

# Canterbury Bible Conference 2013

## Part 1

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] I would propose that we read some verses from the first chapter of the Gospel of John.

Gospel of John, chapter 1, and verse 43.

On the morrow he would go forth into Galilee and Jesus finds Philip and says to him, follow me. And Philip was from Bethsaida, the city of Andrew and Peter. Philip finds Nathanael and says to him, we have found him of whom Moses wrote in the law and the prophets, Jesus, the son of Joseph, who is from Nazareth. [00:01:07] And Nathanael said to him, can anything good come out of Nazareth? Philip says to him, come and see. Jesus saw Nathanael coming to him and says of him, behold, one truly an Israelite in whom there is no guile. Nathanael says to him, whence knowest thou me? Jesus answered and said to him, before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and said to him, rabbi, thou art the son of God, thou art the king of Israel. Jesus answered and said to him, because I said to thee, I saw thee under the fig tree, believest thou? [00:02:02] Thou shalt see greater things than these. And he says to him, verily, verily, I say to you, henceforth ye shall see the heaven opened and the angels of God ascending and descending on the son of man.

Thus far, the word of God.

In the eve before the last conferences, we have had introductory lectures on diverse subjects of these epistles.

And if my memory doesn't fail me, the last time I had some different titles, diverse titles and names of the Lord, Jesus, which figure in the first epistle of John. [00:03:04] Now we are facing the two last epistles of John.

And I will by no means try to forestall any of the meditations we shall have upon these precious epistles. I thought, I think the Lord gave it, put it into my heart to speak a little, again, a little bit about our Lord Jesus himself. Who in the writings of John, as we all know, I suppose, is presented as the eternal son of God. It is the first verse of this gospel which reveals that already when it says, in the beginning was. This is not the beginning of Genesis 1, the beginning of creation, where something

came into existence. [00:04:01] In the beginning God created. But here it says, what was not only in that beginning of Genesis 1, verse 1.

But one might say, if one knew, if one knew about any other beginning before that, the word was ever there.

In the beginning was the word. Because the word himself, I say, grammatically perhaps incorrect, but not spiritually, the word himself is eternal. That is what is said there. And the word was with God and the word was God.

And we read in verse 14 of this same chapter, and the word became flesh and dwelt among us.

And we have contemplated his glory, a glory as an only begotten with the Father.

[00:05:08] That is the word.

The word speaks of our Lord Jesus as the eternal son of God, be long before, eternally long before he took the name of Jesus or he was given the name of Jesus when he was born as man into this world as a child. The eternal word, the eternal son, the only begotten son of the Father who became man, became flesh, took flesh and blood as we did.

And the similarity of the flesh of sin even.

So this gospel speaks of our Lord as no other of the four gospels as the one who was eternally with God. [00:06:02] An unsoundable mystery, by the way.

Nobody can explain that all.

But one thing we may know that the triune God, Father, Son, and Spirit exist eternally without any change, without any subjection to any influences. Active, eternal, in light and love.

The Son is the divine expression of all that the invisible God who is himself invisible is.

Twice it is said in the scripture that God himself, the triune God, is invisible. Colossians 1.15, he is the image of the invisible God. This is one of the very important characteristics of the Son. [00:07:04] It is not the Father who became man. It was the Son. It is not the Spirit who came on earth to dwell amongst us. He dwells in those who believe. But he has not lowered himself to the place the Son has taken.

It was the Son who became man. And the second passage where it is said that he is the image of the invisible God, or that God is invisible, rather, is 1 Timothy 1.17.

God invisible.

And whatever man has seen and can see of God is only in the Son of God.

The Word, the full expression of what God is. Colossians 1, the Son, the image, the visible expressions. [00:08:03] Hebrews 1, also the effulgence of his being and the expression of his

character.

How does it say exactly in Hebrews 1?

That is the eternal Son.

God has spoken in many parts, in many ways, formerly to the fathers and the prophets. At the end of these days he has spoken to us in Son. He has not only spoken by the Son as if the words of the Son were the words of God, which is true. But the Son was the speaking of God, if I may say so.

He spoke in Son.

