean. That it has.

Nothing to offer. For non-Hebrews. But anything. That it has to offer. For non-Hebrews. Is by way of application only. Not interpretation. Same way with the Mosaic law.

The Levitical sacrifices. And everything else. So. When you read. James. For instance. One of the Christian Hebrew epistles. James begins.

[15 : 45] To the twelve tribes scattered abroad. What does that tell you? It tells you who the intended audience is. The same as when you read.

First and second Peter. It is. To the twelve tribes scattered. It is. To the Jews. To the Jews. Of the dispersion. And the content. And the doctrine. In those.

Jewish epistles. Is peculiar to them. And so it is with Hebrews. And when you read the Hebrews. You will see that the writer. Is desperately concerned.

About. Jewish. People. Who have come to faith. In Jesus. As the Messiah. They have embraced him. And yet.

They are in danger. Of throwing it all out. Why? How could that be? And the answer is simple. Persecution.

[16 : 47] And confusion. Because. If Jesus. Jesus truly is. The Messiah. Shouldn't he be taking care of his people?

Shouldn't he protect his people. From persecution. And death. But that's not what's happening. These people. During the time of Hebrews was written.

These people. In many areas. Were undergoing intense persecution. And that caused them. To question. And doubt. Whether. Their faith was really placed.

In the right person. Because. The reality. And the. What shall I say? The. The benefit.

The benefit. The benefit. Of your placing your faith. And trust. In certain gods. Was linked. To that. God's. Ability. To preserve.

[17 : 48] And protect you. Now. This was rooted. In paganism. And idolatry. All the way back to the Old Testament. And the concept was. My God is bigger.

And stronger. And more powerful. Than your God. And they had. Gods of fertility. And gods of protection. And gods of war. And gods of the crops. And all the rest of it. And the idea was.

You make your sacrifices. To those gods. That the apostle Paul. In writing to the Corinthians. Says. These are not gods at all.

Of course. They are phony idols. And they have. Demonic influence. Behind them. So these people. Are really sacrificing. The demons. And they don't even know it. But the whole concept.

Was ingrained. Was embedded. In the minds of people. That if you. Honor. The right gods. He'll protect you. He'll look out for you.

[18 : 43] And if you honor. For instance. The goddess. Of love. She will see to it. That. Your romantic advances. Are not rejected. Well.

This is all. So much stuff. And nonsense. But. It was deeply. Ingrained. In the mind. And hearts. Of people. And when they put their faith. And trust.

In Yeshua. Hamashiach. Where is the protection? Where is the deliverance? These people. Who say they.

Love Jesus. Are being led. As lambs. To the slaughter. Where is this. Powerful God. Who is supposed to be. Looking out. For these people. Who put their trust.

In him. You know what. Maybe. Maybe. Maybe. Maybe. Maybe. Maybe. Maybe. Maybe. Maybe. Maybe. Maybe. We should. Just go back. And embrace.

[19 : 35] The God of Israel. That we knew. During the time. Of Moses. And forget. About this. Jesus. Being the Messiah. Thing. Because this is not. Working out. And.

Do you not recall. Even during. The earthly life. Of Christ. The very one. Who introduced him. Who said. That his mission.

For baptizing. Those who came to him. Was so that. He might. Introduce. Jesus. To Israel.

As the Messiah. John. The baptizer. Was the second cousin. Of Jesus. And Jesus.

Mother. Mary. And John's mother. Elizabeth. Were first cousins. And. John. Refused.

[20 : 32] To baptize. Jesus. Because he. Recognized. His status. And you know. Christ said. It behooves us. To fulfill all righteousness. John baptized him.

And called him. The lamb of God. That takes away. The sin of the world. And yet. It will not. Be long. After that. That. John.

Is in prison. And ready. To lose his head. And the man. Is having serious doubts. Where is this.

Protective covering. If Jesus. Is the Messiah. And he. Is come. Preaching the kingdom. Of heaven. What am I doing here. I'm.

Supposedly. One of his right hand men. I'm the guy. Who introduced him. Why am I here. In prison. Where is my rescue. Could it. Be. That I've.

[21 : 29] Got it all wrong. And John. Called his disciples. And he said. You go find Jesus. I've got to know for sure. You ask him for sure. Are you the one.

That should come. The one. Of whom Moses. And the prophets. Did speak. Or. Should we be looking. For another. Are you kidding me. Listen.

