

9294

SILVER STAR BIBLE SCHOOL 1993

DEITY MANIFESTED IN FLESH

Speaker: Bro. John Knowles

Study #2

Yahweh Elohim, This Is My Name Forever

Reading: Exodus 33:12 to 34:9

Dear Brethren and Sisters in our Lord Jesus Christ.

I'm sure even at this very early stage of our school together this week, we've come to appreciate, not merely the magnitude of this subject, not merely the importance of the subject, but indeed, the beauty and the glory that is embodied in it. And in fact, it's that word 'glory' that we want to pick up initially this morning.

In this word 'glory' we see embodied all of the purpose and all of the character of Deity. And I'm quite sure that as the week continues, with the Father's blessing, we're going to see, not merely this very important expository base, but we're going to see the very significant, and very powerful exhortations which come to us from this most wonderful subject.

So, once again this morning, our bro. Colin has introduced it to us in a very powerful way, as we have considered together, as we did in the first study yesterday morning, Deity Before Manifestation in Flesh. And you can see it on the left hand side of the chart there. And this morning of course, now in the second study, we're going to develop that theme of how it was manifested in flesh.

Bro. Colin introduced us to the fact that to Abraham, to Isaac and to Jacob, Deity revealed Himself as Ail Shaddai; but to Moses He was revealed by the name Yahweh, He Who Will Be Manifested. Manifested in what? Manifested in Elohim, the Elohim of Abraham and Isaac and Jacob, and that part of the family, the family on earth, who constitutes, as bro. Colin said, Elohim even now, a portion of those are gathered here together, this morning.

So, I would just like to remind you, once again, although we probably remember it, the structure that I want to follow as we develop in this second series of studies each day, the theme of Deity Manifested in Flesh. And just to remind you of what we did yesterday and what we are planning to do today, that these two subjects must be

considered together: Consider either one of them in an unbalanced way and we get an unbalanced view of the subject of the Atonement. Take either one of them to extreme, even in the case perhaps of discussing with people who may have a wrong view, and we can easily find ourselves, going to an extreme. But yesterday we endeavoured to see the way in which bro. [John] Thomas, in Eureka and in his other writings, has introduced us to 'the way in which the Word became flesh and dwelt among us'. And we concentrated particularly on the 'flesh', in which we saw the Lord Jesus Christ as the 'representative man', in other words, His Oneness with us.

And this morning we are going to consider the counterpart, under the title, 'Yahweh Elohim, This Is My Name Forever'. We want to consider him as, the manifested Deity, i.e., His godly character. And so when we put together the 'representative man' and 'the manifested Deity', God willing, in our third and our final study in that particular section of 'the glory of a man', we're going to see His work for us, how He was both the 'Author' and 'Finisher' of faith. And so, in our study then yesterday, we saw this 'representative man'. But it was John who said to us, in John 1 [v. 14], that, "the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth." Yes, he had to be flesh to be the 'representative man', but He had also to be the manifested Deity.

And it is this theme of the glory of God and the glory as it was revealed in Flesh, that we want to consider this morning. Bro. Colin has introduced it to us in the sense of the way in which the glory was revealed before the time that it was manifested in flesh. It was seen incipiently in that title 'Ail Shaddai'; but he hinted that it was going to be seen in a greater manifestation before manifestation in flesh, in that covenant name which was given to Moses, given to Moses at the burning bush, the name of Yahweh Elohim, because Yahweh in itself is really incomplete.

Yahweh means 'He Who Will Be', but when we append to it, Elohim, (commonly of course, translated Lord God in most English bibles), we have the complete expression, 'He Who Will Be Manifest in Mighty Ones'.

And so this morning, I want to divide our address up into 2 parts. I want to go through fairly quickly the basics of the name of Deity. To most of us it will be familiar but we do have young ones here, some young in the truth and some young in years, and I think for all of us it is good revision. But then we want to see how it was that that name, that glory, that character (and they are all synonymous terms, the name, the glory, the character), we saw it there in our reading this morning, didn't we? Moses said, 'Show me Thy glory'. God said, 'I'll reveal my Name'. And when He revealed His name, He said, 'Here is my character: merciful, gracious, long-suffering, abundance in goodness and truth, but will by no means clear the guilty'.)

So we want to see then how that that glory and name and character were revealed in the Lord Jesus Christ, in the days of his flesh. And of course, (I always get impatient in these subjects and I always wish we could get right through to the end, because ultimately we want to see, but not today), how that must be in measure, manifested in

ourselves as well. So, let's pick up then the first of the two sections of our talks for this morning - the name of Yahweh.

'By My Name Yahweh was I not known to Abraham, Isaac and Jacob'. And as bro. Colin pointed out the name appeared to be there. It appeared to be used in it's understandable sense by Eve, 'I have gotten the one, Who Will Be', or, by Abraham in Genesis 22, 'He will provide'.