He who has seen me has seen the Father. In verse 2 it says, by whom he also made the worlds. [00:09:01] That is the beginning of Genesis 1, verse 1.

By whom he also made the worlds. Everything God did, he did by the Son. It is the Son who was the active part in all the doings of God. And it was always in this power of the Spirit. So the Trinity, if I may so say, is always active as one.

The Father created through and by the Son.

And it was by the force, strength of the Spirit who is mentioned in Genesis 1, verse 3. The Spirit of God was above the water. But then it is said in verse 3 here, who being the effulgence of his glory and the expression of his substance and at the same time upholding all things by the word of his power. [00:10:02] That's the eternal Son. The full expression of all God is. Not only in time, eternally.

The word, the expression as it were, was in the beginning. And it came, he, the Lord, Jesus, came to us. So this is the subject of John's Gospel.

More than all the others. Matthew, king of Israel.

Mark, the servant of God, the prophet.

Luke, the Son of Man, of which we shall hear later.

But John, the Son of God.

God revealed in flesh.

This is the subject. And it runs through the whole Gospel from beginning to end, we may say. [00:11:01] And here in the beginning, we see that he did not come, as it were, to Europe. The Lord came to the people of the Old Testament, Israel. Let's never forget that. That this was the first link God had with the people, with Israel.

And so John Baptist, when he came, he was the herald, as it were, of the Lord Jesus as king of Israel. That was the first instance, the first thing.

Repent for the kingdom of God. And that means the king has come near, is approaching. This is what

we find in chapter 1.

The announcement that John the Baptist spoke about the Lord Jesus as the coming king. [00:12:04]  
But in John, he says more.

He says more.

What we have read in chapter 1, verse 1 to 18, is naturally not what John the Baptist said.

This is what John, the apostle, wrote by the inspiration of the Holy Spirit. He wrote about the character of the Lord Jesus, which is not revealed by the other evangelists as in this same manner. The Lord Jesus, the eternal Son of God. We know that. There are many sects in Christianity who deny that. But if we read this here, the word was with God. I do not want to prove now the eternal sonship of the Lord Jesus. [00:13:02] However important it is, it is of all importance.

Because how can God reveal himself except only by God himself?

That is the point. God cannot be revealed in a man, in a mere man. He was revealed in a man, but not in a mere man. The Son of God became flesh.

The Word became flesh.

But when John the Baptist is mentioned in this chapter, we see that he spoke about the prophets, verses 19 to 28.

But then he says, later on, in verse 33, [00:14:04] And I knew him not.

Did he not know him? He had met him when he was still in the womb of his mother. And had bounced, as it were, in the womb of his mother when Mary, who was also pregnant, came to Elizabeth. But what he said here is that he did not know him as the one he really was. As what we have spoken about in these moments. I did not know him. But he who sent me to baptize with water, God, he said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptizes with the Holy Spirit. And I have seen and borne witness that this is the Son of God. This is the witness of John the Baptist. [00:15:01] One of the first, he gives many witnesses, he witnesses many things. But the most important is that he was the Son of God. But all the rest, and this is the title of the Gospel of John, the witness that Lord Jesus is the eternal Son of God. But all the rest of the listeners to the preaching of John did not know or understand that. They thought about the King of Israel. And that is when the Lord Jesus gathered his first disciples. Philip went to Nathanael in Bethsaida and said, We have found. He doesn't even say, We have found the Messiah, which is almost equivalent to the King of Israel. Messiah means the anointed one. He says, We have found him of whom Moses wrote in the law. [00:16:02] What did Moses write about in the law? Naturally, we find many types. But in Deuteronomy 18, I think it is.

Deuteronomy 18.

Deuteronomy 18.

Verse 15.

Moses said to the people of Israel, Jehovah thy God will raise up to thee a prophet from the midst of thee, of thy brethren, like unto me. Unto him ye shall hearken.

According to all that thou desirest of Jehovah thy God, etc. A prophet like unto me.

