

# Prophecy/Mystery Combined #12 - The Essence and Condensation of God #3

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Preacher: Marvin Wiseman

[ 0 : 00 ]    Thou my best thought, by day or by night. Christianity is a thinking faith.

It really is. And this line just really expresses that so well. Thou my best thought, by day or by night.

Waking or sleeping, thy presence my light. God has blessed us with minds that are able to receive information, process information, reach conclusions, and then act on the information.

It's a very orderly process and one that he has established from the beginning. Pray with me if you would, please. Loving Father, at the beginning of this new year, we are reminded once again, as the years roll by, and so much about us changes, nothing about you does.

You are not changed by any shadow of turning. And we are so grateful that you are the ever-constant, ever-dependent God. Nor is there any need for you to change.

[ 1 : 19 ]    For you cannot be lessened, and you cannot be greater than what you are. And we are more than satisfied with that.

Thank you for being in charge, not only of our history, but of our future, for this year that is upon us, and whatever it may bring, because we know that you are more than sufficient for it.

So, whether by life or by death, Jesus Christ may be glorified in our bodies, that is our prayer for us as individuals and for our congregation.

We do not know what this year may bring forth, but we know it will bring nothing without your permission. We take great comfort in that as well. For those this day who are undergoing times of difficulty, some experiencing the loss of a mate over the holidays, for some sharing and having the first holiday without them, or the beginning of a new year without them.

We simply pray for heaven's perspective, because we know that human sorrows that are born on a strictly human plane are overwhelming.

[ 2 : 35 ]    But when we take into consideration who you are and what you've provided for us, we are able to stand and to rejoice no matter what. And we are truly grateful for that.

So, as we commence this first Sunday of the new year, we once again expect and want you to take charge of it. Guide our hearts and our minds and our wills into paths that you would choose.

Thank you again for the pleasure of living in a world you've created, even though we have contributed to its fallenness. Our Lord Jesus Christ has provided for its redemption, and we're so grateful in his name.

Amen. Well, this morning we're going to have a quickie business meeting, because we want to receive a new gentleman into our fellowship, but we've never done this before.

So, I'm just going to ask Russell Kimball, would you mind just coming up forward, just so the people can see who you are.

[ 3 : 41 ] And we're going to dispense with what we usually do. I'm asking Russell to come up here because I want you to just see who he is. And then I'm going to ask him to just turn around and walk back. Ordinarily, we would have him stand here, and everyone comes by and shakes hands and welcomes him to our fellowship.

But with all of this COVID nonsense going on and social distancing and no handshakes and no hugs and all the rest, this is Russell Kimball. Thank you, Russell, for being with us.

Ron, would you come up and call the meeting to order, and we'll take care of this right now. Come right ahead. Now you know who this gentleman is.

Russ, you can go back and take your seat. Thank you. Ron? Okay. I'd like to officially open a special business meeting.

And it's a pleasure when we welcome new members into membership. But first, we have to vote Russ into membership. And we do that today.

[ 4 : 47 ] And as I look out there, I see we have enough members for a vote this morning. So Russ has been coming to our men's Bible and breakfast study for a couple years, several years.

And we appreciate him there. And now he's been attending Grace here off and on for a couple years and here regularly for the last year. And he has requested membership.

And he was met with Marv. And he's also met with the Board of Elders. And they recommend Russ for membership of Grace Bible Church.

So with that, let's have a vote. And I'd like to have a recommendation that Russ be inducted into membership of Grace Bible Church.

Do I have a motion? Yes. Gary Wade has a motion. Do I have a second? Roger Phipps has seconded that motion. Do I have any objections or questions?

[ 5 : 46 ] If not, let's have a vote accepting Russ Kimball into the membership of Grace Bible Church.

All those in favor, please raise your right hand. Russ, welcome to Grace Bible Church. Pleased to have you on board, Russ.

Just want to remind you that your membership expires at the end of the year. And so does everybody else's. You know, that's one thing that if we had to do over again, we started this way back in 1972 or three when the church started.

And the reason we did that, quite frankly, is because we didn't want people on the membership who really didn't want to be there.

And sometimes people move away and their name's still on the roll. Sometimes people pass away and their name's still on the roll. And we prefer to have members who are active and involved and present.

[ 6 : 56 ] And we decided the best way to do that is to have a system that would automatically clear the roll. So every year in the month of December, we offer an opportunity for people to, in my old Army days, we'd call it re-up.

To re-enlist. And we are grateful for those who take advantage of that opportunity and do so. And it's an ongoing kind of commitment. And we've always appreciated it.

