

The Person of the Son

Part 1

Speaker	Ernest Brown
Place	Cockenzie
Duration	01:02:52
Online version	https://www.audioteaching.org/en/sermons/eb002/the-person-of-the-son

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

[00:00:01] God, the Father, God, the Son, and the Holy Ghost, God, the Father, God, the Son, and the Holy Ghost, God, the Father, God, the Son, and the Holy Ghost, God, the Father, God, the Son, and the Holy Ghost, God, the Father, God, the Son, and the Holy Ghost, [00:01:11] Goodness of God and King of Lords, Eternal will be Thine, And with Thee for a thousand years We shall pray in humbleness, We shall pray in humbleness.

Let us briefly commend ourselves to the Lord.

[00:02:09] The epistle to the Hebrews, chapter 1, verse 1.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of his glory, and the express image of his person, [00:03:07] and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.

Chapter 2, verse 14.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, [00:04:04] but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Chapter 3, verse 1. Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our confession, Christ Jesus. Yesterday we had an introductory session to what we are hoping to look at these three evenings, [00:05:16] Monday, Tuesday, Wednesday, and use was made of expressions that the Lord Jesus uses of himself, as recorded in the book of the Revelation.

In seven different places, not surprisingly to give a complete picture, we get references to one or more of the phrases, Alpha and Omega, Beginning and End, First and Last.

And the proposition was made, that the term, the compound term, Alpha and Omega, [00:06:05] tells

us that the Lord Jesus is the sum and substance of all that God has to say.

The term Beginning and End, likewise, reminds us that the Lord Jesus is the sum and substance of all that God has to do. And then, the term First and Last, teaches us on meditation that the Lord Jesus is the very sum and substance of the being of God. Now, while that pulls them all together very neatly, and we are happy that scripture does it in that way, we are indeed blessed that scripture helps us to concentrate on one and another scripture, [00:07:10] which looks at these things one at a time. By way of emphasis, we can see them all wherever we look. But, this evening, we are going to look in a little more detail at what's involved in the Lord Jesus being the Alpha and Omega.

The one by whom God expresses himself in speech.

If the Lord will, we shall hope to look tomorrow at Colossians 1, which teaches us that it is in the Lord Jesus that God has expressed himself in deeds, [00:08:05] things that he has done, as the beginning and the end. And then, that sublime consideration for Wednesday night, if the Lord will, John's Gospel chapter 1, the prologue to John's Gospel, which reinforces our view by faith that the Lord Jesus is the expression in person of the very being of God. We can be happy that these things are summarised, but we can also be happy that we get individual scriptures which spell out the detail for each one. Now, while you might say, well, we could have looked at John 1 for this matter of God expressing himself, and so we shall. But, it becomes clear with detailed consideration [00:09:05] why it's proper to link this treatise on the person of Christ in Hebrews with the expression Alpha and Omega.

Alpha and Omega being the first and last letters of the language in which the New Testament was written, it's very appropriate that this expression is, we would say, in speaking about the complete treatment of a subject, we might well say something covers the whole subject from A to Z. It's a figure of speech that we are used to, and so we approach the term Alpha and Omega. The letters, which are built into words, which we use to communicate our thoughts in speech one to another. [00:10:02] And in the goodness of God, God has given us this letter which spells it out in an unmistakable way. If we begin at chapter 1, putting together words from the first verse and the second verse, we get this expression, God has spoken.

Chapter 1, verse 1, the first word God, verse 2, hath, and then the fifth word spoken. Taking all the subsidiary clauses and phrases out, we get this immense statement, God has spoken.

If we turn over to chapter 2, the middle of verse 3, which at the first began to be spoken by the Lord.

[00:11:07] Spoken by the Lord.

Chapter 3, verse 7, wherefore, as the Holy Ghost says, and then because it's an epistle of great challenge, when the truth is presented, chapter 12, verse 25, see that ye refuse not him that speaketh.

The epistle is about the speaking of God.

Now, if God is to speak, who is he going to use? And for what purpose?

Well, first of all, let us look at the purpose of the speaking of God. [00:12:01] And for that, we go to

chapter 3 and verse 1. Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession or confession, Christ Jesus. The concepts introduced into the text of the epistle to the Hebrews were well known to the Hebrew believers. Christians converted out of the national Jewish position. They looked back.

They knew what an apostle was. An apostle was someone sent by God to the people to speak on behalf of God, to represent God with his people. [00:13:01] Now, for them, the nation of Israel, the leader, the apostle, was someone who came out from God to speak. For God was Moses. They were used to the concept of a sent one coming from God. They were also used to the concept of a high priest. And if the apostle is God's representative in the presence of the people, the high priest is the people's representative in the presence of God. The apostle comes out from God to speak for God. The high priest goes into God from the people to represent the people and to speak on behalf of the people. Now then, God is going to speak.

[00:14:01] God is going to establish for himself, from himself, and to himself a channel of communication between himself and his people. A two-way channel of communication. Who is there that's great enough to take up this mighty dual task? We are used in scripture to saying that many types need to be taken together to fashion the whole of the truth that's presented in the person and the work of the Lord Jesus. And in this matter of two-way communication, on earth, amongst God's earthly people, it needed two people to set out the whole truth. Moses coming out from God to the people, Aaron going into God [00:15:01] on behalf of and for the people. Well, there is one required who will carry out this dual function, the speaking for God and the speaking to God. Can such a person be found? Now again, it is significant, surely, that the way the Lord Jesus, I love that expression, the Lord Jesus, it's a term of endearment, isn't it? It's a term of intimacy.

It's a term of devotion.