That is the one of whom Moses has prophesied. [00:17:02] He has spoken of the Lord Jesus as the prophet. And that is what Philip is mentioning here when he says, Him of whom Moses wrote in the law and the prophets. Now we cannot by any means go through the prophets. All the prophecies about the Lord Jesus we can imagine. Although this is a very, very valuable study to look through the prophets. Especially the younger ones among us. To look through the prophets. Beginning from Isaiah until going through Malachi. To seek the Lord in the prophets.

The Jews knew that the prophets had spoken about the Lord Jesus. The Messiah.

Jesus the son of Joseph who is from Nazareth. Now this was how the Jews saw the Lord Jesus.

Son of Joseph which was not the truth.

[00:18:04] From Nazareth which was not the true characteristic of the Messiah. Because he was the son not of Joseph.

Although legally Joseph is always regarded as the father of the Lord Jesus. There was a legal order. There was no disorder.

And as son of Joseph the Lord Jesus was known among the people. Many other times, several other times mentioned where this comes to the fore. And from Nazareth. That was not the town of his birth. It was not the town where Messiah should be born according to Micah 5. Bethlehem, Judah, Ephrathah. But it was the town where he had passed his childhood. His young years until his public appearance. [00:19:01] But so he was known among many Jews obviously.

And then Nathanael who was a little incredulous said can anything good come out of Nazareth? It does not seem to have been a well known and famous town. It was not.

Philip says to him, very important, come and see. How beautiful if somebody has his criticism about the Lord Jesus to say come and see. But how often, sadly enough, we have not the strength to say come and see.

Because what do people see in us?

It's a very serious remark, come and see. Can I say to everybody in my neighborhood, come and see. When it comes to the Lord Jesus.

[00:20:04] And he takes him and leads him to the Lord. And now Jesus saw Nathanael coming to him and says of him, Behold one truly an Israelite in whom there is no guile. The son of God in his omniscience looks right into the heart of Nathanael. Looks right into the brain of Nathanael. And he says there, there is a Jew without guile. He knew that he was one who waited for Messiah. He was one of those of the little remnant in Israel who waited and prayed that the kingdom of God should come. Those who believed in the Lord Jesus before he ever came. Who waited for him. Although

they had always to be convinced like Thomas.

[00:21:02] If I don't see, I don't believe.

And now the Lord Jesus says to him, Nathanael says, whence knowest thou me? He understood what the Lord meant by these words. An Israelite without guile. Somebody who really sincerely waited for the Lord, for the Messiah.

Who believed in God, who followed the law. That was the Jewish context in which all these things happened. And the Lord Jesus sees that and acknowledges it. Listen, audibly.

Whence knowest thou me? Jesus answered and said to him, and he gives another example of his omniscience. Before that Philip called thee, when thou wast under the fig tree, perhaps hidden a little bit, I saw thee. He wanted first to see him like Zacchaeus. [00:22:04] To see him, not to be seen.

Before that Philip called thee, when thou wast under the fig tree, I saw thee. Now Nathanael is convinced.

Rabbi, thou art the Son of God.

Thou art the King of Israel.

He expresses something here and that is actually what I wanted to enter in a little bit more depth. He says here in one sentence what every Israelite knew about Messiah.

And he expresses it in full belief.

Thou art the Son of God. Thou art the King of Israel. But now, and it is wonderful, the Son of God and the King of Israel.

[00:23:02] The one for whom they waited.

And now the Lord Jesus says, because I said to thee, I saw thee under the fig tree, believest thou? Thou hast recognized, you recognize that I have, as it were, supernatural capacities to tell thee right what is in thy heart. And seeing thee when nobody saw thee, perhaps, we don't know. But I tell you greater things.

It is not the miracles the Lord Jesus did. Not his supernatural power which was there, the divine power. Which can save anybody. Which can convince anybody of his sin. It must be more.

Thou shalt see greater things.

And then he says, verily, verily, I say to you, henceforth ye shall see the heaven opened, [00:24:07] and the angels of God ascending and descending on the Son of Man.

That is a greater thing than Nathanael had said.

You are, thou art the Son of God, and thou art the King of Israel. And now the Lord Jesus says, there

is something greater than that. Greater than the Son of God?

The Son of Man.