But if I had to do over again, I would have recommended that we do that every two years. For the simple reason that 12 months rolls around in a hurry.

It really does. Well, we are glad that you are here this morning. And welcome, Russ, to our official fellowship. We appreciate your presence very much. Prayer has been requested for Marvis Elfer's sister, Patty Hershberger.

She's been having some difficulties with dealing with the after effects of COVID-19. And has anybody heard recently from Shelly Jenkins? I put in a phone call and have not gotten an answer.

[ 8 : 05 ] And I'm just wondering, has anybody heard any update or anything? Yeah. She's been asked for practicing the time of Elfer and the Edmonton.

And did it the same day in the church and hung that day. It's been a home of medicine. It's been a home of medicine.

It helped in the pain. It said it should slide in two ways. But it didn't. And so they were taking the off the edge and putting it on the shop.

Okay. Well, thank you. Shelly is one of our widows. And she's been having some really excruciating back pain.

And some of you have been there with that. And you know what that's like. So I appreciate you remembering Shelly in prayer. And we'll see if there's some way that we can make a better contact with her or drop by there maybe this afternoon and see.

[ 9 : 07 ] She's living with her daughter. And I'm sure she's got some serious complications with that. In addition to that, she's legally blind.

So she's dealing with some real issues there that most of us cannot identify with. In the bulletin as well, because we've been running a kind of modified service, we've extended the insertion of these articles.

And one has to do with the women's service committees. I think it's pretty much self-explanatory, as is the membership renewal. So if you haven't cared for these already, please do so this morning.

And all you need to do when you leave is just drop them in the offering box, and they will be channeled to the proper place. And we appreciate your cooperation very much. In the bulletin this morning, there is a poem that Mr. Stamm has written, A New Year Rush or New Year Wish.

Actually, it's a rush and a wish. Grace be to you in peace, though days be dark about us. God's working out his plan, all enemies regardless.

[ 10 : 16 ] We know that Bethlehem's babe, once crucified, is risen, and seated now above at God's right hand in heaven. And soon he'll come again, his loved ones to deliver.

We'll share his glory then forever and forever. So while we watch and wait, oh, may his love constraining help us to live for him in all the hours remaining.

Mr. Stamm has left the legacy of some rather formidable volumes that we've all benefited from. And I'm thinking of his two minutes with the Bible that I know many of you, maybe most of you have.

And then the flagship publication, I think, of the Grace Movement is Things That Differ. And many of you have had that and have been through it with us some multiple times.

So these are volumes that are available, and we recommend them highly. So they'll go a long way toward explaining what we are about in this day and age. Offering envelopes for 2021 are available in the table in the rear.

[ 11 : 27 ] But all you need to do is stop by there and put your name beside the number of the envelope, and each one is numbered so they are assigned by name and by number.

And please make sure that you sign beside the number that is on the envelope, and that way we'll be able to keep an accurate record. And we are required to do this by the internal revenue system for people who make a deduction on their income tax, and there has to be an official record of it.

And the church is responsible to keep that record and provide it in case it is needed. So that's the wherefore and the whyfore of that. Thank you for your help very much.

Are there any other announcements that ought to be made that I have not included? Something that needs to be mentioned? Anyone? Men's class will meet right here once again this coming Tuesday at 8 o'clock.

We have a very simple continental breakfast, some juice and coffee and a roll or something like that. And then a time of study together in the Word of God. And Tad Holbert has been leading us in that, and we've enjoyed what he has been bringing from the book of James.

[ 12 : 45 ] And we are continuing to study that. So if you are available at that time in the morning, it's usually 8 to 9 o'clock. We're generally out of here by 9. Feel free to join us.

You don't need reservations. Just show up. It's available for all men and boys, and we just have a great time of fellowship together. All right? Open your Bible, please, to John's Gospel, Chapter 4.

We are going to consider and continue our examination of the essence and condescension of God, Part 3. It is important to know that God consists of essence, not substance, because substance speaks of materiality.

Essence does not. And God has an essence about him, but he does not have substance about him. He is not made of anything comparable to human beings who are comprised of flesh and bone and blood and tissue and all the rest.

But God is immaterial. None of us is able to really understand that. And when you consider that the immateriality of God is also by far and away the most important part of your being, and it is the most neglected part of your being.

[ 14 : 14 ] The reason is we are so in touch with the physical, and each time we experience any kind of pain or elation, we are reminded of these bodies and the way they operate and the way they function.