Fellas. This. Is the kind. Of doubt. That adversity. Can create. Because John. Had every reason. To believe.

That there was going. To be miraculous. Deliverance for him. But there wasn't. It's going to cost him. His head. And they find Jesus. And they ask him. The question. And he said.

You go back. And you tell John. That. Lame walk. Sights. Given to the blind. The dead are raised. And blessed is he.

[22 : 22] Who is not offended in me. He said. Okay. And they went back. And told John. Obviously. And we are not told. What John's response was. But. I suspect.

That John. Probably said. Okay. I just wanted to make sure. Okay. It's all right. And it won't be.

But hours later. And John. Will lay his head. On the chopping block. And his head. Will be severed. And put on a silver charger. And delivered. To Herod.

Okay. Now you're. Aware. That. The Hebrew audience. Was probably. Familiar. With the death of John.

And everything. That surrounded it. Now. They. As believing Jews. Are put in. Much the same. Kind of situation. Where the screws. Are being tightened. And.

[23 : 15] And the tendency is. To walk this thing back. And. Turn your back. On this new. That you have embraced. In Yeshua HaMashiach. And let's just.

Take it straight. As Moses was talking. Even before Jesus. Came on the scene. Let us. Consider. Going back. That's. What.

This epistle. Is all about. And it is. To encourage. As chapter 6. We'll reveal. When we get to it. Where the writer says. Let us. Go on. Pursue.

Not laying again. The foundation. Of dead works. And so on. Let us. Press on. And it is. Designed. To encourage. And embolden. And put spine. In the backbone.

Of these people. Who were weakening. And just about. To cave. And this is. The meaning. I am confident. Of whose house. Are we. If we hold fast.

[24 : 13] The confidence. And the rejoicing. Of the hope. Firm. Unto the end. Wherefore. As the Holy Spirit. Says. Today. If you will hear.

His voice. Harden not your hearts. As in the provocation. This is the wilderness. He's talking about. And he's saying. Don't. Repeat.

The attitude. And the mistake. That your forefathers. Made. When Moses. Was leading them. Out of Egypt. How they cave. And don't you be guilty.

Of doing the same thing. You know what these people. Wanted to do. Under Moses. Some of them. Actually. Got up a committee. And started. An insurrection. And the name of the game.

Was. Let's go back to Egypt. Let's return to Egypt. It was better for us. Then. At least. We had the leaps. And the onions. And the garlic. And so on. And Moses.

[25 : 08] Of course. Chided them. For their. Recalcitrance. And for the stubbornness. Of their hearts. So let's read on here. Harden not your hearts.

That means. Don't. Time and again. He's going to refer. To these Jewish people. As a stubborn. And a stiff neck people. All day long.

I have stretched out. My hand. Unto a stubborn. And stiff neck people. Harden not your hearts. As in the provocation. And this is the time. Of wilderness. The provoking.

Where the Lord. Provoked him to. Anger. In the day of temptation. In the wilderness. And look at the.

Alternate renderings. The ASV says. Like as in the day. Of the trial. In the wilderness. Rhames says. In the day. Of testing.

[26 : 03] In the desert. In the time. Of the desert. Ordeal. 20th century. New Testament. Says. On the day. When they tried. My patience.

In the desert. When your fathers. That is your ancestors. And listen. When the writer of Hebrews. Was penning this. The ancestors.

That he was talking about. Were 1500 years ago. This is the. Israel out of Egypt crowd. He's looking back. 1500 years.

Your fathers. Tempted me. Proved me. Provoked me. They tried. My forbearance. They put my doings. To the proof. Where your forefathers.

Found. I stood their test. And they saw. My works. 40 years. That is amazing. That is just amazing. God gave these people.

[27 : 00] One evidence. After another. As to reasons. They could believe in him. And trust in him. And. Doggone. It wouldn't. They would no sooner. Get turned around.

And they were. Carping. And griping again. About something else. That. Was. Or that God hadn't done. I mean. These. These are. Incredible people. And you know.

There is a tendency. See. I am sure. This is true. Of a lot of. Of a lot of Christians. To say. Well you know what. That is just the Jews for you.

That is the way. These people work. They were that way. Because they were Jews. No they weren't. No they weren't. They were that way. Because they were like you and me. They were like that.

Because they are human. Not because they are Jews. And this is the tendency. Of humanity. Let me tell you fellas. Ingratitude.

[27 : 59] Ingratitude. Is deeply implanted. In our fallen human nature. It is only. A spirit. Of gratitude. That. Is dressed.