Thou, you shall see the angels ascending, first ascending, then descending on the Son of Man. How is this, how can one explain this apparent difficulty? The Son of God, the King of Israel, and a greater thing is the Son of Man? It's not said that they were astonished. [00:25:04] Because all this is to be found in the Old Testament.

When Nathanael said of the Lord Jesus, thou art the Son of God, thou art the King of Israel, you know what he alluded to? Psalm 2.

The first thing, perhaps it is a little technical, the first thing to be reminded of is, of which we learn here, that the expression Son of God does not always mean the same thing. That is a very important thing.

And when Nathanael said to the Lord Jesus, thou art, you are the Son of God, Nathanael said to the Lord Jesus, thou art, you are the Son of God, [00:26:01] he did not speak and know and mean what I explained in the beginning of this meeting. He did not know anything about it.

It was not revealed that the Lord Jesus, the Messiah, would be the eternal Son of God. In Psalm 2 we find something where it is a psalm for the time of the end, when the nations in tumultuous agitation and why do the peoples meditate of anything, the kings of the earth set themselves and the princes plod together against Jehovah and against his anointed. Anointed is Messiah.

His anointed.

It is a psalm in this world to put up his rule, his thousand years rule. And in the psalm speaks about the time, [00:27:01] the disciples apply it to the time when the Lord Jesus was killed. And it is an application too. But it will come to full expression in the time of the tribulation.

When these people in this world will rage against Jehovah and against his anointed. Let us break their bonds asunder and cast away their courts from us. And now comes the reaction. He that dwelleth in the heavens shall laugh.

The Lord shall have them in derision. Then will he speak to them in his anger and in his fierce displeasure will he terrify them. And I have anointed my king upon Zion.

There God speaks about his king in Zion.

Our Lord who is presented in this chapter as standing in front of Nathanael or the inverse [00:28:07] and telling, who tells him thou art the king of Israel. God had anointed him.

And he will come and reign as king. There is no doubt about it. God will laugh at all these people who think they can do without him. How we see that at present. That everything can be done but it cannot so well be done. But it can all be done without God. That is what they think. But it cannot be. God laughs at them. His king will come. He has anointed him already.

And I have anointed my king upon Zion the hill of my holiness. I will declare the decree the writer says now. Jehovah has said unto me thou art my son.

I this day have begotten thee.

King of Israel.

[00:29:02] Son of God. That is what Nathanael spoke of. And here, dear friends and brothers and sisters, we do not speak in Psalm 2 verse 7 about the eternal sonship.

The eternal son of God.

God speaks to his son. As born into this world as man.

As king of Israel thou art my son.

This day have I begotten thee. The eternal son was never begotten. Even if he is called in English and in German the only begotten son. The sense is not any begetting. It is unique and only one of his character.

But here we have the begetting. The creation of a being which has not been there before. A man in this world. And if we go to the Gospel of Luke, [00:30:01] which presents us the Lord Jesus as the son of man.

Luke 1.

We will find this confirmed.

In Luke 1, the angel comes to Mary.

And announces to this young woman, this virgin, Mary. Thou shalt, you shall bear a son.

Dear, this wonder. Thou, this day I have begotten thee comes true, this miracle. This miracle of the incarnation of the eternal son of God.

This day have I begotten thee. And the young virgin, young woman, Mary says in verse 34, Luke 1, 34.

[00:31:09] How shall this be? Since I know not a man.

And the angel answering said to her. The Holy Spirit shall come upon thee. And power of the highest overshadow thee. That is this day have I begotten thee. Psalm 2 verse 7.

And therefore, the holy thing, this little child, this unique child.

Which shall be born, shall be called son of God.

This holy thing.



Come into this world by the creative action of God.

Begotten of God.

[00:32:01] Should as a man be called son of God.

That's very important. To make this difference between the eternal son of God. The eternal son of the eternal father.

And the man Christ Jesus.

Who is son of man. Because he is the son of Mary. And he is son of God.

Because God begot him.

Son of man.

And as man, the Lord Jesus was son of God. We have the same thought and knowledge. In Martha, the sister of Lazarus and Mary.

When Lazarus was ill and died.

We see that when the Lord Jesus.

[00:33:05] Meets Martha.