Someone has said that the body is like the world. It is too much with us. And if there were some way that we could elevate the spirit part of our being, the immaterial part of our being, to gather just some percentage of the attention and focus that we place upon the physical, we'd all be better off.

I'm satisfied that Jesus was at least referring to this when Satan tempted him to turn the stones and the bread because he was hungry.

And he said, If you are the Son of God, command that these stones may be bread, become bread and satisfy your hunger. And the answer that Jesus gave was very, very profound.

He said, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

[ 15 : 38 ] And I think among other things, what he was suggesting there is, we are more than our body. Yet, our body seems to be what gets all the attention.

We feed it, and we clothe it, and we should, and we need to, and we primp it, and we exercise all kinds of attention, and spend all kinds of money on our body, on our hair, on growing it, or a mop when we can't grow it anymore.

We go with a toupee, and they tell me that a good toupee can cost several hundred dollars. And usually, it doesn't fool anybody. But we spend all of this time and effort on these bodies.

Think of what we spend on perfume. Well, at least the ladies do. But nowadays, who knows? I mean, you know, there has been some significant crossover between the sexes, and nothing surprises us anymore.

But the point that I want to make is simply this. We dote on, we spend money on, we spend time and effort on these bodies as if they were all we have.

[ 17 : 03 ] They're the whole thing, but they aren't. They are temporal, they are fleeting, they are aging, they are weakening, weakening, and the time is coming when they are going to pass away.

And this body is so inadequate that God is going to give us a new one. And it's called a glorified body. But in order to get a glorified body, you have to die.

So, is anybody standing in line? No. And why not? Because we all want to continue living, and we think about life at all costs.

And again, that's focusing upon this body. Because that which is really most important is the part of our being that will not and cannot die.

That's the eternal part. And yet, it gets such a short shrift when it comes to attention and time. So, when Jesus said, man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

[ 18 : 16 ] Now, the words, the word of God is designed to come into our being and be processed. And this is why I say Christianity is a thinking faith. And those who reduce Christianity, in fact, I don't even call it Christianity, I would call it sheer ritualism or liturgical apparatus where they go through the same motions, perform the same thing day in and day out, Sunday after Sunday.

It is a ritual that they go through and it signifies very little. It doesn't build anybody up. It doesn't educate anybody. It just is something that we do.

It is repetitive and it's ritual. And this is the principal reason why we at Grace Bible Church have never really engaged in liturgical activities where we do the same thing every Sunday, the same way, same time, same situation, all the rest of it.

And frankly, it can become very boring. But there is nothing, there is nothing so stimulating and so growth producing as taking in information, understanding it, seeing how it applies to your life, processing it, and being able to act on it.

That's living life full bore. And there is nothing boring about that. That's the norm that God has intended. And this is why I say Christianity is a thinking faith.

[ 19 : 54 ] God, God values reading and understanding and comprehension so much that He has given us everything He wants us to know and put it in a book.

How's that for importance? And this book is called the Bible. And I know there are people who say, I don't like to read and I understand that because I was there once.

So as I told you before, I cut my teeth on kids' comic books. That's how I got into reading. And then when I came to know the Lord, reading and understanding and information took on a whole new meaning.

And there is nothing so rewarding so exhilarating so satisfying as taking in content, understanding it, seeing how it works.

You're connecting the dots. And people who never do that just kind of live in a real ho-hum world. So I place a great deal of premium without apology on reading because it is so very important.

[ 21 : 05 ] I've got some family members who have problems with dyslexia. I can't imagine dealing with that where everything you read is backwards and you look at the page and it doesn't look like it would for a normal person who is sighted, but everything is scrambled and read backwards and it'd be a tremendous handicap.

And yet, there are people with dyslexia who read a book a week because they have mastered it and they have seen the value of it. I think it was, I think it was Nancy Reagan when her husband Ron was the president and she had a program that she had developed like a lot of presidential wives do.

They have some special social thing that they focus on and hers was on reading and the program was called RIF. R-I-F.

And it stood for reading is fundamental. And it is. If you do not read, you are left out of so very much that you could be enjoying, but if you don't read, you're not going to get that benefit.

And I would encourage anyone who has difficulty reading, take another stab at it because there's so much to gain, so very much to gain. I don't know of anything that has enriched my life personally so much as being able to read and process the information.

[ 22 : 42 ] Well, we are in John chapter 4 and we are looking at the essence and the condescension of God and if you will come down please to verse 24, Jesus has encountered this woman at the well.

She is a Samaritan woman and it is a strange situation on a couple of different counts. Number one, she's a woman and ordinarily in a social situation like this, one man would never confront one woman who is not a family member out in a public situation like this and engage him in conversation.