So although it wasn't known as a covenant name as such, it was obviously seen there as prescriptive of the Deity. But when we come to Exodus 3:14-15, as we see projected on the screen [Figure 2.2.1], (you may or may not want to have the scripture open before you; it's probably not very necessary because most of us would know this), there is Exodus 3:14-15 when Moses said to Deity, or to the angel in the bush, (because we know it was an angel in the bush, Stephen tells us that in Acts 7), 'when I go to the children of Israel, they're going to say what is the name of this god that you claim is going to deliver us', because they long since had forgotten their origins. They'd been in Egypt for too long.

The answer came back, in the English bible, 'I AM THAT I AM', and we see it there in the (blue lettering) on the chart. The Hebrew, 'ehyeh asher ehyeh', the more literal translation, I WILL BE WHO I WILL BE, and there it is on the chart. The top left hand corner says 'I WILL BE', the middle of the chart, Deity Manifested in Flesh says, 'THIS IS THE FIRST ONE, IN WHOM I WILL BE', i.e., manifested. And of course, it will ultimately be a multitudinous 'WILL'. There is the Deity's purpose.

It is expressed as 'EHYEH', expressed in the first person 'I', but when Moses repeated the message to the people of Israel, he naturally transferred it into the third person. You remember the grammar we learnt at school. 'I' is the first person, 'you' singular in the second person and 'he, she or it' is the third person. So using the common parlance of grammar, when Deity says, I WILL BE, he is speaking in the first person in the terms of grammar. But when he [Moses] takes that name back to the children of Israel, he refers it to them in the third person, and he says the name of Deity is 'HE WILL BE'. And of course, in the Hebrew, as most of us would well know, it is the word, 'Yahweh', commonly translated at times as 'Jehovah' but generally by the word 'LORD' - generally in capital letters.

And I'm afraid we have to keep using the word 'generally' because, as we know, apart from those who hold the truth and apart from ourselves, we really don't know of any community, who understands 'God Manifestation', or 'The Atonement', like we do. Consequently then, the translators of the bible don't know what to do with this word, and consequently they are not consistent, and consequently we end up using words like 'generally'. But of course, many of us attempt to improve the translation; and, as much as possible, give emphasis to the Divine Name.

It is unfortunate, Brethren and sisters, (and there is no point in being secretive about this, is there?); It is unfortunate, at times, that people are not always happy with those

who endeavour to bring up the beauties of God manifestation, by reading the name and titles of Deity. It has even been said that it's the mark of a pedant. I didn't know what a pedant was, so I went and looked it up in the dictionary, and it said a pedant is one who is pedantic. So then I had to look up pedantic, and pedantic says 'they are giving a show of knowledge'. I really do feel sorry for such people because it's apparent that they don't appreciate the beauty that's there in the Divine Name, which has been concealed, hidden, suppressed in most of the English translations, who simply translated them by Lord, or God or something similar.

And so the word, Yahweh, then is the third person. It is 'He Who Will Be', i.e., 'He Who Will Be manifested'. And our title this morning is, Yahweh Elohim, This Is My Name Forever. And so if Yahweh means 'He Who Will Be' or rather 'He Will Be', then who will He be?

Well, in Exodus chapter 3, verse 15, the name is associated with the promises to Abraham, to Isaac and to Jacob. Moses was told that Yahweh will be manifested in the Elohim of Abraham, of Isaac and of Jacob, that is, Yahweh Elohim means, He Who Will Be (that is manifested in) the Mighty Ones of Abraham, of Isaac and of Jacob. And as we said, just a moment or two ago, unfortunately in the Authorized Version translation of the Bible it is generally concealed, but when we see the word LORD in capitals, and the word God in lower case, it is generally, Yahweh Elohim. And you might have noticed that our brother correctly read this morning, there was a place where we had LORD in capitals and God in lower case, and God happened to be Ail in that particular case.

So, one of the reasons why we, as individuals and as an excellent family project, and I think these family projects are a wonderful idea, let's go through the Bible if we haven't done it, and colour in the various titles of Deity. And we'll find then that in Exodus 34 the word God there happens to be Ail. But leaving the exceptions to one side for a moment, can't we even at this stage, see the beauty concealed in the term, Yahweh Elohim.

And of course, we know from Galatians 3, don't we, that, 'as many of you that have been baptized into Christ, have put on Christ, and there's neither Jew nor Greek, bond nor free, male nor female, you're all one in Christ Jesus, and if ye be Christ's then are you Abraham's seed, and heirs according to the promise'.

So we even now, potentially, are the Mighty Ones of Abraham. Mighty Ones, but mortal ones. Mighty in the sense that we have been constituted saints, mighty in the sense that the word of God has come to us, as the Psalmist said, 'if God called them Elohim unto whom the word of Elohim came', then says the Lord Jesus Christ, 'why do you say of the son of man, thou blasphemeth because I say I am the son of God'.

So, even now there is a sense in which we are Elohim, but of course, Romans 8 says, 'the earnest expectation of the creation waiteth for the manifestation of the sons of God, the sons of God in power'. But there it is embodied in the name, Yahweh Elohim.

