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SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN SPIRIT

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Study #2

Being Made Perfect, He Became Author of Eternal Salvation

Reading: Hebrews 5:1-14

Dear Brethren and Sisters.

How Jesus was made a little lower than the angels and why that was so, in our thoughts together yesterday, albeit a little rushed, we now move to his perfecting. Something again that is necessary for us to increase our understanding upon, because in that perfecting, brethren and sisters, we are told in Hebrews 2:10, 'he was appointed captain of salvation, in the bringing of many sons to glory', and as Paul goes on to say, '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'.

And so we see there, at the outset, the necessity of that suffering and this perfection. I'd like us to turn over to the 7th chapter of the Apocalypse. This perfection, brethren and sisters, can only come by conquering, or conquest, of self. Not only conquest of self, but conquest of self under trial from without, Revelation 7 and reading from verse 13, 'And one of the [angels] answered me saying, What are these which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.'

And this overcoming and the promises of it, go back to chapter 3 of the Apocalypse. The overcoming here and the promise of that overcoming, brethren and sisters, is the promise that Jesus Himself gave, verse 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

And you know, brethren and sisters, there are times in our readings, when we read that, and think all I have to do is overcome. Well, that is right to a point but, you see, the emphasis of these words of the Lord Jesus Christ, through the spirit to the apostle John on the isle of Patmos, was this, 'to him that overcometh will I grant to sit with me in my throne, even as I overcame.' How did he overcome? Was it a case that he just turned

round and said, 'yes I will study the Word a little bit each day'? No, he didn't, brethren and sisters, he overcame by that total obedience which we considered briefly yesterday. He overcame, and only overcame, by becoming the Word made flesh.

We quoted yesterday from Deuteronomy 32. It's our life, brethren and sisters, and if it is anything less than that, we will not overcome. And if we don't overcome we will not be established in the throne of the kingdom. And the spirit Word says in verse 22, 'he that hath an ear, let him hear what the Spirit saith unto the ecclesias.'

He that hath an ear, and that's the open ear, brethren and sisters. Go back to the first chapter of the Apocalypse, words we know well, verse 3, 'blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.' And we probably all are aware of a better translation of that, 'blessed he that knows accurately and they that give heed to the words of the prophecy, and observe narrowly the things which have been written in it, for the time is near.'

And it's this learn and keep and do, which we will be looking at again, a little bit later on, because it is necessary to emphasize these things. It was necessary, therefore, for the Lord Jesus Christ, brethren and sisters, going back to Hebrews 4, that he overcame flesh. As we pointed out, i.e., the necessantiality of him being born of flesh; we now see that it is more than essential that he overcame that aspect of flesh. Hebrews 4:15, 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.'

He didn't miss the mark, he separated himself from sinners, and that's the point being made there, brethren and sisters, i.e., YET HE DID NO SIN. And that is the gulf that is there and exists between the Lord Jesus Christ and you and I, because He did no sin. He overcame it and we do sin. We fall down, sometimes terribly, brethren and sisters, but that gulf that exists there, in the interim, between Christ and us, he has bridged it. He has bridged it because he lived that life of perfect obedience, Hebrews 5:7, 'Who in the days of his flesh, and when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.'

By that bridging he became the author of this eternal salvation, brethren and sisters. And the Revised Standard Version says 'the source of eternal salvation'. It relates in the Greek to the one 'who causes eternal salvation' because it was the cause that he brought about through his death that opened up the way for us into life eternal. The author of eternal salvation; Peter in the second epistle chapter 3 verse 15 says, 'the longsuffering of our Lord is salvation', and I wonder again, brethren and sisters, how much emphasis this 7th verse has had upon us? Have we ever sat down and looked at the life of the Lord Jesus Christ in this light? In the days of his flesh, when he had offered up prayers and supplications, we know his life was a life of prayer, but do we

remember these next words, 'With strong crying and with tears unto Him that was able to save him from death, and was heard in that he feared.'