In the new nature. In the new man. Ingratitude. Is sown in the heart. Of our fallenness. It is part. And parcel. Of the deceitfulness. Of the heart.

That is desperately wicked. Who can know it. Jeremiah said. And. It is just systemic. To the whole human race. Carping. Complaining. Griping. All the rest of it.

That goes along with it. We've got to recognize. He blesses us. Time and time again. In our lives. Everybody here. Can look at all kinds of blessings. Yep. But we want. Every second.

Second. Second. To be. Absolutely. Absolutely. And. We don't have to be that way. If you thank the Lord. Whenever those blessings come along. Those things. That you've worked. Your life through.

[28 : 52] To come out all right. Give him thanks. Thanks. Thanks. Thanks. You know. In prayer. All the time. You do. If you do that. You will be close. You're right. You're right. In everything. Give thanks.

This is the will of God. In Christ Jesus. Concerning you. Yes. But sometimes. It is. We. And. You know. There's just one thing. That will. Allow you.

To not give thanks. And that is. Your circumstances. Negative circumstances. Oh. What do I have to be thankful for? My house burned down. Or whatever.

You know. And that's. That's so. That's so typical. And. Yeah. I know God did this. And did that. And. Well. What has he done for me? Lately. You know.

Right. I mean. Human nature is something. You wonder. Why is God as willing. But. Well. I'll tell you what. Fellas. They did succeed.

- [29 : 47] In exhausting. God's long suffering. And patience. And that's why. He finally came to the place. Right here in this passage. Where he said. Where God said. Alright. That's enough.
- That's it. I've had it with you people. Your carcasses. Are going to rot here in the desert. I'm not bringing you into the land. You will not enter into my rest. I'm going to take your kids in.
- They're not going to take you in. You're going to stay here. And walk around in circles. For 38 years. And then I'll bring your kids in. And you're going to die here.
- That's. The example. Of exhausting God's patience. And it can be done. You know. God's long suffering. Is not eternal.
- It has a time limit. And this is exactly what he's talking about. They saw my works 40 years. Yes. Yes. I don't think it's. Our blessings aren't so much of our.
- [30 : 46] Where we are. But it's more our attitude. I think human beings tend to complain. Gee. I want to show and state. He's given us manna. And we don't recognize the manna for what it is.
- And if we can have the right attitude. And appreciate our blessings. Amen. Amen. Amen. I call it the attitude of gratitude. Yeah. And it's. It is becoming.
- It is becoming of a Christian. But. And you know what. We are all given. Every one of us. We are given to grumbling. And complaining. And it's just. It's just like I said. It's systemic.
- But I'll tell you this much. When you grumble and complain. When I grumble and complain. It's not the new man that's doing that. It's the old man. It's that old nature.
- It's that. That. That has forgotten all his benefits. And. Roger you had something? Amen.
- [31 : 46] Amen. Amen. Thank you brother. Blessed with all spiritual blessings in heavenly places in Christ.
- Wherefore. Verse 10. And this. Where God says he is grieved. And this is something that is a little difficult. For people to get a handle on.
- But you need to understand the nature. The literary tool of. Anthropopathism. And anthropopathism. Is nothing more than.
- And the word. It's a compound word. Anthro. Comes from anthropology. Having to do with man. And pathism. And pathism. Has to do with feelings. And emotion. And pathism. As in pathos.
- And. Anthro. Has to do with human feelings. And human emotions. Which. Is. Addressed. On behalf of the deity.
- [32 : 44] But in effect. God. Is not. Into human emotions. Any more than he is into human body parts. And. Human body parts. Are referred to.
- As. As. Well. It's. It's. It's the same kind of thing. Whereby. We. Ascribe. Human. Like. Characteristics. To God. And we talk. The passage. One passage. Says. The eyes of the Lord. Run to and fro. On the earth. And nobody.
- Takes that literally. God. Doesn't. Have. A human head. With eyeballs. In it. So that they pop out. And roll around. On the earth. But. That's a poetic way.
- Of saying. That nothing. Escapes God's notice. It is as if. He had. Eyes. Running all over the earth. Nothing. Gets past God.
- [33 : 38] He sees everything. And. When we. Apply. These human body parts. To God. It is. It is another. Expression of. Using.
- Referring. Human parts. Human characteristics. To the deity. For the simple reason. That. That's what we need. For comprehension. Or understanding.