Let's move on. We, then, have been called as a people for that name. Acts 15:14 says, 'Simeon hath declared how that God at the first did visit the Gentiles to take of them a people for His Name'.

So the study of the name of Deity is not merely an academic exercise. To some extent, of course, it must start initially that way, so we can get the facts right, because generally you've heard that word before, the translators have not given us the facts right. So a people for the Name. They learn the truth - it's first mental. They love the truth - they come to appreciate the moral attributes of that Name, as we saw in Exodus 34, and as we shall see in a moment, in the life of Christ. And of course, the thing that we ultimately desire is that we might be changed by the truth, not merely in a moral sense but ultimately in that great physical sense. And then the words of Revelation, the promise made to the ecclesia at Philadelphia, 'I will name upon them the name of My God and the name of the city of My God, the new Jerusalem'. And that's what we are waiting for. And, Brethren and sisters, that's the beauty of a study of the name. We trust that none of us use it as a 'pedant'. That we don't use it to show off our knowledge, and I'm certainly not accusing anyone of that. But I'm saying can't we see the beauty of it, the beauty in principle in these remarks and the beauty in practice as in a moment or two we start to look at it, manifested in the Lord Jesus Christ.

And so the scripture goes on to say, that 'this is my memorial'. He says, 'This is MY memorial'. Yahweh's name is not only prophetic of His purpose, as we saw it in Exodus 3, that is, 'to be manifested in the Mighty Ones of Abraham'; but as we read from Exodus 33 and 34, it also speaks of the way in which He will manifest Himself, that is, it reveals His character.

And so if we want to bring things down to simplicity, and I think it's good to do that, we can say the Name of Deity, the name Yahweh, is expressive of His purpose (Exodus 3), and His character, (Exodus 33 and 34).

The purpose in chapter 3, 'I'm going to manifest Myself in the Mighty Ones of Abraham, Isaac and Jacob'.

The character, the character that those people will be manifesting is My character, mercy, justice, goodness, severity, grace, truth, i.e., that perfect balance which Deity only can balance perfectly, but which we endeavour to balance as we follow the example of the Lord Jesus Christ.

And so as we read this morning, in response to Moses' request, 'Show me Thy glory' in Exodus 33:18, the reply came, 'I will proclaim the name of Yahweh before thee'. Now, Brethren and sisters, (There can't be any argument about it, can there?), Moses says to Deity, 'Show me Thy glory', the answer comes back, 'I will declare My name!' And so it was fulfilled in the words of Exodus 34:5-7, when Moses 'saw Yahweh', or a manifestation of Yahweh. And that's why we put 'saw Yahweh', in quotes. And he heard the declaration, 'Yahweh, Yahweh, Aii'. And how beautifully that links up with what Colin was talking about earlier. He Who Will Be, and he repeats it, He Who Will

Be, revealed in POWER.

And so, being the source of all power, He reveals that power in others, who become, by receiving that word, powerful ones, the Elohim of Abraham, Isaac and Jacob.

And so it was that we saw there, (And I'll just put this one up very quickly, you don't need to really copy this down, because it's just showing us the development of the story.), having requested, 'Show me thy glory', the answer came back in verse 19, 'My goodness shall pass before thy face; My Name I will proclaim before thy face; but thou canst not see My face, while my glory passeth by, My face shall not be seen'. And so in chapter 34:6, 'Yahweh passed before Moses' face and he declared, Yahweh, Yahweh, Ail, merciful, gracious long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, but that will by no means clear the guilty'. And so that was the response which Moses received.

It's summarized therefore, in these words. Here's the summary and I've put it up again, in a different form, to show the two different aspects of the character of Deity [Figure 2.2.2]; - first of all, those (printed in black) and the others then (in green). It's Paul, who in Romans chapter 11:22, at the bottom of the chart says, 'Behold therefore, the goodness and the severity of God', and perhaps one of the first indications of this is found in our reading in Exodus 34 this morning.

Deity was about to manifest Himself in flesh. And for the 'Invisible I Will Be', to manifest himself in the visible, Who I Will Be, how's He going to do it? It can only be done in one way, that is to reveal His character. But that character had to be revealed in flesh. Yesterday, we saw what flesh was, today we're seeing the character. If you like to use the terms that bro. Roberts uses in the blood of Christ, he calls it the 'divine side of Christ'. And I don't think that worries us. The divine side of Christ, the moral character.

And there it is, merciful, gracious, longsuffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin. And essentially at the first advent of the Lord Jesus Christ, that's what we saw.

There were occasions, some rare occasions when we saw the other side manifested, but essentially we are awaiting the return of Jesus Christ, to see the fulfillment of Deity manifested in Christ, the spirit, 'who will by no means clear the guilty, visiting the iniquity of the fathers upon the children, until the third and fourth generations', and as one of the other versions says, 'of those that hate Me'.