The reverential fear we keep talking about. But he did this, brethren and sisters, with strong crying and with tears, for us. And if he can do it for us, what do we do for ourselves? We sit down for a meal, 'Oh, I've got to give thanks' and we come out with a prayer without giving any thought to it. Now, I know it's difficult to pray. I believe prayer in a main assembly is incredibly difficult, but we've got to give a little bit of thought to our prayers, brethren and sisters, and care in what we say, so that as we said yesterday, everything we do, particularly in relation to our living of the truth, and in our relation to our approaching before the throne of grace, through the Lord Jesus Christ, is God-centred and not self-centred. And during the course of a day, when we pray, or do we pray? is it with strong crying and tears? Do we ever become emotional, brethren and sisters, for the things of the truth? There's nothing wrong with emotion. It doesn't mean to say that we have to stand on our chairs and beat tambourines to become emotional, but becoming emotional because of the power of this word working in us, and the realization [that] what he hears, brethren and sisters, IS SALVATION, and knowing and remembering the words of the Lord Jesus Christ, 'it is the Father's good pleasure to give you the kingdom'.

And it is, brethren and sisters, His good pleasure to give us the kingdom. Don't let's throw it away. Let's give consideration to this, knowing that things were made available for us, the door was opened to us, through this one who went before us, in our nature, who gave up supplications and prayers and crying and tears, and learned obedience, verse 8, 'Though he were a son' (and it isn't the Son, brethren and sisters) 'though he were a son' (and the lesson for us there is, because he was a son, we also are sons; we also are sons, and it is emphasizing the nature that he bore, the same as us, though he were a son) 'yet' (what a powerful word) 'yet he learned obedience' (brethren and sisters, if he can, we can, that's what it says; that's what it's saying to me, and it sets me back on my heels when I read these words, brethren and sisters, and read and realize how much we can fail and how much we do fail. He had our nature and yet he learned obedience) 'by the things which he suffered.'

That's not just talking about his crucifixion, brethren and sisters. That's his whole life, even when he was 12 years of age, which we mentioned yesterday, when he was in the temple his parents came and they scolded him for being there, 'Wist ye not that I be about my Father's house' (verse 9). 'And being made perfect' (Chapter 6:1 says) 'Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.' A continued exhortation there, brethren and sisters, 'having left the principles of the doctrine of Christ' (says Paul), 'let us now go on' (let us be borne along, and there's a urgency in this, from the elementary to become complete, having left them, these principles, we shouldn't have to go back to them. They should be with us as the foundation upon which we build every day.) 'He became the Author of eternal salvation unto all them that obey him.'

Obey him, the Son, the Lord Jesus Christ, the only begotten. 'All those that obey Him.'

And the voice of the Son, brethren and sisters, is the voice of the Father, and it's a case of obeying Him. To listen, to attend and then to obey, that's what the word means, 'to listen to, to attend to, and then to obey.'

And isn't that tying up with what we read in the Old Testament yesterday, about the learning and keeping and doing as I say. We'll go back in a moment to those things. To listen to, to attend to and then to obey, and he says in verse 10, 'called of God, a high priest after the order of Melchizedek'.

And we get unto glorious things now, brethren and sisters, which again, will be developed through the course of the week. One word there we pick up in verse 10, the first word, the word 'called', it means 'to salute by name', better translation. Come back to Romans 10, and we dwell a little bit on what we are going to develop now, brethren and sisters, in Romans 10 on this 'being called'. 'Called by his name', 'called to be a priest after the order of Melchizedek'. In Romans 10, Paul first of all shows that we have the righteousness on the one side and the difference between the righteousness and the law. In verses 6 through 8, he develops and expands upon Deuteronomy chapter 30, showing what was necessary for salvation. That was:

- a). a manifestation of God;and,
- b). the death and resurrection of a divinely appointed mediator;

both of which necessitated God, because they were beyond the power of man. And that's what Paul is emphasizing here. Then we have that beautiful situation, verses 8, 9 and 10, where three times he uses two words, 'heart' and 'mouth', which we have already spoken about. But come down to verse 11, 'For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord' (that is, 'Yahweh') 'shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' And so he goes on and says in verse 17, 'Faith cometh by hearing and hearing by the word of God.' You don't need any other preacher, and that is in the continuing sense, brethren and sisters, not just once, but it is a continuing process, day after day after day. 'Faith cometh by hearing and hearing by the word of God.' Hearing and receiving the message day after day after day, that our faith may grow in these things.

