

7010

SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN SPIRIT

Speaker: Bro. Graham Harding

Study #1

Thou Madest Him A Little Lower Than The Angels

Reading: Psalm 8:1-9

Greetings in the Lord Jesus Christ.

When we continue in this glorious theme that is before us, we have to establish in our minds, the position of the Lord Jesus Christ in our thoughts. That is very important. And I want us just to consider for a few moments, some of the things we know about him, which would readily come to mind, because it is correct, is it not, brethren and sisters, that we, elevate the Lord Jesus Christ, and rightly so? He is referred to as 'God, my Saviour'. As bro. John (Knowles) mentioned this morning, he was 'tempted in all points like as we are, and yet without sin.' We 'beheld his glory as it was the glory of the only Begotten of the Father, full of grace and truth'.

He says, 'I and my Father are One'. He is the one, who we are told in Genesis 3:15, who will be that One to bruise the serpent power in the head, 'The last enemy to be destroyed is death'. He was to be the prophet like unto Moses. He is referred to as the 'Prince of Peace' in Isaiah 9. He will be the 'king of Kings'. He was the Son of God; the only begotten Son of God, brethren and sisters. That is the Lord Jesus Christ. We consider him in the manifestation of the Word from the very beginning, throughout the whole of the Scriptures. We come to the New Testament scriptures. We look at his life for 33 years: when at 12 years of age, he was confounding the elders in the synagogue.; when his parents came to him he said, 'wist ye not that I must be about my Father's house', or my Father's (courts), that's the word 'business' there.

But, brethren and sisters, in all of this, which is true and accurate, he was made of a woman. He was made of a woman, and this we must understand.

Our section that we are dealing with from Eureka is taken from vol.1 and pages 106 through 111. And bro. Thomas's opening remarks on this section, Deity Manifested in Spirit, on page 106, is this, 'However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body, of Jesus.'

This was what we are familiar with as the flesh. It was not angel-flesh, or nature; but

that common to the seed of Abraham, styled by Paul 'sin in the flesh'. bro. John dealt with that a little bit earlier on today. And brethren and sisters, we have got to understand that element, before we can take another step forward in our thoughts on God manifestation. We have got to understand that though he was all of those things that we said he was, yet he was 'born of a woman', yet he was of the same flesh nature as we. Make no mistake about that. We must understand these things.

Let us go to Paul's second letter to the Corinthians and the fifth chapter. 2 Corinthians 5, and we'll read the last two verses of that chapter, or we can go back a little bit, verse 18, 'All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself' (and that will be further developed throughout this week) 'not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ,' (for the word 'ambassador' means we are a 'representative', we are a representative for Christ) 'as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'

Now that verse 21 creates a great deal of difficulty. He hath made him to be sin for us, and it's on that particular phrase there, which the churches go so far astray, and unless we get to grips with this, brethren and sisters, this evening, we'll be astray with them. In Elpis Israel, page 134, bro. Thomas gives this translation for verse 21, 'God made Jesus, who knew not sin, to be sinful flesh for them, that they might be God's righteousness in Him'. Better translation, beautiful translation, much easier to understand, particularly now as we turn this back to Romans, in chapter 8 which has been quoted by two of our brethren already, 'he was made of the same flesh nature as we are;' (Romans 8:1) 'there is therefore now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit', (again, to be developed in the week) 'for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin,' (translation, for a sacrifice for sin) 'condemned sin in the flesh;'

To what end, brethren and sisters? 'that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because' (i.e., quoting from Elpis Israel) 'the thinking of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be.'

Now just pause on that little phrase in verse 7, a slight aside, 'the carnal mind', or as bro. Thomas says, 'the thinking of the flesh' (Elpis Israel p.89 which we looked at with bro. John [Knowles] this morning, 'is enmity against God'. And you take your thoughts right back to Genesis 3:15, and God says, speaking to the serpent, because of the sin which he caused to come about upon Eve and Adam, 'I will put enmity between thee

and the woman between thy seed and her seed; it shall bruise thy head and thou shalt bruise His heel (singular, masculine). His heel - The crucifixion of the Lord Jesus Christ, but he would overcome that flesh. He tells us that in Gen.3:15. Right back at Gen.3:15 we see that he would overcome that carnal mind. That's beautifully portrayed as we go through the scriptures.