And whilst Deity Himself has done that over the ages, when the Lord Jesus Christ returns as the manifestation of Deity, once in flesh but now in spirit, we will see the fulfillment of that. And, Brethren and sisters, if we are a people for the Name, then we must identify with the purpose and with the character, and wait for that time when it will be the honour of saints, to carry out that work of destroying that system of iniquity which presently covers this earth. And, Brethren and sisters, it can't come quickly enough,

can it? The world is just getting so bad so fast, by the second, that if the Lord doesn't return very soon, how many of us are going to be able to stand and be ready to meet Him with joy at His coming?

And so there, really, is the background to the words found in the books of Moses. In a sense we might say, Deity before Manifestation in Flesh, but we can see how by implication it is saying, that these attributes have got to be manifested in flesh. Remember what bro. Colin said yesterday morning, 'How can we love the Invisible I, the Invisible I Will Be?' Well, we can only love him when we can put Him in an embodied form. And Colin's role of course, was to make that embodied form, Deity Himself. But we have difficulty, don't we? Everyone of us has great difficulty in picturing the Invisible I, Deity Himself. And that's why, of course, in the second series of studies we say, ah! but in these studies we can see it, because He has manifested Himself now in the Visible, Who I Will Be.

But just before we look at that, a little bit about the word 'glory'. The word 'glory' in the Hebrew, is the word, 'kabad', it comes from the word 'kabad', and we have the definitions there, together with the Strong's numbers. We will read them out. The root from which it comes, which is the w Strong's number 3513, actually means to be heavy. Might sound strange, but it means to be heavy. It's mostly used, though we are told, in a figurative sense; for example, it means to be honoured, or to be great.

I understand the idea of heaviness comes from the fact that, in general, the more valuable metals were the heavier ones. I recall doing an analysis of the dream of Nebuchadnezzar's image, and we came to the conclusion, that the image was a top heavy image, because the gold was more dense than the silver, which was more dense than the copper, which was more dense than the iron. And of course the value of the metals also decreased, and I think therefore, there was a sense in which the heavier the metal the more valuable it was, and from that came the idea of the word 'glory' being associated with weight, but used in the scripture in the sense of meaning honour or to be great.

Hence we have then the word 'kabad' which means heaviness and according to Strong's it is always used figuratively. For example, it is used in the sense of honour, glory, majesty and splendour. And I think the idea is expressed beautifully by Paul in 2 Corinthians 4. And I would like to look up those 2 verses. In fact, it's 3 verses, isn't it, verse 16 to 18? But in the 2nd Corinthians, chapter 4, Paul appears to be drawing on this particular definition. 2 Corinthians 4:16-18, reading from the KJV, and then from another translation. Verse 16, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction," (light, well light is opposite to heavy, isn't it?) "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;"

You know, all the problems which we say bear down so heavily upon us at the moment, Paul says, you know, 'by comparison with the glory that is to come, it's only light'. I mean, that's easy to say, isn't it? When we are going through a time of trial, it seems to

be cold comfort to say to someone, 'look don't worry, it's only a light affliction'. Ah! It's a bit like James who says that the person who just comes along and pats you on the back and says, 'be warmed and filled and does nothing about it'. Well, yes, that might be true, but Paul is nevertheless right, 'no matter what the trials might be now, they are light by comparison with the weight of the glory that is to come'. Whilst, verse 18, "we look not at the things which are seen."

Don't worry too much about those light afflictions, the Father is conscious of your need; the ministering spirits encamp about those who love and fear Him. So he says, don't concentrate on the light afflictions. In fact, by extension, we are going to talk later, as we inferred yesterday, about the fact that you don't fight flesh with flesh. And if we've got an affliction, don't concentrate on the affliction, try to rise above it. Try to see how light it is by comparison with the weight of the glory to come.

So he says, 'we don't look at the things which are seen, but at the things that are not seen.' We try to picture the Invisible I Will Be, as He manifested Himself in the Who I Will Be, and as He will manifest Himself (as undoubtedly bro. Graham is saying, because I hear bro. Graham's talks), as undoubtedly bro. Graham will be saying, in the glory of the time to come, in immortality, Deity Manifested in Spirit.

So verse 18 again, 'We look not at the things which are seen, but at the things which are not seen: the things which are seen are temporal;' (they're there for a time), 'but the things which are not seen are eternal.' And so the revised version picks up that latter part, when it says, 'it worketh for us, more and more exceedingly an eternal weight of glory'. And so it's this glory now that we want to talk about, as it was manifested in the Lord Jesus Christ. We can summarize then the meaning of the word 'glory' in this sense, here it is, the word 'kabad', it means honour, majesty and splendour, as far as the literal word is concerned. But as far as the Bible is concerned it is synonymous, as we have already said, with God's name, God's purpose, God's character.

You know it's possible, that when some of us came here this week, and we heard that the subject was going to be about God Manifestation, we may have thought, ah!, I know, it's going to be a study of the name and titles of Deity. Well, you're not wrong but you're not right. In fact, it's going to be done with very quickly, that part of it which is the study of the name and titles of Deity; perhaps because many of us have read the first few pages of Phanerosis, which deals with the name and titles of Deity, and perhaps some of us never got past the first few pages because we found it a little heavy going. The name of Deity is part of God Manifestation, in a sense, it is the beginning of the manifestation of Deity before He was revealed in flesh; but it is the purpose of God and the character of God that completes this subject of God manifestation. So there we are, there's our introduction - name, purpose and character.