And she, in her way, her character, reproaches him a little. He says.

The Lord Jesus says and everyone announces her.

As it were the gospel. Everyone who lives and believes on me shall never die. Believest thou this? She says to him, yea Lord. I believe that thou art the Christ, the son of God. Who should come into the world. There again.

And we can say that practically everywhere in the gospels. Except John.

And except this passage. In chapter one.

The words of Nathanael. The word son of God. Is normally always the son of God.

As the human being.

[00:34:01] Which is not the same. Is not identical.

With his eternal.

Almighty sonship.

Because this sonship. Of God.

Is linked.

With his.

Coming down.

As Philippians 2 tells us. He was in the form of God. And he took the form of man. And still was.

Because he was.

Generated.

Son of God.

But as man on earth. And that is what the Jews knew. Psalm 2 tells them that. So the titles.

The king of Israel. And son of God.

Mentioned in that same Psalm 2. Are very close together. The son of God as man. And the king of Israel. Are practically side by side. Mentioned in Psalm 2. In that way.

[00:35:01] Mentioned by Nathanael. But the Lord Jesus. When he came into this world. Was not only.

Has not only come as king of Israel. He come.

Not only to save Israel. The king of Israel. The son of God.

But he came to save the whole world. As the king of Israel. In Psalm 2.

It is said.

Thou art my son.

We have read that. I this day have begotten thee. This is clearly the beginning. Of the life of the Lord Jesus. In this world.

As a child.

Of Mary.

And then he says.

In verse 8.

Ask of me.

God says to the king of Israel. To his son begotten this day. Ask of me and I will give thee. Nations for an inheritance. And for the possession. [00:36:01] The ends of the earth. The Lord Jesus.

When he came into this. To his people.

Was he accepted?

No. They rejected him. And yet.

God will make come true. This prophecy.

You will have.

An inheritance.

The ends of the earth. And we know.

In as much as we have a little knowledge. Of prophecy.

And I guess that most of us will have that. That the Lord will have. As king of Israel. The rule until the ends of the earth. In the millennium. But how is it possible. But perhaps.

It becomes clearer now. That the Lord says. To Nathanael.

You shall see greater things than that. Greater things than me. As the king of Israel. Ruling over the earth. [00:37:02] That was the hope of Israel. But it is not our hope. We were not included. In that psalm too. That was the psalm for Israel. And therefore.

When the Lord Jesus says. And he also mentions a thing. Which could be known. Be known to Nathanael. Thou shalt see greater things. And mentions.

That the angels of God. Ascending and descending. On the son of man. He is speaking.

Of another psalm.

Psalm 8.

Very important.

Very important.

For the understanding. Of the ways of God. Too often.

Of our Lord Jesus. Our Savior.

And it is true.

And if we don't have that. We have nothing.

But the Lord Jesus says. On different occasions. [00:38:02] Or in different passages. Of the New Testament. That we might grow. In the knowledge of his person. Peter ends his second epistle. Grow in the grace. And the knowledge of the Lord Jesus. And these things.

Belong to that growth. In the knowledge of the person. The knowledge of the person of the Lord Jesus. Has two sides.

The one side is that we love him more and more. And know him personally and practically. In our lives.

But the other side is. That to understand scripture. We have and should know. We have to and should know. His different glories. His diverse.

Titles.

Which are before us. In this short passage. When the Lord Jesus said. You shall see greater things. Than me as the king of Israel. And as the son of God. As man.

And he then says.

[00:39:02] You shall see the son of God. As man.

You shall see the son of man. How is it that this is greater. Than the first two titles. Let us turn to Psalm 8. Psalm 8.

Verse 3.

When I see the heavens. David says.

The work of thy fingers. The moon and the stars. What is man?

That thou art mindful of him. And the son of man. That thou visitest him. Thou hast made him. A little lower than the angels. And hast crowned him. With glory and splendor. Thou hast made him. To rule over the works of thy hands. Thou hast put everything. [00:40:02] Under his feet.

Sheep and oxen.

All of them.

The fowl of the heavens. And the fishes of the sea. Whatever passes through the paths of the seas. Jehovah our Lord.