Now, just go back a little while into Romans chapter 7, because in Romans 7 and we'll be coming back to this in a moment, we read in verse 14, 'We know that the law is spiritual; but' (says Paul) 'I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.'

And he says here, the power of sin, or flesh working in us, is greater in him than the law of his spiritual mind. That's what he was saying there. We were talking about that this afternoon. That's what happens to us, brethren and sisters, unless we become steeped in the Word, in the Way. At one point we didn't perhaps make clear enough this afternoon, but will become clear throughout this week, brethren and sisters, our lives have not got to be self-centred to God. They have got to be God-centred to God, and there is a tremendous difference. That God-centred to God means we overcome the flesh itself and all its propensities. He was made of the same flesh nature as we.

Again, a quote to you from Elpis Israel, this time page 128 under the situation and heading of 'The Constitution of Sin, How the Flesh Thinks', bro. Thomas says, 'According to this physical law, the seed of the woman was born into the world. The nature of Mary was as unclean as that of other women; and therefore could give birth only to 'a body' like her own, though especially 'prepared of God' (Hebrews 10:5). Had Mary's nature been immaculate, as her idolatrous worshippers contend, an immaculate body would have been born of her; which, therefore, would not have answered the purpose of God; which was to condemn sin in the flesh; a thing that could not have been accomplished, if there were no sin there'.

And it is that simple, brethren and sisters, speaking of the conception and preparation of the Seed, the prophet as a typical person, quoting here from Psalm 51:5 says, 'behold, I was shapen in iniquity and in sin did my mother conceive me.'

This is nothing more than affirming that he was born of sinful flesh; and not of the pure and incorruptible angelic nature. Thus, the basis of what we have before us in our first consideration this evening, that we must [know] these things - that he was of the same flesh nature as we.

Now we're in Romans chapter 7; have a look at verse 18, because Paul tells us there about the flesh, and he says this, 'Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me' (that is, in my flesh,) 'dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.'

He says, 'in flesh dwelleth no good thing', and Christ was born of the same flesh-nature as we. And what it is explaining here in Romans chapter 7 is very clear to us. Just

come back again, and we'll read through from verse 13 carefully, that we do understand because we read this with difficulty, with the language, just read it with me, brethren and sisters. Verse 13, 'Was then that which is good made death unto me? (By no means) But sin, that it might appear sin, worketh death in me by that which is good; that sin by the commandment might become exceeding sinful.' (Now, I wonder how much consideration we have given to that phrase there?) 'that sin, that it might appear sin, worketh death in me by that which is good'; (it doesn't seem to make sense, we'll come back to that in a moment.) 'that the sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me' (that is, in my flesh,) 'dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God but (there is another law warring) against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! (Rotherham's translates this: 'Who shall rescue me from the body doomed to death') 'I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.'

You see what he says, brethren and sisters, flesh of itself can only serve sin. Flesh left to its own devices can only bring forth sin. And it has to be our overcoming of that with the Spirit word dwelling in us, so that with the mind we overcome these things to serve God through the law of the Word interpreted into our lives. And it was God at the very beginning that pronounced that sentence of death upon man for they sinned. And it becomes more straight forward when we consider that in this way. And he explains it clearly as we read in verses 3 and 4 of chapter 8 and he says, 'That the righteousness of the law might be fulfilled in us', and if we go back bearing that 4th verse of chapter 8 in our minds, and go back to chapter 1 for one moment, again picking up, and we're going to find this, time and time again through the week, picking up the words of bro. John today, he says this, verse 17, 'For therein' ... Where? The gospel of Christ. That belief of the gospel, (remember what bro. John said), is the power, that 'unamis', that 'dynamo', of God unto salvation. 'For therein is the righteousness of God revealed from faith to faith: as it is written, 'The just shall live by faith.'

And so we see the tying up of those two aspects of righteousness and of the law being fulfilled in us, who walk not after the flesh, but after the Spirit. We're dealing with the Lord Jesus Christ. And when he says in that 8th chapter and verse 3, 'God sent his own Son in the likeness of sinful flesh, and for a sacrifice for sin, condemned sin in the flesh.'