Well, we come now to the Lord Jesus Christ and this is the last of our transparencies [Figure 2.2.3]; but it's the one that we are going to continue to refer to, and you've seen it all before.

Yesterday, we spoke about the Lord Jesus Christ, how He was the same as us. And picking up the words from Elpis Israel, page 88, we spoke about propensities, intellect and moral sentiments or moral capacity. We saw how the Lord Jesus Christ was identical to all mankind. He was in all points tempted like as we are; yet without sin.

Now John says, 'We beheld His glory.' Yes, the word, that word in the mind, was revealed in flesh. It brought the flesh into subjection and it manifested the moral attributes of Deity to perfection. So John could say, 'We beheld His glory; the glory as of the only begotten of the Father, full of grace and truth'.

Now how was that glory seen? We are saying that as far as the Lord Jesus Christ was concerned, that in the area of what bro. Thomas calls the intellect, (And we're not going to try this morning to divide the mind up into different parts. Once again, Brethren and sisters, I think a word of caution is appropriate - We can some times try to go too far in defining some of these things, like the nature of the Lord Jesus Christ. And by nature I mean, either His bodily nature or His mental nature. I mean, bodily He was made like us. How did God strengthen Him? We can explain it in Bible language, but when we start to get away from Bible language, then we can get into difficulties.), and we're not going to try to divide up the brain of the Lord Jesus Christ and say, what part was spirit?, and what part was flesh? and did He have a carnal mind?, or did He not have a carnal mind?

We can certainly say He did not have a carnal mind. He had a mind which could say, I and My Father are One. He had, yes, all the propensities of the flesh, but His mind was able to draw so close to His Father, that He was able to say, I and My Father are One. Now, Brethren and sisters, don't let's minimize that. He was the man that was made strong.

We've talked about the propensities, we want [now] to talk about the intellect. A mind identical to God. And that worries us! Well, perhaps it worries us for a while, because we say, Well, that's not fair. That's what some people say, as though God had done something wrong. God strengthened this man, He didn't make Him a robot. It's the gospels that say, 'that God giveth not the spirit by measure unto Him.' And when you work out all the double negatives, what it's saying is, that the spirit was provided for the Lord Jesus Christ to draw on, to an unlimited extent.

Let's just look up a few passages that speak about the way in which the spirit was operative in the case of the Lord Jesus Christ. Go back to Luke 1 to start with. Here we have the description by the angel to Mary, of the way in which the birth of the Lord Jesus Christ would take place. And he shows that it started even at His conception, - even at His conception the spirit was operative. Luke 1, verse 35, the angel Gabriel being in conversation with Mary says, 'the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God'. So that's where it started. He was conceived by the Holy Spirit.

Turn to chapter 2 and verse 40, 'and the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him'. I know some translations do actually omit the words 'in spirit' there, but they are in a lot of them, and certainly it is appropriate. So he was conceived by the Spirit and, during those formative years of His life, he was strengthened by the Spirit.

And so the climax to His life, prior to the commencement of His ministry, was undoubtedly, his baptism. And so in chapter 3 of Luke and verse 22, we read now that He was anointed with the Spirit, 'The Holy Spirit descended in a bodily shape like a dove; it came upon Him and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased'.

And when we turn to Luke 4 and verse 1, we read then, that immediately after His baptism, 'that Jesus being FULL', (F-U-L-L, I know you can spell the word 'full', but do we see the importance of it? Full means full.), 'Jesus being full of the Holy Spirit returned from Jordan, and was led by that same Spirit into the wilderness'.

We're going to look up one more quotation and then we're going to come back to this, because we want to see what it is that took place there, when the Lord Jesus Christ, after 40 days in the wilderness, came out and was confronted with three trials. What was actually happening there?

Before we do that, we want to look up one further quote which I think explains to us the effects of the Spirit. We saw in Luke 1:35 that He was conceived by it. We saw in Luke 2:40 he was strengthened by it. We saw in Luke 3:22 that He was anointed with it. We've seen now here that He is filled with it. What effects did it have upon Him?

Go back to Isaiah, Isaiah chapter 11, this is now how Deity was manifested in flesh. This is what you might like to call, as bro. Roberts describes it, the divine side of Christ. And this, Brethren and sisters, is the ultimate example that we are endeavouring to follow in measure according to our capacity and our application.

Isaiah 11 verses 1 to 3, 'And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh; And shall make him of quick understanding in the fear of Yahweh: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:'

And in effect we can go on and read verse 4 to complete the sentence, 'but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked'. But look at the use of the word 'spirit', the spirit of Yahweh was, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh.