You just didn't do it. But Jesus in so many ways wasn't really into conventionality. He kind of made his own situation as he went along and the disciples, they're not there, they're off in a nearby city looking for a local McDonald's so that they can get some carry out and bring it back and Jesus is encountering this woman at the well and she's not only a woman, she's a Samaritan and the Samaritans and the Jews have no dealings, no love lost between these people.

They're just kind of from the other side of the tracks and they have nothing to do and when the disciples come back and they see that Jesus is standing there talking with a woman, I can see Peter and Andrew and James and John looking at each other quizzically saying, what is this?

What's going on here? And then the woman leaves and she runs into the city and she gets there and she tells the men, she says, you've got to come and hear this man that I just met.

[ 24 : 19 ] He has told me everything I've done. Could this, could this man be the Messiah? And all the men head for Jacob's well.

They leave the city and head for the well. Meanwhile, the apostles are there and they say, what's going on here? Did somebody give you something to eat? We went into town to get carry out.

Did somebody give you something? And Jesus said, I have meat to eat that you know not of. What was he talking about? He was talking about the spiritual contact that he had with this woman and what's going on there.

So the situation develops and we read in John chapter 4 in verse 24 and we'll just for time's sake have to skip much of this. But Jesus said, God is spirit and those who worship him must worship in spirit and in truth.

That's a beautiful statement. The first thing I want you to note and the New American Standard has it right because some translations do not do its service. Some translations render it God is a spirit or a spirit.

[ 25 : 29 ] But that article is not there and it should not be there. And it is translated in the New American Standard God is spirit. That is his essence and his character is immaterial.

And those who worship him must worship him in spirit. What in the world does that mean? How do you worship in spirit?

Without going too far into this even though I'm tempted to do so but we'll have to reserve it for another time. What we are talking about and what Jesus is talking about is the mind.

Where is your mind located? Not talking about the brain. That's different.

The brain is a two to three pound mass of gelatinous like putty that is in the skull of each of us and it is an absolutely marvelous beyond description organ of the brain of the body.

[ 26 : 47 ] But the spirit when Jesus said we must worship him in spirit and in truth spirit and mind are together. The brain is physical the mind is not but the mind is just as real as the brain.

The difficulty is you can't examine it you can't weigh it and you can't measure it and this has led many neurological those in the neurological sciences to even deny that it exists because they are locked in to materiality and if it isn't a material substance if it is not subject to a laboratory experiment experiment then it has no objective existence and that's where most of these are coming from.

The Bible never uses the word brain once never once but it uses the mind dozens and dozens of times.

The mind is just as real as the brain but it cannot be subjected to scrutiny and weighing like the brain can.

So these two interact together and the mind is the mind I don't understand frankly if the mind is in the spirit if the spirit is in the mind all I know is these are working together and the brain serves at the direction of the mind the mind is where the thought begins and the activity or the order that is given begins in the mind and it goes to the brain the brain acts on that and then it sends whatever signal it needs to record to the rest of the body to follow through to make an action whether it's to lift the hand whether it's to scratch your head or what it is it all starts in the mind and when Jesus said that you worship him in spirit and in truth truth has to do with immaterial reality it may refer to something that is material but the knowledge of it is immaterial that's where the knowledge and the information lies and this is what we exercise when we worship

[ 29 : 14 ] God in spirit and in truth it's a fascinating concept that deserves more development than what we are able to give it but in the chapter it is just one more one more occasion where our Lord is identifying himself as to where he came from and he talks to the woman about about the Samaritan about where they worship and so on and while we're here really nearby I just want you to look at chapter four and verse thirty four Jesus said my food is to do the will of him who sent do you think he's talking about physical food of course not he's talking about spiritual food he's not talking about what the disciples are bringing back from a nearby town he's saying that which provides me with real substance is to do the will of him who sent me and that little phrase him who sent me I've encouraged you in time past and so say I now again examine

John's gospel and every time you come to a phrase like that that indicates who sent him or where he is from or why he came make a note there or underline it and you will find if you locate them all you will find in excess of 30 times in John's gospel where that is mentioned one cannot escape the idea that Jesus is emphasizing his source and his authority as being the one who sent him and while we're nearby look if you would please at John chapter 8 we'll just spend a little bit of time while we're in the territory John chapter 8 and verse 16 Jesus said even if I do judge my judgment is true for I am not alone in it but I and he who sent me and look at verse 18 the father who sent me and look at verse 24 you shall die in your sins unless you believe that I am he you shall die in your sins and verse 26 he who sent me is true and verse 29 he who sent me and verse 30 and verse 31