How was that accomplished? Hebrews 10, and it is only a case of putting scriptures together, brethren and sisters, so that we can understand clearly the word of God. Hebrews 10:10, 12 and 14, 'But the which will we are sanctified, (set apart, separated,

made holy) through the offering of the body of Jesus Christ once; verse 12, 'But this man, after he had offered one sacrifice for sins' (continuously), 'sat down on the right hand of God'; and [verse] 14, 'For by one offering he hath perfected forever them that are sanctified.'

And so we see: that he was of the same nature, that in flesh dwells no good thing, that the law couldn't give life in that aspect without the sacrifice being made, without the shedding of blood there is no remission, and that blood shed was the Lord Jesus Christ, and he made that sacrifice once, brethren and sisters, that we might have hope of life eternal.

As to the character of the Lord Jesus Christ, we have no doubt. We are told throughout the scriptures, very clearly, that it was holy, harmless, undefiled, without spot, without blemish. That was his character, as the only begotten Son of God. But his flesh, brethren and sisters, was like our flesh, in all points, weak, emotional, unclean. Had to be born of the woman. And as far as the Lord Jesus Christ was concerned, in the purpose of Deity, this was necessary for the fulfilment of His purpose, even the purpose of the Almighty. Go back to Hebrews and chapter 2 and reading at verse 7, 'Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:'; verse 9, 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.:'; verse 14, 'Forasmuch then as the children are partakers of flesh and blood, he also himself' (see the emphasis being given here brethren and sisters) 'he also himself likewise took part of the same;' (of necessity) 'that through death he might destroy him that had the power of death, that is, the [diabolos]. And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.'

And that verse 15, brethren and sisters, is a magnificent verse. 'And deliver them who through fear of death were all their lifetime subject to bondage'. It's the language of the Exodus, brethren and sisters, when the children of Israel were in bondage for all of their lifetime. It was only when Yahweh in His mercy sent Moses forward to deliver them, through the fear of death, the Passover, he brought them out. And here in the Lord Jesus Christ is exactly the same principle being laid down before us: 'Deliver them who through fear of death, were all their lifetime subject to bondage'.

Do you remember what Paul says, 'Sin working death in us', Romans 7:13, the overcoming of which could only be obtained by obedience under trial? By obedience under trial, Philippians 2:5, 'Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and

became obedient unto death, even the death of the [crucifixion]. Wherefore God also hath highly exalted him, and given him [the] name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father'. And that word 'lord', brethren and sisters, is the same word we have for 'lord' in Psalm 8:1, 'adon' (sovereign ruler), that he would become, 'he who is our Saviour the Anointed, is the ruler, to the glory of God the Father.'

Now, there's some beautiful points in this, and we won't dwell on it too much, but the one thing we see here in verse 6, 'who being in the form of God thought it not robbery to be equal with God', and again, we're grateful to bro. Thomas, and his understanding of the language, for his interpretation here, which says, 'Who being in the form of God, thought equality with God a thing not to be grasped at.'

Now, you just consider that for a moment, when we go back in thought to the book of Genesis, where the serpent says to Eve, 'you won't die; your eyes will be opened and you'll become as gods knowing good and evil', and she wanted it and she grabbed hold of it. She wanted that equality in her life, and that was her downfall.

But with the Lord Jesus Christ, though he could have done that, He did not! He thought equality with God a thing not to be grasped at, and he made Himself therefore, of no reputation. And I don't know how much we consider these things, brethren and sisters, but when we have a situation as we have with the Lord Jesus Christ, who was the only begotten Son of God, who heard the voice roaring out of the heavens at his immersion, 'this is My Son, The Beloved, 'as it says in the original, 'in whom I am well pleased', he then emptied himself of self.

Now you think about that for a moment, and think about it in our daily life and in the words that we just read of Paul in Romans, about the flesh and the propensities of the flesh taking over our life, when we would do good, 'Well, there's this little nagging thing, I know I shouldn't really go in and work on a Sunday but, once in ....., just think of the money', and things like that. And the elevation of position, allowing the flesh to rule us, brethren and sisters, is the danger which Paul recognized which Christ did not allow to happen.