So here now was one who was 'filled' with the 'spirit'. And what about the objection of the one who says but, 'that's not fair. If He was to be a representative man then God strengthened Him in a way that He hasn't strengthened us. That's right, that's quite right, we're not in competition with the Lord Jesus Christ. What God was going to demonstrate, and He demonstrated so powerfully in that record that we are now turning back to, in Luke 4, and it's comparable record in Matthew chapter 4. What God demonstrated there was that the only way that the flesh could be brought into subjection, the only way that those propensities can be controlled, propensities that are not necessarily evil in themselves, but if they are indulged in, draw us away from God, and the Lord Jesus Christ never indulged in those propensities, for self-gratification. He always controlled them, 'My food is to do the will of God.'

He did it because here was a mind which was so filled with the spirit, that he could draw so close to his Father, that He could say, 'I and My Father are One'. And He could totally control those propensities and God wanted to show to mankind that the only way that that could be done is by God doing it.

Now I hope that doesn't worry us, because He has tried to do the same in us. Jesus Christ didn't conquer the flesh by will power any more than we should be trying to do it by will power. And I know what's going to happen, you're going to say, this is starting to look like the churches. You're going to talk about indwelling spirits and all sorts of things like that. I might even use terms like that but we certainly don't mean it.

Neither on the other hand, brethren and sisters, should we be worried to the extent that we run away from this word 'spirit'. The word 'spirit' is a Bible word. Just because some people use it wrongly, doesn't mean that we shouldn't use it. Use it carefully, use it judicially.

How do you read Luke chapter 4? Do you read Luke chapter 4 as a situation in which the Lord Jesus Christ, as a representative man, spent 40 days and 40 nights in the wilderness, and at the end of that time, he came forth from the wilderness and he was hungry. Where did the hunger affect Him? In this area here [stomach], didn't it? Was He as hungry as you and I would have been after 40 days? Exactly so! There was the representative man. Now what was God doing? Was God getting this man into a situation where in effect He was saying, 'Now I'm going to try something out here, I'm going to get Him as hungry as I can, I'm going to make sure that He is tested in all of those areas, the lust of the flesh, (the hunger,); the lust of the eyes (all these things you like to do); the pride of life, (jump down off this temple); and I'll see if I can get Him in a state of weakness to fall. I'm going to test Him to see if it's possible that He's going to fall.

Is that the way we read Luke chapter 4? That's not what Luke chapter 4 is all about. It's exactly the opposite. Luke chapter 4, I think, wrongly called 'the temptation of Christ', although I know the word occurs there, but it means something a little different from that. It actually means to 'put to the proof'.

What was being put to the proof? God was going to prove that the only way that the flesh could be conquered is by spirit. It's by God, if you like. If you like by the Invisible I Will Be, through the power of His Word, manifesting visibly in a man, who could draw so close to the Father that he could say 'I and My Father are One' because he was filled with the spirit. And note what chapter 4 of Luke and verse 1 says, 'He was led by that Spirit into the wilderness'.

So the whole situation is a situation which is governed and controlled by spirit. Now let us qualify that. Jesus Christ was not a robot. God did not pour the spirit into that man and say, 'Right, you are so powerful now that it is impossible for you to be tempted. No! No! No! And nobody is saying that. He WAS TEMPTED IN ALL POINTS LIKE AS WE ARE - that's a fundamental thing. The propensities were identical, but the mind, ah!, the mind was different. There was a mind, and all we can say is, it had a capacity. It had an unique capacity to be able to draw on that spirit of God, that it could be said of him that his mind was capable of being FILLED with spiritual thinking. It didn't have to be automatically; he had to draw on that.

Now this situation here is a situation in which being full of the spirit, that spirit leads Him into the wilderness. When He came out of the wilderness, Was He more powerful or less powerful in spirit than when He went in? Well, huh! let's not be stupid here, if He was filled with the spirit when He went in, He couldn't be more filled with the spirit when He went out. But I'm going to say in effect, Brethren and sisters, He was AT THE PEAK OF HIS SPIRITUALITY, because we know that - because of the answers that the Lord gives.

Now let's very briefly, and I mean briefly, just have a look at these three tests that the Lord was confronted with, and see what God is proving here. So you see, Jesus was PUT TO THE PROOF says verse 2 of Luke 4, OF THE DIABOLOS.

The first test was 'in those days he did eat nothing; and when they were ended, he afterward hungered' (lust of the flesh was potentially there). The diabolos said unto him, 'If thou be the Son of God, command this stone that it be made bread'. The parallel record in Matthew says, 'that when He came out of the wilderness, the tempter came to Him'. And bro. Thomas in Eureka, and in the little booklet, 'The Bible Doctrine of the Tempter Considered', points out, I believe accurately so, there were two parties involved. One styled the tempter, otherwise styled the Satan, who came with the proposition of what was being put to the test was, 'Would the propensities in the Lord Jesus Christ be so powerful in him that they would, in effect, conquer the mind of the spirit?

What was going to be put to the proof was the diabolos, i.e, the flesh. Was the spirit in Him capable and strong enough to overcome the propensities of the flesh? - the diabolos within, if you like to put it that way.