Jesus was saying to those Jews who had believed in him if you abide in my word you shall know the truth and the truth shall make you free all of these are incorporated in this gospel and there are many many more in chapter 51 I'm sorry verse 51 truly I say to you if anyone keeps my word he shall never see death what that's what it says and some say well now here this just goes to show you that you can't take the Bible literally well we take it literally more often than we do not because those who believe him do not see death when we pass from this earth we do not die our body dies there is a distinction because we are a tripartite being we are a body we are a spirit and we are a soul the body plus the spirit equals the soul that's the totality of your being and the real you and this is so important the real you is not your body that's just a part of your identity the real you is that immaterial part we've been talking about it's the human spirit and when the body dies you who are really more identified by your spirit than you are your body doesn't die it's just transferred so you don't die and this is what

Jesus was talking about when he raised Lazarus from the dead he who believes in me shall never die and and he let's look at chapter 12 for just a moment we're in the neighborhood chapter 12 this is such important stuff especially for those of you who are grieving over the loss of a loved one in John's gospel chapter 12 let's just lift this out if we may when he's talking to talking to Mary and Martha no wonder I'm in chapter 11 I said chapter 12 I meant chapter 11 let's just start with verse 23

Jesus said to her Martha your brother shall rise again and Martha said to him I know that he will rise again in the resurrection on the last day and Jesus said to her I am the resurrection and the life he who believes in me shall live even if he dies doesn't that sound like some kind of double talk and that's exactly what some attribute it to because they simply don't understand the setting or the background or what is involved at all and it's a very solid statement but it does on the surface tend to be a little bit misleading he who believes in me shall live even if he dies and everyone who lives and believes in me shall never die do you believe this what he's saying here is we are comprised of two entities a physical and a non physical and the physical is subject to death and it will die but the spirit which indwells the physical is eternal and when the physical dies the immaterial part of our being exits the physical body it's not going to live in something that's dead and it departs and goes to be with the

[ 36 : 24 ] Lord and that's the part of you that is regenerated when you come to faith in Christ that's the part of your being that is regenerated or made new that's the part that's made alive in Christ that spirit is the immaterial part of your being and it is there with your immaterial mind that not to be confused with the brain and how they work together is just beyond our imagination but they do and this part of our being is that with which we think cogitate meditate engage draw conclusions decide on the plan of action it is all in this human spirit and this is what I think our Lord meant or what Paul meant when he wrote to the Corinthians and said for what man knows the things of a man save the spirit of man which is in him there isn't a single person here who knows the real me on the inside you don't even know the real you or the real person on the inside to whom you've been married for who knows how many years because each of us possess a place of complete privacy within our being in that human spirit and it is not subject to invasion by anyone that is your own private domain that's what



Paul meant when he said what man knows the things of a man save the spirit of a man that is in him and then James reminds us that the body without the spirit is dead it's physically dead but the spirit isn't dead the spirit is very much alive it is simply transferred and this is what Jesus is talking about here in chapter 11 when he tells her I life he who believes in me shall live even if he dies because he's talking about the continuation and the transfer of the internal part of that being that has died which is the spirit and everyone who lives and believes in me shall never die do you believe this I found this to be extremely effective especially at funerals because in a great many of the funerals that I've had responsibility for in the past there often is a considerable number of unbelievers there and it is a time when people are forced whether they want to or not they are forced to consider their own mortality nothing is so real as death when you're sitting in a funeral home with a deceased body there in the casket there's no denying it and everyone is in that uncomfortable kind of position because they know in their heart of hearts that one of these days it's going to be me in that coffin it is a sobering time and when you tell someone that those who believe in

Christ shall never die logical response is well then what do you call that lifeless form there in the casket well you call that the death of the body Christ fully recognized that but he says we do not live by bread alone we are more than our body there is another dimension to us and the question I want to pose to you is something I've suggested already is what kind of commensurate time do you give to the nurturing and the provision and the care and the feeding of your immaterial part compared to your material part the beginning of a new year is an excellent time to give some thought to that and when you take in the word of God you are not feeding your body you're feeding your spirit you're increasing your understanding you are enabling yourself to connect dots to make connections to gain insight and the body has nothing to do with that this is all mental this is what it's meant when it says those who worship