How excellent is thy name. In all the earth.

This Psalm.

In one sentence.

Goes much further. Than Psalm 2.

Because.

David does not speak. About mankind.

Or man in general. When he says what is man. The New Testament. Gives abundant testimony. Of the fact that he is only thinking. Of the Lord Jesus. Only. The verse.

Which we read.

Verse 6.

Thou hast made him. To rule over the works of thy hands. [00:41:02] Thou hast put everything under his feet. This is mentioned or alluded to. At least three times in the New Testament. Ephesians 1.22 He has put all things under his feet. Has made him head of all things. And given him as such. To the assembly.

The fullness of him. Who fills all things. In 1 Corinthians 15. 27 We see the millennium. The rule.

The Lord Jesus as the raised man. In resurrection.

Rules over the whole universe. All things.

Put under his feet. And then the exception is made. That only he who has. Subjected all things. Under his feet.

Is accepted.

And then the third time. Is Hebrews 2.

Hebrews.

Chapter 2.

Where we see.

[00:42:03] Both sides.

Because.

Even as the.

Even as the title. Son of God.

Has two distinct meanings. Firstly.

As we have seen.

Speaking of his eternal. Sonship.

And secondly.

Of his sonship as man. And specially.

As king of Israel in this world. So the title.

Son of man.

Has two different aspects. And that is very important. To understand that. That the title.

Son of man.

Means the same person. In two absolutely. Different positions. The first we have had. What is man?

Thou hast lowered him a little. [00:43:01] Below the angels.

That is the humanity of Christ. When he came into this world. And of this.

We read in Hebrews. Where this.

This. Psalm is.

Practically explained. Also. In chapter.

Verse 5.

We have an allusion. Psalm 2.

I just mentioned this. Thou art my son.

This day I have begotten thee. And again.

I will be unto a father. That is the Lord Jesus. Clearly as man.

But then in the second chapter. Of the epistle to the Hebrews. We find now.

The second psalm.

Verse 5.

Hebrews 2.

Verse 5.

For he has not subjected to angels. The habitable word which is to come. [00:44:01] Of which we speak. But one has testified. That is David.

In Psalm 8.

One has testified somewhere. Saying what is man? That thou rememberest him. Or son of man that thou visitest him. Thou hast made him some little inferior to the angels. Thou hast made him with glory and honor. And has set him over the works of his hand. Thou has subjected all things under his feet. Now comes the explanation. For in subjecting all things to him. He has left nothing. Unsubject unto him. But now.

We see not yet all things subjected to him. But we see Jesus.

So here.

Clearly.

The writer of the epistle to the Hebrews. Explains the 8th psalm. To his readers.

And takes this psalm. And says.

We see now.

That this has not yet been fulfilled. And this is not in contradiction. With Ephesians.

[00:45:01] Where the same psalm is mentioned. And it is said.

He has put all things under his feet. In Ephesians.

We have the counsel of God. The counsel of God. The counsel of God. Is that all things are put. To be put under his feet. And when God takes a counsel. It is as good as accomplished. But here.

In Hebrews 2.

The writer speaks about. The time aspect.

And then he says.

At present.

The Lord Jesus is at the right hand. And that is what Ephesians speaks of. But we do not see. Clearly, visibly, and practically. Subjected.

Under the feet of the Lord Jesus. At present, not yet. But we see Jesus.

And then he explains the whole passage. He says.

We see Jesus.

Who was made some little inferior. [00:46:02] To angels.

On account of the suffering of death. Crowned with glory. And honor.

The Lord Jesus.

And now he is presented. As that son of man. In the first place. As the one.

Put so low.

That he was lowered. Below the angels.

And that was in his death. During his life.

I don't think we can say. That he was lowered. Below the angels.

Because all the time. The angels served him. But in the moment. He went into the suffering of death. Then he was lowered. Below the angels.

Angels don't die.

But the Lord.

By his own free will. Took that.

Choice.

Took that pathway. To obey his God and Father. [00:47:02] According to.

Whose counsel.

He had to die for us. The son of man is come. Not to be served.

But to serve and lay down his life. As a ransom for many. That was his lowering. The lowering of the son of man. According to Psalm 8. Below the angels.