There's a beautiful establishment in those verses there, of the cherubim. We won't go into now, I'll talk to you afterwards if anyone wants to see, but in those verses there, we have, first of all, to put on the mind which was also in Christ Jesus. He was flesh, but he had the mind of the Spirit, brethren and sisters. Look at the chart and read those things on the right hand side, the areas we are coming into now, and going into the future. See what it says of Christ and understand the mind of the Spirit, when He says, 'I and My Father are One.' Do we understand that? the mind of the Spirit. He says, 'put on the mind of the Spirit.' In your own time have a look at Colossians 3:13 and Romans 15:1-6 and 1 Corinthians 2:16, in that element there. It's magnificent, brethren and sisters.

Now come back to Hebrews chapter 2, and let's develop these statements of Paul. Hebrews 2 and this time going in at verse 6, 'But one in a certain place testifies, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour.'

Now let's stop there a moment, brethren and sisters, because I've had said to me that there is a discrepancy between Hebrews 1 and Hebrews 2. Now, let's turn back to Hebrews 1 and let's see what he says about the Lord Jesus Christ, verse 4, 'He being made so much better than the angels,' and chapter 2:7, 'Thou madest him a little lower than the angels.'

Well, I had quite a running battle with one particular brother on this matter, until we sat down calmly, ultimately, and had a look at the context of chapter 1. Verse 1, 'God, who at sundry times and in divers manners spake in time past unto the fathers [in] the prophets, Hath in these last days spoken unto us [in] his Son, whom he hath appointed heir of all things, by whom also he made the worlds' (Elpis Israel p. 244, 'on account of whom he constituted the ages'); 'Who being the brightness of glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, [he] sat down on the right hand of the Majesty on high, being made so much better than the angels'.

Only after, brethren and sisters, he had himself purged our sins. Where did he do that? When he was there, crucified upon that tree. And when he was crucified, brethren and sisters, and Paul develops this beautifully throughout the Hebrews, he became the Anointed at his resurrection. We'll be dealing with that a little bit later on in the week, but that's when he became a better than the angels, after he had laid down his life. After he had been resurrected; after he had ascended to the heavenlies.

Now, we come back to verses 6 and 7, 'But one' (the one is David) 'in a certain place' (Psalm 8, and the question is) 'What is man, that thou art mindful of him?' Well, Jeremiah 10:23 tells us that it is not in man himself to direct his steps. A reasonable question, 'What is man that thou art mindful of him? or the son of Man, that thou visitest him?' And, if we have time this [afternoon] we'll come back to that phrase, 'son of man' there, and have a look at the words of the Lord Jesus Christ in the gospel of Matthew when he uses that phrase. If not, we'll carry it over and it will come out later on in the week. 'Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing not put under him. But now we see, not yet, all things put under him.'

Paul says the state that the Lord Jesus Christ is in at this time, is not the state where all things are put under Him. When He comes back, the second advent, we begin to see that develop. But now, he says, verse 9, he starts to explain it to us, 'But we see Jesus, who was made a little lower than the angels', and then from the word 'for' to the word 'honour' it should be in parenthesis, he says, ' (for the suffering of death, crowned

with glory and honour). But we see Jesus, who was made a little lower than the angels, that he, by the grace of God should taste death for every man' (which we've already looked at). 'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.'

What is Psalm 8? What's the point of Psalm 8? We read it together, let's have a look at it, brethren and sisters. The general consensus with our simplistic reading which is how we tend to do our readings from time to time, if not all the time, it's obvious, it's talking about the glories of creation and how God ultimately will reign over all the earth, and there is nothing wrong with believing that brethren and sisters. 'O Lord, our Lord, how excellent is thy name in all the earth'; (O Yahweh our Adon; O Thou Who Will Be Our Sovereign or our King); 'how excellent is thy name in all the earth! who hast set thy glory above the heavens.'

And the beauty of this Psalm, brethren and sisters, is that we get, right at the end of the Psalm as well, that same phrase, 'O Thou Who Will Be Our Sovereign, how excellent is thy name in all the earth'.