None of us here. Really. Understands. What it means. When the scriptures say. God. Is. Spirit. This means.

He is. Immaterial. He is not. Physical. God is not. Part. Of creation. Creation. Creation. Is not. Part. Of God. He is not.

Part. Of the universe. The universe. Is not. Part. Of him. He is separate. And distinct. From it. God. Is not. Bound. By any. Of the laws. That confine. Us. He is not.

[34 : 37] Bound. By. Time. And space. Like. We are. God. God. Is not. Subject. To time. And space. He created. Time. And space. And there was a time.

When they didn't even exist. And he brought them into existence. Because. Physicality. Needs. Space. And time. To occupy. But. Beyond that. God. Is spirit. And I don't.

Really. Understand. What that means. Except. It means. That God. Is not. Made up. Of. Stuff. Like. We are. Atoms. And flesh. And bones. And blood.

That's not God. And yet. The Bible. Often. Speaks. Of God's hands. God's eyes. God's back. God's heart. These.

Are. Simply. The attributing. Of. Human parts. To the deity. For the purpose. Of communication. And God. Does not. Grieve.

[35 : 31] As we grieve. Now. I'm not suggesting. I'm not suggesting. That God. Does not have. A divine. Equivalent. Of grief.

That is. Capable. Of. Being. Experienced. Only. By himself. He. Probably. Does. But it's on. His level. Not on.

Our level. And this is. A difficult. Concept. To get our brains around. But it's. One. I'm convinced. Is true. Him. Yes. Don. Yes.

I think. What he is saying. When Jesus said. He that has seen me. Has seen the father. I think. He is saying. That he is. Of. That same.

Essence. Character. And nature. As his father. And when the bible. Uses. The term. Son of. Jesus.

[36 : 28] Is referred to. As the son. Of God. Particularly. In the Hebrew mind. That conveys. The idea. That. What.

The father. Is. The son. Is. And numerous. Expressions. Are used. Like that. Throughout. The scriptures. And. To just give you.

An example. It. It means. That. When. When you say. That someone. In the bible. When they say. That someone. Is the son. Of. Something.

It means. They are. Just like that. Of which you are. Saying. They are. Of. When. When. When. Jesus. Referred to. Judas. As the son. Of.

Perdition. He's saying. He is a child. He's like. An offspring. Of. Perdition. Judas. Is. What. Perdition.

[37 : 23] Is. And. When. When. He referred. To. James. And. John. As. Sons. Of. Thunder.

He is. Saying. That. These. Two. Men. Are. Are. Like. Thunder. Well. When.

When. When. The. Samaritans. On. One. Occasion. Were. Not. Particularly. Receptive. To. Their. Message. James. And. John. James. And. John. Turned. To. Jesus. And. Said. They're.

Not. Being. Very. Receptive. What. Do. You. Say. We. Call. Down. Thunder. And. Lightning. On. Them. And. Zamp. Them. Right. And. That's. How. They. Got. Their. Names. Sons. Like.

To. Think. That. He. Just. Deeply. Developed. And. Matured. Into. The. Apostle. Of. Love.
The. Complete. Opposite. You. Know. In.

[38 : 26] John's. Gospel. So. When. Someone. Is. Regarded. As. The. Son. Of. It. Means. He. Is.
The. Same. As. That. From. Which. He. Came. When. Jesus. Is. Referred. To. As.

The. Son. Of. You. Might. Put. It. This. Way. In. Terms.

Of. Vernacular. That. Jesus. Christ. Is. A. Chip. Off. The. Old. Block. That's. What. He. Is.
He. Is. Just. Like. His. Father. So. Much. So. That. He. Could. Say. You. Seen.

Me. You. Seen. The. Father. Because. Everything. He. Is. I. Am. And. Jesus. Was. The.
Embodiment. The. Incarnation. Of. Deity. It's. A. Beautiful. Concept.

And. Well. We. Didn't. Get. Very. Far. In. Chapter. Three. But. We. Will. Pursue. This.
And. I. Thank. You. For. Your. Input. And. Read. On. Through. The. Chapter. If. You. Will.

[39 : 19] And. We'll. Discuss. It. Later. And. Please. Fellas. If. You. Really. Want. To. If. You.
Really. Want. To. Warm. My. Heart. Take. One. Of. Each. Of. All. Of. These. Here. And.
Read. Them. And. Get. Them. Into. Your.

Soul. I. Appreciate.