The suffering of the Lord Jesus. Is the character.

Of the son of man. In the gospels.

Many times the Lord Jesus. Practically he always. Calls himself the son of man. Always.

Although he wants God. To be praised in eternity. And then when he had. Taken this place.

Which we have read already. In a prophetic way. In Psalm 8.

Thou hast made him. Said to God.

[00:48:02] A little lower than the angels. And has crowned him. With glory and with splendor. And that is the place. The Lord Jesus has taken. After his.



Not only shameful death. But his atoning death. For us.

After his death and resurrection. God has raised him. Not only from the dead. But he has placed him. At his right hand. And crowned him with glory. And with honor.

And the person.

May I say so.

Underline that.

We see at the right hand of God. Is our Lord and Savior. As the glorified son of man. He is not there as God. He is ever God.

And as the eternal son. He never left the bosom of the father. Let's not forget that. That is God.

We cannot sound that. [00:49:02] We cannot understand that. As he could say when he was in this world. The son of man.

Who is in heaven.

Because he was the same person. We cannot divide that. He was a son of man. When he spoke to Nicodemus. In that night.

On this earth.

And at the same time. As the eternal son he was in heaven. The only begotten son. Who is in the bosom of the father. Never left that bosom. Of the father.

I and the father.

And yet.

As son of man.

He was in this world. And when he had accomplished. All the pleasure of God. On this work.

By this work on the cross. And man said.

We don't want this man. God said.

I want him.

Sit down at my right hand. [00:50:02] The place of glory. The place of power. The place of honor. Sit down at my right hand. And there the Lord Jesus is. As son of man.

The glorified son of man. As son of God.

He is eternally in the bosom of the father. God does not sit at the right hand of God. It's the man.

And that is what we find in Psalm 8. And that is what the Lord says. Is greater.

That is perhaps.

Not so astonishing anymore now. Than to be called. King of Israel.

And son of God.

As man in this world. Because.

The titles.

King of Israel.

And also son of God. In this special.

Characteristic.

Will come to an end. When the world.

[00:51:01] The old world shall pass away. And the new world. Will be introduced. There will be no Israel anymore. In the new world.

In the eternal world. There will be no.

May I say so.

This is the sense. King of Israel in eternity. When the Lord has. Finished his thousand years rule. He will pass the rule on. Back to God.

Who gave it to him. But as the glorified man. He will be eternally. The object.

Of our adoration.

And that is why.

You will see the son of man. And angels ascending and descending. Is a greater thing. Than to see him as king in this world. Great as it is.

Great as it is.

And we.

We know that it is. One of his glories. [00:52:01] But the greater glory. Is that the one who. Went down from heaven. Came down from heaven. In love for lost man. And humiliated himself. Until the death.

Until death son of man. Was glorified.

And will eternally be. At the right hand of God. The glorified man. That is why he says. It is greater.

So it takes quite a history. To see that the same word. Son of God.

Son of man.

Does not always convey. Exactly the same meaning. As in one passage. As in another.

And that is why I try to bring before you tonight. A little bit of these glories. Of our Lord.

These differences. I don't dare to say shades. Because there is no shade or shadow. These different viewpoints. These different aspects. [00:53:01] Like a diamond.

Which has been worked on. Has been.

What do you say in English? Polished.

Polished.

To show from every different side. One glory.

Next to the other. That is our Lord.

And we will never come to an end with that. And I think.

I hope it was useful. For the younger and for all of us. To see a little bit of these glories. Presented to us in scripture. Which only open up. When we dig into it. A little bit more deeper. May the Lord Jesus in his glory. In these two practical epistles. Which we have before us during this conference. Go with us.

So that.

As I thought in the beginning. Of this meeting.

When the disciples were. On the mount of glorification. With the Lord.

It is said.

[00:54:01] They saw none but Jesus alone. But then they came down to the valley. And the Lord says. You need prayer.

And you need fasting. So let us hope that the Lord. On the mount.

Will be put before us. So that we can see nothing but him. Or none but him alone. And get by that the force. The strength to continue in the valley. With prayer and fasting. Until he comes.