Come back to what we are strengthening. Our point is here in verse 12, he says first of all, there's no distinction between Jew and Greek; we know that; 1 Corinthians 14, 'For the same Lord over all is rich unto all who call upon him', and it's that phrase 'call upon him', there in verse 13, 'call upon the name of Yahweh,' and verse 14, 'how shall they call upon him'. Now the phrase 'call upon' in the Greek is an unusual word, it is the word 'epikarleomai'; have a look at this afterwards if you want to. It means literally 'to entitle'. It is translated in Acts 10:5 this way: 'Simon whose 'surname' was Peter'; and that word 'surname' is this 'called upon'.

Now, look at that in the principle of verse 13, 'for whosoever shall 'surname' Yahweh shall be saved'. And we go back to Acts 15:14, he's calling out a people for his name. We are baptized into the name, we have to have the Father's name written in our foreheads, that we might stand upon Mount Zion. It is a development, having become surnamed in this way, brethren and sisters. We separate ourselves unto Yahweh; unto Yahweh alone!

'To surname'; let's have a look at one or two scriptures on this basis. 2 Timothy 2 and reading from verse 19, 'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ' (who is given the name, which is above every name) 'depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Verse 22, 'Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the name, [call on] the Lord out of a pure heart.' (It's the same word, 'to surname ourselves' out of a pure heart), 'but foolish' (and underline this brethren and sisters) 'foolish and unlearned questions avoid, knowing that they do gender strifes.' And you will find that if we adhere to those, if we mark well the perfect man, if we stay close to those who have 'surnamed' themselves in this way, the foolish and unlearned questions will not be there. They will just not exist.

Two scriptures in Isaiah, Isaiah 64, those who surname themselves 'Yahweh'. Isaiah 64, and just picking up a verse there, well, the verse we want is verse 7 but realistically we want to go back first of all to chapter 63 to get the context of this, talking about the rebellion of Israel he says, verse 10, 'They rebelled and vexed his holy spirit: therefore he was turned to be their enemy,'; verse 11, 'then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea, the shepherd of his flock? where is he that put his holy spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?' (Calling out a people for His name); verse 14, 'as a beast goeth down into the valley, the Spirit of Yahweh causeth him to rest: so didst thou lead thy people, to make thyself a glorious name'; verse 16, 'Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Yahweh, art our father, our redeemer; thy name is from everlasting'.

You remember, we've already looked at this week, in other talks, 'this is my memorial, for all generations', Psalm 24 says, 'the generation of the race'. But what does he say here in passing, where he says, 'Abraham be ignorant of us and Israel acknowledge us not'? Well, Abraham was dead and natural Israel didn't discern their true value, 'but thou, O Yahweh, art our father, our redeemer; thy name is from everlasting', verse 18, 'The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.'

There's that word we want again, and it's the same principle word for 'surnamed'. Rotherham's translates verse 19, 'we are become as those who know from age past times, thou hast ruled, who have never been called by thy name'. Never been called by thy name!

And chapter 64:1, 'Oh that thou wouldest rend the heaven, that thou wouldest come down.' He did, brethren and sisters, He did! And the wording of Mark 1:10 is very specific in relation to the baptism of the Lord Jesus Christ when he says, 'The heavens were rent when the Spirit came down upon the Lord Jesus Christ', and there we have Isaiah 64:1. His intervention is needed. Verse 2 [Isaiah 64], 'As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence', verse 5, 'thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we' (and here's that beautiful situation where the prophet again, includes himself in these things) 'we have sinned.'

We've missed the mark! In those is continuance, 'and we shall be saved'. Look at your margins for the quotations as he takes us throughout the Old Testament, Malachi 3, Leviticus 5, Deuteronomy 18, Isaiah 13. Verse 6, 'But we are all as unclean' (leprosy), 'all our righteousnesses are as filthy rags; we all do fade as a leaf' (so says the Psalmist); 'and our iniquities like the wind, have taken us away. And there is none' (and here's the reason) 'that calleth upon thy name, that' (wakes) 'himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Yahweh, , thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.'

And how often we talk about this verse and the idea of the potter, and the clay, and the Father and us, brethren and sisters? How He moulds us through the Word. And this was the prophet's recognition of that aspect. Bro. Roberts of verse 8 says, 'Here, in comparing this verse with Genesis, realizing that the dust was first formed into the clay, which was then moulded by Yahweh Elohim, into the form called 'man'.'