God must worship him in spirit and in truth where are you going to get the truth how are you going to compute with truth have you any idea how much error is available and floating around in our world how much misinformation is out there what enables you to combat that I tell you people who do not have a relationship with Christ and access to the truth of God's word are sitting ducks for every evil lie the adversary has to crank out they don't have the wherewithal to sort out to separate to designate to understand to put this here to put that there they just don't have the ability to do that and it creates confusion in their thinking and you'd be surprised how many people would actually be willing to tell you their life is one that's got a lot of confusion in it but God has not given us a spirit of confusion but of love and of power and of a sound mind but only if you utilize that mind and focus upon that which he has provided that gives you a perspective that the world knows nothing about it gives you insight and understanding comfort and peace that the world knows nothing about we are traveling in privileged territory let's make sure that we use it and not abuse it that's what this is about that's what this is about believers die only one death and that is physical and you know our Lord in this incredible body he had this theanthropic union whereby he was

God in man had a capacity and an ability to die two kinds of death for a believer you only die one kind of death an unbeliever can die two kinds of death Jesus died not as an unbeliever but he died as an unbeliever he died in our place he had no sin of his own but he took hours upon him and he died two deaths his first death was spiritual when he was yet alive on that cross and he cried out my God my God why have you forsaken him Jesus wasn't delirious he was asking a legitimate question and it was his humanity because Jesus was every bit human and we have a real problem processing that because he was also every bit divine and there's never been a person like this and in his humanity he was able to die physically and in his deity he was able to undergo death spiritually how did he do that well it begins with an accurate understanding of what death is death is not a cessation of being death is a separation it is a separation that we abhor and we will do all that we can to maintain this present life we will extend it however we can and protect it however we can because we know that there is a pain in the separation of the real you which is your spirit from the physical body we are torn asunder at death our personhood is ripped apart at death we know that we dread that we fear that we preserve that all we can because we know that for the real you to be separated from this body is a pain that you have never endured you do not look forward to you will avoid at all costs and you sadly lament those who you love who go through that so we protect it and we provide for it at all costs death because our spiritual being the real you is separated from the body that's physical death but when that real you that spiritual part of your being is separated from

[ 46 : 37 ] God that's spiritual death that's different Jesus died both of those I don't understand how that worked all I know is when he cried out my God my God why have you forsaken me what did it mean to be forsaken it meant to be separated to be abandoned that's what happens when you die physically your spirit is separated it is it abandons your body and we look upon that as the greatest calamity that can happen to us but it isn't the greatest calamity that can happen is when the immaterial part not your body your immaterial part is separated from God that's that's really significant because your body is not going to live forever not this body at least it will be regenerated and for believers it will be made into a new body fashioned like under the body of

Jesus Christ but if your spirit is separated from God and that's what Jesus experienced Jesus died physically and he died spiritually he died spiritually when he cried out my God my God why have you and it was three hours three hours now ordinarily and in our own time frame of humanity we think what's the big deal about being separated for three hours what's the big deal about being separated for three hours and what's the big deal about dying physically when you're going to come back to life again in three days what's such a big deal about that and the problem is and the difference is you're not deity neither am I so we cannot really get into that area but may I suggest that for the father and the son to undergo any kind of separation for any period of time at all it was unthinkable particularly in connection with their being they had never been separated in any way shape or form father son and holy spirit all existed as spirit beings dwelling in eternity in perfect union perfect fellowship perfect satisfaction perfect love between them and the eternity in which they dwelt and there's no way we can put a timetable to that because as I've said before eternity has nothing to do with an accumulation of time it is timeless there is no time in eternity eternity and I realize we don't really know what we're talking about do we well that's what you get into when you get into the scriptures and see what is really involved otherwise you just engage in nothing but superficial living and there's not much satisfaction in it

I want to close with Hebrews chapter 10 would you turn there please book of Hebrews chapter 10 most remarkable passage talking about the essence and the condescension of God this is just amazing stuff the writer of Hebrews of course is writing to Jews and he harkens back to the Old Testament practices that were occurring in the temple and in the tabernacle with which they were familiar and in chapter 10 of Hebrews he says for the law since it has only a shadow of the good things to come he's talking about the law of Moses of course and not the very form of things can never by the same sacrifices year by year which they offer continually make perfect those who draw near otherwise would they not have ceased to be offered because the worshipers having once been cleansed would no longer have had consciousness of sins in other words all he's saying is this folks if the sacrifice of animals could have done the job if it could have provided what was really needed then that would be fine everything would be over then then he says otherwise would they not have ceased to be offered because the worshipers having once been cleansed would no longer have had consciousness of sins but it doesn't work that way that's the problem with the animal sacrifice doesn't work that way because whatever it is that's being sacrificed has to be of greater or at least adequate value of that for which it is being sacrificed otherwise it's an underpayment so what we've got here is animals being sacrificed who are of lesser value and lesser worth than those for whom they are being sacrificed and the payment is never made in full because it's always lacking the value of the sacrifice is within the intrinsic value of that which is being offered and how are you going to compare a bullock or a calf with a human being can't be done the price isn't commensurate it won't pay it it can't satisfy the bill because the bill is greater than what that animal sacrifice can sustain but in those sacrifices verse three there is a remainder of sin a reminder of sins year by year why why do you have to do it over and over and over again because it is impossible for the blood of bulls and goats to take away sins now here we have a quote from the