But what is the Psalm talking about? Well, the title of the Psalm, if you look directly under where it says Psalm 8, it says to the chief Musician upon Gittith, A Psalm of David. That in actual fact is not the full title of the Psalm; the full title of the Psalm comes with the subscription of the Psalm, that is, what looks like the title of Psalm 9. And we're thankful here to J.W. Thirtle, (Who used to be a brother. Many of you would know that; have seen the book; it's on the book table at the back, talking about the titles of the Psalms.), and he says here, to the chief Musician upon Muthlabben, a Psalm of David. Muthlabben? what's that talking about?

Well, the first thing we find is that when we looked at the Hebrew here it's not a correct translation. It's not Muthlabben at all, but rather should it be Muthlabbe, and all of the authorities give that as the right word - Muthlabbe. What does Muthlabbe mean? The literal translation is 'The death of the Champion'. The targum says this for the title of this Psalm, 'A Psalm to praise regarding the death of the man who went out between the camps'. The death of the champion and the man who went out between the camps! Who can that possibly be talking about, brethren and sisters, except one man? and that's Goliath.

Come back with me to 1 Samuel 17. This Psalm is talking firstly, about the overthrow of Goliath by David, 1 Samuel 17, and here we know the beginning part of the chapter, verse 4, 'there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span' (that's over nine feet tall), 'he had a helmet of brass' (we know that)...

He had there shown to us six items of warfare. He had a seventh because he had a sword, which is not mentioned there, which David used to cut off his head. But the interesting thing about this man, brethren and sisters, is that he had one who bore the

shield that went before him. He didn't carry his own shield. Ephesians 6:16 says, 'above all take the shield of faith'. He put faith in the flesh, in someone else, quite amazing. He stood and he defied the armies of Israel. He says, verse 10, 'I defy the armies of Israel this day; give me a man, that we may fight together.'

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. Now we're told in actual fact that Saul and the men of Israel, verse 2, 'were pitched in the valley of Elah, and set the battle in array against the Philistines.' And we know that the Philistines were on one hill, the Israelites were on the other and down in the valley was where Goliath came down and David met him. When he came down, Goliath came down between the two camps. That's where he came. Just have a look at verse 45 and 46),

'Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of Yahweh of Armies, the Mighty Ones of the Armies of Israel, whom thou hast defied.' (You haven't defied the armies of Israel, you have defied Yahweh.) 'This day will Yahweh deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly' (the word 'culal', congregation or ecclesia) 'shall know that Yahweh saveth not with sword and spear: for the battle is Yahweh's and He will give you into our hands'.

Keep your hand there and let's look at Psalm 8 again and pick up one or two points from this Psalm, reading down the Psalm, 'Out of the mouth of babes and sucklings' (verse 2), 'hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger' ( not the enemy of Israel, but the enemy of Yahweh; here he was the one who defied Yahweh and Yahweh's armies) 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?' (The word 'visitest', the word 'porcad', means to visit with a view to correct or bless. The goodness and severity of God) 'for thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.'

Now, David was a young man, and as a young man, the youngest of his family, he stood against the might of Goliath, who now stood, because he was standing against Yahweh, as that mountain of flesh, that mountain of sin. And it is said of David, in 1 Samuel 17:36, 'I went after him, the lion, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them', (verse 37), 'David said moreover, Yahweh that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul says, 'go; and Yahweh be with thee.' He was quite happy to get rid of that one! And in those things, brethren and sisters, David was this man, verse 4, 'What is man, that thou art mindful of him? and the son of man, that thou visitest him?'

He went against Goliath with his staff in his hand, a sling and 5 stones, and undoubtedly, he had prayed for guidance, through the words we see in Samuel, and Yahweh delivered him into his hands. And after the slaying of the lion and the bear, God delivered, you remember. He sees the principle of having dominion, verse 6, over the works of the hands, that put all things under his feet, the lion, the bear, and now this giant Goliath, have all been put down under the feet; David physically stood on Goliath and cut off his head. And that's what's happening here.

And in the conquering of those things David records, under spirit guidance, 'thou hast made him a little lower than the angels, but hast crowned him with glory and honour'. And that's what went to David at that time, isn't it? We know what happened after he slew Goliath, brethren and sisters. And in all of this we have the mind of the Psalmist taking us back, and we have the mind of the spirit taking us forward, both of which are very strongly connected. Not only is the mind of David taking us back to Samuel, brethren and sisters, but through the power of the spirit also, on the principle of 'that He hast made him a little lower than the angels', let's go back as far as we can, Genesis 1:1, and see what we read there.