And that's how it first happened, but we keep crumbling, we keep talking about the potter and the wheel, how he has to sometimes break down the clay and rebuild it again. Just come over to Jeremiah 23, brethren and sisters, because we use the form of the potter and the moulding of that particular jug or vessel, as the Word working in us. But you know, brethren and sisters, if you're anything like me, sometimes that gentle moulding of the hands, is never enough, and Jeremiah 23:29 says this, 'Is not my word like a hammer,' (verse 29), 'Is not my word like as a fire? saith Yahweh'; and like a hammer that breaketh the rock in pieces so we have the potter, and the clay, and we have the hammer and the rock. Where do we want the word, where do we need the word in our lives? There are times undoubtedly, brethren and sisters, where the word has to be a hammer to me. And there are times when we pray most earnestly that we can be moulded gently by the power of the word. But both have a relationship to us, and we go back in Jeremiah 23 to verse 25, 'I have heard what the prophets said, that

prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies?' (Underline it.)

The first thing they're doing is prophesying lies. 'They are prophets of deceit of their own heart'. Now, look what they're doing, 'Which think to cause my people to forget my name' (Yahweh) 'by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal' (And Baal can be translated 'lord').

But notice the point; the people were caused to 'forget'. They knew the name, they understood the name, the name was their purpose, they were developing that character in their lives, and along comes these false prophets and say, 'Don't worry about it; it doesn't mean anything, Lord will do.' 'Is not my word like as a fire? saith Yahweh; and like a hammer that breaketh the rock in pieces?'

Our second quotation is Isaiah 45; a beautiful chapter, brethren and sisters. Haven't time to go through it. Just picking out one verse, verse 1 will tie in with verse 50 as you go through, 'Thus saith Yahweh to his anointed, to Cyrus' (we know, brethren and sisters, Cyrus is a type of the Lord Jesus Christ) 'whose right hand I have holden' (Psalm 50:15) 'to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;' (Genesis 22:17 - possess the gates of his enemies) 'I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Yahweh, which call thee by thy name, am the [Mighty Ones] of Israel' (the Elohim).

Verse 4, 'For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me'. Tragic! He has called us by name, brethren and sisters; He has surnamed us in the same way He surnamed his Son, and gave to him the name that is above every name; and the Son overcame and became the Author of eternal salvation.

And we have got to overcome, come back to Deuteronomy 5, emphasizing the points that we made yesterday, and things that we have referred to already today, not just a case of listening to the word, brethren and sisters, emphasizing even stronger now in Deuteronomy 5:1, 'Moses called all Israel and said unto them, Hear, O Israel, the statutes and judgments which I speak in you ears this day, that ye may learn them, and keep them, and do them.'

Learn them and keep them and do them, Hebrew margin - 'learn them and keep them to do them'. There's no point in keeping something unless we utilize it, brethren and sisters. It's no good shutting up the word and putting it on a shelf and saying, 'I'm a student of the word and pull it down on Bible class night and pull it down on Sundays. We can't learn much from that; learn a little, perhaps. One of the dangers of that is the mere fact that we become very philosophical in the way that we put forward the word; 'Don't need to open the word, I'll tell you what I know about it.' And if we are not

caused to open the word, brethren and sisters, we don't allow the Father to speak to us - 'That ye may learn them and keep them to do them'; and that is the exhortation to everyone of us - THAT IS AS HE, THE LORD JESUS CHRIST, OVERCAME.

So then, this perfection of character and the substance, is the consummation. These are the words of bro. Thomas. We said at the outset we would be quoting bro. Thomas sometimes by looking at his words, sometimes by just quoting them. You'll understand where we're using bro. Thomas, because I could never use words like this, 'the perfection of character and substance is the consummation, predetermined by Deity, in His manifestation by spirit in Jesus and his brethren.'

Come over to Matthew 5 because that's where bro. Thomas takes us to. Only one verse, but we want to look at the verse, and in particular to pick out one word from that verse. Matthew 5:48, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

And the word we want is the word 'perfect', brethren and sisters. The word 'teleios', the word 'fully mature', the word to be 'upright', the word to be 'complete', and this is in that section of scripture known as the 'Beatitudes; the Sermon on the Mount. Who's he talking to? Not the multitude. Verse 1 of chapter 5, understand this brethren and sisters, 'Seeing the multitudes, Jesus went up into the mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them'.

He was teaching his disciples! On the mountainside his voice would carry, no doubt about it, but he was teaching his disciples, and to his disciples, whose disciples we profess to be, he says, 'Be ye therefore, perfect, even as your Father, which is in heaven, is perfect.' And this word, brethren and sisters, when used of persons, speaks primarily of a physical development, added to integrity and added to virtue. To be fully grown, to be mature.