So you have the two parties there, and so the tempter comes to Him with the proposition, 'If you are the Son of God'. I mean, they just heard the words at the

Jordan forty days earlier, 'This is My Beloved Son in Whom I Am well pleased', and so here, right at the beginning of his ministry, he's faced with three tests. And the record goes on to say, 'at the end of those tests that the Devil departed from Him for a season'.

For a season, and we know right at the end of his ministry, he was once again confronted with three tests. We're not told who the tempter, the 'satan', was in Luke 4. We are told in the last week of His life, that the Herodians came to Him and said, 'Shall we give tribute to Caesar', and he said, 'give to Caesar the things that are Caesar's, and give to God the things that are God's'.

That silenced the Herodians, the political wing of the Pharisees. So for once they joined with the Sadducees and they said you go along and try, 'see if you can denounce Him and discredit Him once and for all'. And so the Sadducees, who don't believe in the resurrection, came along and said, 'Here's a woman she has had six husbands, seven husbands, whose husband will she be in the resurrection?'

HUH, HUH, HUH! How are you going to answer that one? This will discredit Him. He says, 'you do err not knowing the scripture nor the power of God, for in the resurrection they neither marry nor are given in marriage but are like unto the angels'. And you see, the Sadducees didn't believe in resurrection, they didn't believe in angels, they didn't believe in spirit power, they only believed what was written in the first 5 books of Moses. We are told that in Acts, that's the four things they didn't believe and the Lord answered everyone of those, 'ye do err not knowing the scriptures, nor the spirit power of God, for in the resurrection (you don't believe in) they're going to be like the angels', and that got rid of the Sadducees.

So they said, 'we'll send the experts along, the lawyer. He knows the tricky questions, there's no answer to this question: 'What's the greatest commandment? He says, #1, we'll say #10; if he says #10 we'll say #5; if he says #6, we'll say #7.

The Lord says, 'Thou shalt love Yahweh, thy God, and Him only shalt thou serve; and, thou shalt love thy neighbour as thyself. On these two hang the whole law and the prophets'.

And so His ministry commenced with three tests to prove whether or not he was the Son of God. And here was someone saying: 'look, you prove to us that you're the Son of God by turning stones into bread to satisfy your hunger'. And the Lord says, 'man doesn't live by bread alone', i.e., I haven't been given spirit power to satisfy Myself.

And so, of course, as it was in the beginning, so it was at the end. And just to complete that other part of the story, in Matthew 22 he said, 'before you go, I'd like to ask you a question,' - Messiah, who's son is He?'

And just prior to that in Matthew 22, he told them the parable of the vineyard. The parable of the vineyard was that these wicked husbandmen were going to destroy the son of vineyard. And it says, when he had finished they pronounced their own, their

own!, definition of what would happen, 'he will miserably destroy those wicked men'. That's what the Pharisees said it said. Oh!, they didn't realize that he was speaking about them, because as we say, 'He knew that they knew that He knew that they knew that He was the Son of God.'

And so he says, 'before you go, and this is the last thing I'm going to say to you, he says, and he wouldn't speak to them thereafter, 'Who's son is Messiah?' And they thought quickly, and oh!, they'd got the answer, 'Son of David'. Phew!, that was close. Well, says Jesus, 'How does David in Psalm 110 call his son His Lord? saying, Yahweh said unto My Lord,' and the answer could only be, 'because he is the Son of God'.

And it said, 'no man dares ask Him that question or any more questions, and from that time he was finished with this 'satan' element. And he turned to the multitudes and he taught them.

I don't know who the 'satan' was in Luke chapter 4, and we don't need to know. But it was the same situation, 'you prove to us at the beginning of your ministry that you're Son of God, by using your God-given power to satisfy yourself; and, at the end of the ministry when he proved he was the Son of God, they thought they'd make one last attempt to discredit him, but they couldn't. Here was the Son of God, Deity manifest in the Flesh, because it was a mind filled with the spirit.

Now our time is running very short, I must summarize it then, and we're not going to have time enough to look up all these passages but I will pick one of them.

Look then at Luke chapter 4. You have your three tests, we all know them, 'turn the stones into bread' was the first one, the second one was, 'bow down and worship me and I'll give you all the kingdoms of the world', and the third one was, 'jump down from the battlements of the temple because Psalm 91 says that the Deity will look after you'; i.e., the lust of the flesh, the lust of the eyes and the pride of life.

Now notice the Lord's answers. I said it briefly yesterday, it may not have registered with you, I didn't particularly want it to, but I want it to register now. Every one of the answers the Lord gives, comes from one book of the Bible, - it's the book of Deuteronomy. 'These Be The Words', [the Hebrew word] 'Hadabarim' is the real book. That's what it's about. Deuteronomy is a Greek term that the compilers have put in meaning the second law. The book is 'Hadabarim', 'These Be The Words', because it was the words of Deity; and, it spoke of the way in which those words, that Word was going to be manifested in flesh.

Now he chose the book of Deuteronomy. The book of Deuteronomy is made up of a series of speeches by Moses concluding with the song of Moses and the blessings on the tribes. The Lord turns to the second speech of Moses. The second speech of Moses was the speech where Moses delivered the law to the Levites and to the people. He's giving the law to the Levites and the people and He's describing to them, how they have to handle this. And the Lord draws on that from Deuteronomy 8 and

Deuteronomy 6.