Old Testament quote from Psalm 40 therefore and that's beautiful that's such a great expression the word therefore I've told you this before it's an old cliché with Hmong preachers whenever you see the word therefore always stop and ask what's it therefore the therefore or the wherefore it's always pointing to something and the word therefore simply means this in light of what I have just told you then and that's the therefore and it's a beautiful expression it is impossible for the blood of bulls and goats to take away sins this is why I say when he comes into the world he says sacrifice and offering thou hast not desired but a body thou hast prepared for me who's talking here this is messianic this is out of the psalm psalm 40 it is the son it is the son of god talking to the father a body thou hast prepared for me what was that body it was that baby that was born to mary that's that body that he's talking about a body thou hast prepared for me why well because in whole burnt offerings and sacrifices for sins thou hast taken no pleasure god was not satisfied but when he sees the travail of his soul that is of christ he will be satisfied the father will be fully satisfied with the payment made by the son in whole burnt offerings and sacrifices for sins thou hast taken no pleasure then

I said behold I have come in the role of the book it is written of me to do thy will O God this is the son speaking to the father after saying above sacrifice and offerings and whole burnt offerings and sacrifices for sins thou hast not desired nor hast thou taken pleasure in them which are offered according to the law see that according to the law but still woefully inadequate by this verse 10 by this will we have been sanctified through the offering of the body of Jesus Christ once for all how was it that he as this one single individual could actually make adequate payment for the entirety of the human race past present and future and the sole answer is found in who he is who he was what he did because

[ 56 : 06 ] Jesus was who he was he was able to do what he did and because he did what he did proves that he was who he was they just go together like that what we're saying is the value of deity outweighs the value of all humanity you mean to tell me that the person of Jesus Christ is of more value than the billions of human beings who have lived and live now I can't buy that how could one person be that valuable that's the whole point he who knew no sin was made sin for us the efficacy was in his identity it was his identity that gave credibility to what he did it was deity being sacrificed and making a payment a satisfactory payment for humanity for all humanity

God was in Christ reconciling the world unto himself everyone how many came under condemnation because of Adam's sin everybody nobody escaped everybody how many came under redemption through the death of Christ everybody that's why Paul says in 2nd Corinthians God was in Christ reconciling the world unto himself not not assigning or attributing their trespasses to them and then in the very next verse he says we beseech you therefore brethren be ye reconciled to God and all he is saying is God has made the payment in full through Jesus Christ and all that is required for you to derive the benefit from that is to personally appropriate it and you do that when you receive

Jesus Christ as your savior that's our message that's the whole thing that's everything those who don't and those who won't do not derive the benefit from the payment that was made but the payment was sufficient and Paul is pleading for the application of it and you know this is nothing more than the preaching of the gospel all we are doing when we ask people to put their faith and trust in Jesus Christ is to walk through the door of salvation that Jesus Christ by his sacrifice flung wide open for all of humanity anyone can come everyone can come whosoever will can come and we are appalled that there are some whosoever won't so sad so sad so we just continue to preach and to pray and to testify and to read our scriptures and to tell the story of redemption because there is absolutely nothing like it and if anyone has difficulty in understanding or even in accepting the idea that this one

God being this theanthropic person could be of greater value than all of humanity I ask you to make a comparable kind of comparison and what might that be and I don't know of a better illustration but we're all familiar with those pesky ants every summer that ruin the picnics or come out of the ground and there's jillions of them aren't there well if you want to speak in terms of comparative analysis how many red ants would it take to equal the life and the value and the worth of one human being and the typical response to that would be well now Marv now well now you're talking about two entirely different entities I mean you're talking about an insect as opposed to a human being and the difference there is just incalculable that's the whole point the difference between deity and humanity is incalculable also it is only because of who Jesus