Romans chapter 12, and Paul has a wonderful way of using the scriptures, brethren and sisters, and of using a word in its fullness. Now, Romans chapter 12 is an interesting chapter because we have just had a break from Paul's basic argument of three whole chapters. Chapter 12 is a continuation from chapter 8:39. Chapters 9, 10 and 11 are an aside, they are a digression from his basic argument. And you need to study this [chapters] 9, 10 and 11 for yourself to see what he is now saying. Suffice it to say, brethren and sisters, in the book of Romans there are something like an 120 quotations from the Old Testament. In chapters 9, 10 and 11, there are 56 of those Old Testament quotes in those three chapters. What a powerful argument he puts forward when he is speaking about the sadness he has for the Jews, the way they've gone. But, he says in chapter 12:1, 'I beseech you therefore, brethren, [through] the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [your logical service]. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.'

And it's the same word, 'teleios'. And he says, 'don't be conformed to the world, be transformed by the renewing of your mind'. Through what? through the power of the word. We've talked about it before, that thereby you may prove, what is that good; and if it's good, it's 'acceptable'; and if it's acceptable, it is the 'complete will of God'.

But we need to find out what he is saying, brethren and sisters, so come back to chapter 8 and get the connection. Chapter 8 and verse 35, 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. I beseech you, therefore,' (12:1), [through] the mercies of God, that ye present your bodies a living sacrifice'; and doesn't it make a lot of sense, when we put it together in that way. And again, that takes us back to Psalm 50, we haven't got time today, Psalm 50:14, that we do these things and we see here, brethren and sisters, a reference to the complete revelation of the will of the Father. Not only His will but His ways, and a complete revelation of how we can attain unto these. And Paul shows us how to achieve this, Philippians 3. He shows us very simply, brethren and sisters, how to achieve these things, and in Philippians chapter 3 and verse 15 we read this, 'Let us therefore, as many as be perfect' (same word 'teleios') 'be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto us.'

'As many as be perfect be thus minded', What minded? Verse 14, 'I press toward the mark for the prize of the high calling of God in Christ Jesus,' (who became the Author of eternal salvation)'. That's what we're pressing towards, brethren and sisters, and he says if ye be thus minded, stay with those of like mind; the development of the principles that we have in Philippians.

Go back to Hebrews, the chapter we read together, chapter 5 and verse 14, remembering that it said that, verse 9, 'being made perfect, he became the author of salvation unto all them that obey him'. We read in Philippians yesterday that we might 'have the mind of Christ'. The mind of Christ is what? Well, it's the Spirit Word. No, brethren and sisters, it's more than that; the mind of Christ is the mind of Deity! It is the total absorption of self in the will of our heavenly Father, so whichever way we want to walk, the yolk of that word will direct us to the kingdom. Whichever way we want to walk, the yolk of that word, will put us in the right direction. That's the mind of Christ, the mind of the spirit. Verse 14 says, 'Strong meat belongeth to them that are of full age' (the word is 'teleios', perfect-your margin; mature, full grown) 'even those who by reason of use have their senses' (organs of perception) 'exercised to discern both good and evil.'

The word 'discern' means to 'separate thoroughly and to learn from'. And we're told by the wise man in Proverbs 25, 'it is the glory of kings to examine intimately the word', Prov.25:2. But we have another word there 'exercised' which is the word 'gumnazo'

and according to W. Vine in the New Testament Greek languages says, it means to 'practice naked and then to train the body and the mind. To become well trained with effort'.

Now, just take our mind back for a moment, brethren and sisters, 'to practice naked and then to train the body and mind', and we go back to the garden of Eden, where everything was very good, and the man and the woman were in there to tend that garden. And all they had to do was to practice the word of God in their daily lives in their state, and through that practice, through that dedication, then they would train the body and the mind. But they failed, we know that. And that's what we have to look at, brethren and sisters, that we take the meat to ourselves; that we are able to exercise our minds and exercising our minds upon these things, 'to discern both good and evil.' If you have marginal references you have 1 Kings 3:9 and Isaiah 7:15, and it's to do with 'discerning'; and one is Solomon and the other is Christ. Look them up and tie them up in your own time. They're magnificent words brethren and sisters.