Turn back to the one in Deuteronomy chapter 8 from where He takes His first argument. Deuteronomy 8 in which He refutes the first test, Deuteronomy 8, verse 1, 'All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which Yahweh swore unto your fathers. And thou shalt remember'. Notice those words, because that was the exhortation of this section; thou shalt remember, he says in verse 11, don't forget; verse 14, don't forget; verse 18, remember; verse 19, don't forget - he says, remember these words. This is what he says, 'Remember all the ways which Yahweh thy Elohim led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee and suffered thee to hunger'. And all of those things, Brethren and sisters, happened to the Lord Jesus Christ. He was in a physical sense brought low, he was caused to hunger. Yahweh was going to prove, though, what was in his heart. But it goes on to say, 'that He fed thee with manna'.

So the Lord Jesus Christ, when he was in the wilderness, experienced all of those things, but he was being fed with manna. No! No! I don't mean that the manna came down from heaven like in Deuteronomy, that manna was the Word. If the Lord came out of the wilderness, more hungry in a physical sense than when He went in, if it were at all possible, he came out spiritually even stronger.

Now, what was He meditating on? He was meditating on that book of the Bible which records the speeches of Moses, probably all given in one day, the first day of the eleventh month of the fortieth year, as Israel stood on the borders of the land, about to go in. That year in which the worst things happened to Israel - the sin of Baal-peor, all of those things were happening when Israel was on the border of the land. And there's the Lord, sees Israel forty years in the wilderness, himself there 40 days in the wilderness, so when he comes out, what's in his mind? - The book of Deuteronomy!

But he [Moses] says in Deuteronomy chapter 8, he says, 'you didn't know these things, neither you nor your fathers knew, but He did this [and] that'. And here's the words of the Lord, 'you might know that man doth not live by bread only, but by every word that proceedeth out of the mouth of Yahweh doth man live'. And you see, the Lord quoted those words, but he was obviously quoting a whole context. He saw the parallel between Israel and himself - he was the true Israel. Well, obviously we've, proverbially speaking, bitten off more than we can chew, and I don't mean that to be related to what we're saying there in the verse. Time really demands that we must conclude this. But each of the tests must be considered in this light.

The second test was an answer from Deuteronomy 6:13, 'Thou shalt fear Yahweh thy Elohim and serve Him'. And verse 16 for the other test, 'Ye shall not tempt Yahweh your Elohim, as ye tempted him in Massah'.

What can we conclude from this then, brethren and sisters? Here was One Who was

filled with the spirit, the spirit of wisdom and understanding, the spirit of counsel and of might. Isn't that the spirit that should be in us, through the Word? Well, of course. That's going to be studies 4, 5 and 6. At this stage, in this early stage of our studies together, what we've endeavoured to see in studies 1 and 2 is that: Here is the Lord Jesus Christ, Yesterday, he was flesh; Today, he is spirit.

But how does the Bible describe it? He was the Word made Flesh. And so it was that the righteousness of God was revealed in the death of the Lord Jesus Christ yesterday, because all in Adam must die. And if Jesus Christ didn't die, if he didn't die a sacrificial death, then God would not have been right. God's righteousness would not have been there.

But if it had only been a sacrificial death, what good would that have been? It would have been no better than the blood of dead animals, as bro. Thomas so powerfully shows in 'The Mystery of the Covenant of the Holy Land Explained'. It had to be the blood of a resurrected man.

And what was it that brought Christ from the grave? It was His own blood. The blood of the everlasting covenant, the blood of a righteous man. And so Christ died because He was flesh. Christ rose again because the incorruptible seed, that Peter speaks about, the incorruptible seed of the Word of God was in Him.

I think we ought to turn to that passage. It's in the 1st of Peter, because He's picking up yesterday's quote from Isaiah 40, he's bringing together the ideas of Isaiah 11 which we've just read, and He gives an application to the Lord and ourselves. Pick it up from the 1 Peter 1:22, 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; Being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.'

That's why Jesus Christ couldn't remain in the grave. He died because he was flesh, he rose because, in the terms of John, [of] 'the Word', if you like, 'the incorruptible Word of God, which liveth and abideth for ever'. And so Peter quotes Isaiah, 'for all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.'

Brethren and sisters, we're going to leave it at that, but tomorrow we want to pick up the concept of 'What now God has done for us, in Jesus Christ, the representative Man and the manifested Deity'. Yes, he is the example for us to follow, but he is not just merely an example. It was the righteousness of God that was declared in the death of Christ, as those propensities were crucified, destroyed put to death. And it was the righteousness of God that was declared in that One, who could say, 'I and My Father are One'. And it is because of that, brethren and sisters, that he is the Invisible Deity, manifested as the Visible Who I Will Be, and as such he is 'The Alpha and The Omega', he is the First and the Last, he is the Author and the Finisher of our faith.