Christ was that he was able to do what he did and this is why Christians absolutely have to be adamant and insistent because God is adamant and insistent that there is no other avenue of approach to God other than through the way that he himself has made and that's what Jesus Christ is all about that's why without equivocation without apology without fear of contradiction we insist because God insists that Christ is not only the way he's the only way yeah it gives us a narrow message to preach that sometimes is not well received and you know why it isn't it's because people are not reaching their conclusions based on what God has said they're reaching their conclusions based on what they consider to be logical but our logic is skewed it is flawed because of our humanity and this passage is just by this will we have been sanctified through the offering of the body of Jesus

[ 62 : 34 ] Christ once for all and every priest stands daily ministering and offering time after time the same sacrifices which can never take away sins and when we were in Israel in 1990 I had opportunity at a kind of a Q&A; with the local rabbis to ask them with animal sacrifice and the altar of Judaism no longer being in existence and with animal sacrificing being the very core of Judaism how are how are Jews today to approach God without the altar and without the sacrifice what what what can you do how can you maintain Judaism and he told me well we pray you pray we pray that's that's all we can do we pray and I said

I you know I was a visitor there and I didn't want to you know I said oh okay thank you but I thought to myself can you imagine the high priest Aaron when it's time to offer the sacrifice and he looks at the animal and he says why should this poor thing have to die for the sins of culpable human beings why can't God be satisfied if I just pray and God is going to say well that'd be fine Aaron whatever suits you would be fine with me pray that'll work no it wouldn't no it wouldn't and when God instituted the sacrifice of animals he began conditioning preparing instilling in those ancient people the principle the concept that the soul that sinners shall die that there is righteousness and unrighteousness and that unrighteousness absolutely cannot stand before God so what do you do if you're not going to take the death of the one who is really guilty and that's the one that deserves to die you've got to find some way of satisfying the offended

God whose will and word you have turned away and you have you know what I'm saying what are you going to do so God in his graciousness instituted this principle of sacrifice to condition them for an ultimate final sacrifice that would one day come and you know what when it came they missed it they missed it and that has been the sad picture of history from the time God called them so much so that they are now these dear people the apple of God's eye Abraham Isaac and Jacob and their descendants to this day are set aside in their unbelief a la Romans 9 10 and 11 and do you know what God has not forsaken them they forsook him time and again turned their back on him he sent his own son turned their back on him were complicit in his crucifixion denied his resurrection these people are still so locked into the heart and mind of God he is not able to abandon them and he has promised for Israel despite their recalcitrance despite their disobedience despite their rejection they are one day going to be restored and they will be all they ought to be that's because

Christ died in their place all of this content is all tied together it is just amazing let us conclude this if we may for by one offering verse 14 he has perfected for all time those who are sanctified that is those who are set apart and the Holy Spirit also bears witness to us for after saying this is the covenant that I will make with them after those days says the Lord I will put my laws upon their heart and upon their mind I will write them and then he says and their sins and their lawless deeds I will remember no more now where there is forgiveness of these things there is no longer any offering for sin since therefore brethren we have confidence to enter the holy place by the blood not of an animal but by the blood of Jesus by a new and living way which

Jesus inaugurated for us through the veil that is his flesh the veil that hung between the holy place and the most holy place is referred to as that barrier that kept men from coming to God and that was torn in two from the top to the bottom and the way of access was made open and Jesus Christ himself has become the veil that means the way of access the way the truth and the life it is just absolutely mind boggling what we have here well I wish I could do it better justice because it certainly deserves more than what we've given it Colossians 2 13 and 14 tells us that we are complete in him and that he has taken the law which was against us and nailed it to his cross we are free hallelujah would you pray with me please father we've talked about so much of which we know so little but it does stimulate our thinking and we trust it will increase our gratitude a spirit of thanksgiving and dedication to you we trust that these truths can be used in the minds and hearts and spirits of individuals who hear to incite us to more investigation more understanding more appreciation more thanksgiving more loyal service to you who alone is worthy and father should there be anyone here or anyone in our listening audience who's never really come to terms with the sacrifice of Jesus

[ 70 : 10 ] Christ our prayer is that the spirit of God may see fit to stimulate and to awaken them to the truths that we've revealed here and that they may be able to say and willing to say Lord Jesus I understand something now that I didn't understand before and I want what you died to provide for me I still have many questions issues unresolved but I know this I know I need and I want what you died to provide for me and as best as I know how I want to open my heart my mind my life to receive you and whatever you have for me I want to here and now dedicate myself to you as one of your creatures who is eager to serve and love the creator thank you for all that you provided your son to do thank you for the truth that never grows old has subsisted for these 2,000 years and is still making its way around the world in Christ's wonderful name we pray

Amen