To us it is a long, hard, daily round to effect this in our lives. And as we have said before, it doesn't get any easier. And we underline that statement by saying, the more we learn, the more knowledge we gain, the more responsibility we have. We still have to use that 100 percent effort in living that which we understand. But we are reminded of this, brethren and sisters, even as the Lord Jesus Christ says, 'Of our own selves, we can do nothing'. He said 'he would die and that he would be perfected on the third day', talking of the principles of the resurrection. He says that 'being made of the same nature, when he had ascended to his Father, Paul says, Heb.10:14, 'for by one offering he has perfected forever, them, that are sacrificed'.

That's how our perfection comes, brethren and sisters, through the sacrifice of the Lord Jesus Christ. He has perfected this way for us.

I want us to go now to Psalm 68. The way he has effected for us was effected from generations past, before his time. In Psalm 68, and what a magnificent psalm this is, brethren and sisters, we haven't time to deal with it in detail, but we'll just pick up five verses from verse 16 onwards. Psalm 68:16, 'Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord' (Yahweh) 'will dwell in it forever. The chariots of God are twenty thousand, even thousands of angels: [Yahweh] is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that [Yahweh Elohim] might dwell among them. Blessed be [Yahweh], who daily loadeth us with benefits, even the God of our salvation. He that is our God [Ail is the Ail] of our salvation; and unto [Yahweh our Adon] belong the issues [of] death'.

Now I've read Yahweh some places there where you might feel I was wrong, but in this particular Psalm, in verse 11, verse 17, verse 19, verse 22, verse 26 and verse 32, the word 'Lord' there, is one of those of the 134 occasions where the Sopherim altered Yahweh to Adonai. It is Yahweh in those occasions. 'He that is our Ail, is the Ail of salvation,' verse 20, 'and unto Yahweh our Adon belongeth the issues from death', only

after his resurrection, only after he became the author of eternal salvation, brethren and sisters, could he ever be in the position to be, 'He Who Will Be Our Sovereign', and that's the state he has become in. And so the spirit through Isaiah says, in 45:22, no need to turn to it because of time, 'Look unto me, and be ye saved, all the ends of the earth: for I am God (Ail) and there is none else', and in Isaiah 43:11, 'I, even I, am Yahweh; and beside me there is no saviour'.

And there is Deity manifested in flesh in the Lord Jesus Christ, exalted to his own position. And we know in these verses in the Psalms, glory is spoken of which takes us back to Deuteronomy and forward to Habakkuk chapter 3, where it says, 'the chariots of God are twenty thousand, even thousands of angels', that's not the messengers, that's the Shinon, the changed ones. It says, 'Yahweh's among them as in Sinai in the holy. Bro. Thomas says, Eureka 11, page 546, 'Yahweh is in Sinai, the holy'. I'll just quote another section of Eureka here, from verse 18, 'There hast descended on high, thou hast led captivity captive,' (Eureka 1, page 12, he says here), 'For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did; and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom - Psalm 68:18; Ephesians 4:8; 2 Timothy 1:10.' Having established his worthiness in this moral conflict with the world and the flesh, God accepted him as the most excellent of all the intelligences of his universe; and in consequence gave to him what no one else possessed, namely, power to unroll the scroll and to loose its seals. The Apocalypse is therefore styled, 'A Revelation of Jesus Anointed which the Deity committed to him.'

And we see how it all beautifully fits together, brethren and sisters, and to us, it doesn't get any easier as we say. We have to search the scriptures and search the scriptures daily. 1 Peter 1:9, understanding that he is talking to those in the dispora, those who were scattered throughout Asia, brethren and sisters, verse 7 then, 'That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you [from] the Holy Spirit sent down from heaven; which things the angels desire to look into.'

Brethren and sisters, the angels desire to look into these things, those things which the worthies of old held fast to, but we're told in Hebrews 11:14, 'that they obtained a good report, but they didn't receive the promise, that they without us, should not be made perfect.'

Let's go finally, brethren and sisters, back into the Apocalypse and that first chapter, Revelation 1, and here we read again these glorious words, which tie it all together, verse 13, 'A voice as it were in the midst of the seven lampstands, one like unto the Son of man, clothed with a garment,' verse 18 he says this, 'I am he that liveth, and was dead; and, behold, I am alive for evermore, [so be it in truth]; and have the keys of death and of the [grave].' He it was, brethren and sisters, who became the Author of eternal salvation.