A very small verse, we know it well, 'In the beginning, God created the heaven and the earth'. And again, Phanerosis, pages 50 and 51, read it, it is beautiful language. We pick up Phanerosis, or sometimes we pick it up, normally we're afraid to pick it up, but when we read it prayerfully, with the Word open, it is glorious in it's simplicity. As our subject this week, brethren and sisters, it is simple, and in it's simplicity it is profound. Bro. Thomas shows here, and it's very easily confirmed by looking at the Hebrew, 'In the beginning God created' is, 'Beresheth Bara Elohim' or 'Aarashav Bara Elohim', i.e., mighty ones He created, mighty ones He created, and then man was made a little lower than the mighty ones He created.

But in verse 26 we see God said, 'Let us make man in our image, after our [glory]: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

There those things were brought together in Psalm 8; and there, those things, through the mind of the spirit, brethren and sisters, are taken right forward and Paul draws it out so beautifully for us in the New Testament scriptures in Christ Jesus; that this was accomplished in his death and in his resurrection.

Galatians chapter 4, and again we know, I'm sure, these words, but look at what he says, brethren and sisters. One of our dangers is we know scriptures and we don't even bother to turn up, 'Oh! I know that. That's his answer.' What does the context

say? And it's the context that solves the majority of our problems. Galatians chapter 4, the second part of the chapter is the one we always refer to. 'Oh! yes! we know about that, that's the allegory of Hagar and Sarah.' Know about that! But it starts in verse 1, brethren and sisters, and it builds up. We haven't got time to deal with these first verses of Galatians 4, but look at this, 'Now I say, That the heir, as long as he is a child (son), differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time' (in other words, the coming of the seed) 'was come, God sent forth his Son, [born] of a woman, made under the law.'

And that's the section of Eureka, vol. 1, pages 87 through 115, which is our subject for all three speakers this week, and it's dealing with that aspect there. 'Born of a woman' is a wider relationship, brethren and sisters, than being 'born under the law', but both are covered, not only there, but in chapter 3:28, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

If an heir, as long as you're a son, no difference. But that heir of Abraham's seed, brethren and sisters, is the aspect that we also want in Christ Jesus, who was made a little lower than the angels.

1 Corinthians 15, and again we will be dealing with 1 Cor.15 later in the week in detail. Again, unfortunately, we seem to have a lot of problems with 'What was the nature of the resurrected body?' It's very simple; 1 Corinthians 15:23, 'But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.'

The humblest of the crops was the barley harvest which was the firstfruits, brethren and sisters, the first harvest, Leviticus 23:10 tells us that, and this is Christ. Christ the firstfruits, afterward they that are Christ's at His coming. Then he says, 'cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted' (that is the one who put it there) 'which did put all things under him' (the Father). 'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be [in all things and over all things].'

There are many things we could say on that aspect, but these things came about brethren and sisters, and only came about because the Lord Jesus Christ was made in the image of God, the glory of God, but in the nature of man, through the woman. And for that reason we read in Ephesians 1:19, 'what is the exceeding greatness of his power to us-ward who believe' (and that's the end of a prayer from verse 17 through 19 where Paul makes five glorious points in the prayer); 'according to the working of his

mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand' (Psalm 110) 'in the heavenly places, Far above all principality' (Philippians 2) 'and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet' (Romans 8, Hebrews 2) 'and gave him to be head over all' (to the ecclesia), 'Which is his body, the fulness of him that filleth all in all.'

All authority, brethren and sisters, has been given unto him. Although the power of Deity has not yet been exerted to put all things in the heavens and the earth, both natural, political and spiritual in subjection unto him, because of what we read. And we're concluding by going back to Hebrews chapter 2:6-8, because of what we read here. We know of a certainty, as the week will now develop, that these things are going to happen. 'What is man that thou are mindful of him,' says David in the Psalms, 'or the son of man that thou visitest him?'

And we've seen the principle of that, both in David and in the Lord Jesus Christ. 'For thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing not put under him. But now' (at this time, brethren and sisters, at this part of our studies) 'we see not yet all things put under him'.