And it's a term that we Christian believers are happy to use. We don't get it used anywhere else that I can see in scripture other than in the present day. [00:16:03] We love him because he first loves us and we have this special way of speaking of him to one another which is found in scripture but seems to be limited to the present time, the Lord Jesus.

When he was here, in the days of his flesh, known by his personal name of Jesus, appreciated by the multitudes, loved by his disciples, although we notice, with the care of scripture, I don't think we ever get anyone speaking to the Lord Jesus personally and speaking to him [00:17:01] using his personal name Jesus, do we? But what we do get is that the personal name of Jesus became the name by which he was reproached.

The Hebrew nation, particularly Hebrew believers, had to learn, and we need to be reminded, that the name that was used of our Lord Jesus in his days of humiliation is the name that God uses in the epistle to the Hebrews to remind the Jews, especially Jewish believers, that the one who was despised of the nation from which they had come was the name that's going to be exalted. [00:18:03] The person who is exalted a prince and a saviour is the one who in humiliation could say I am meek and lowly in heart. The epistle to the Hebrews is the one that tells us again and again that his deserved status, his deserved place, his deserved position is at the right hand of God in power. And there is the constant reminder that the one who was at the right hand of God was the one who lived a life of subjection and humiliation in the days of his flesh. And so the personal name of Jesus is used more than any other.

But interlaced with the use [00:19:03] of his personal name in humiliation, Jesus, there is another name which is used.

But just before we turn to that, let me just say this.

I've been in many conversations and in many Bible readings where much time has been wasted in my estimation in discussing whether the physical hand that penned the epistle to the Hebrews was Paul or Apollos or someone else, one of several that are suggested. On each occasion, if I'm disposed to take part, [00:20:01] I invariably suggest that if we try to track down who it was that God used, we are wasting our time and we are missing the whole point of the epistle to the Hebrews. It's interesting. In Romans, Corinthians, and other epistles, to notice who is introduced as the earthly author, used, guided, drawn along by in the power of the Holy Spirit, and we can see the significance. But if we notice the journalistic style of all the epistles, and we note that the first person that's introduced is the one who's writing at the time on behalf of God in the power of the Spirit, the first one mentioned. Paul, an apostle. [00:21:02] Paul, a servant of God. Simon, Peter.

James, Jude, and so on.

Just as clearly, the authorship of the epistle to the Hebrews is given right at the commencement. Whose voice is it that we are intended to hear in the epistle to the Hebrews? Not Paul.

Not Peter.

Not James.

Not Jude.

Not John.

Here, we are listening to the voice of God himself.

God has spoken.

Oh yes!

God spoke to us and he continues to speak to us through all the scriptures, [00:22:03] Old and New Testament. We get Christian teaching particularly in the New Testament epistles and God used five servants to bring the epistles to us.

In addition to that, the nation of Israel was used to God speaking to them through mediators or intermediaries, someone in between.

But the epistle opens by saying, God is not now speaking indirectly. He's not speaking through a medium. He's not hiding behind a veil. God is now speaking personally.

Not governmentally, not mediatorially, not provisionally, but finally, [00:23:01] God is speaking.

Now, it must have been a bitter pill for even Jewish converts to swallow that it was through the lowly Jesus that God was deigning to speak to his people and talk about this very important matter of the two-way communication signified in the apostle and the high priest.

Oh, but there's something even greater than that. The humility of the Lord Jesus in his perfect manhood needs to be stressed, essential as it is.

But there's another line of teaching that comes through that is unmistakable and that the final speaking of God, the full speaking of God, [00:24:05] must be done by God in person. And when the person who was introduced as embodying the speaking of God, we are told plainly it is God the Son. When the Son speaks, God speaks because the Son is God. Now, this is where we come to grips with the epistle to the Hebrews. I took time earlier today just to jot down the occasions in the epistle where the Lord Jesus is referred to as Son.

Not a difficult exercise. And I propose that [00:25:01] for the rest of our time we just quietly go down these references to the Lord Jesus as Son to show how essential it is that we grasp the major lesson of this major epistle that when God speaks finally in reality and brings out his final thoughts only God the Son can speak on behalf of God.

Now, in verses 2 and 3 of chapter 1 there is a sevenfold reference to the personal glory of the Lord Jesus Christ. This is where we are.

[00:26:01] If we want to meditate upon the personal glory and the glory of the person of the Son of God we turn to John 1, Colossians 1 and Hebrews 1.

We have this additional key now, don't we? This Hebrews 1 that takes up this matter of two-way communication between God and man and to reinforce this we get the deity, the pure gold of deity in chapter 1 and we get the chitim wood, the perfect manhood of our Lord Jesus Christ drawn attention to [00:27:01] in chapter 2.

In chapter 3, verse 1, as we've seen, the only one who's fully competent to be apostle and high priest of the Christian confession must be very God, chapter 1 and very man, chapter 2.

And this is the way the truth unfolds. It's only when we get the truth of his purity and deity in chapter 1 and his spotless manhood in chapter 2 it's only then that we are invited to consider him as the apostle and high priest of our confession. Now, in chapter 1, verses 2 and 3, there are seven aspects of his personal glory.

[00:28:03] On another occasion, time could well be spent in looking at the details of each of the seven aspects of his personal glory.

We'll merely read them to distinguish them. Heir of all things, number 1. He made the world, he's the creator of all things, number 2.

The brightness of the glory of God, number 3.

The express image of his person, number 4.

He upholds all things by the word of his power. He's not only the creator, but the sustainer of the universe, number 5.

He purged our sins, number 6.

And he is sat down on the right hand of the majesty on high. [00:29:01] Now, looking at that loosely, we might conclude that these are seven jobs, seven pieces of work that the Lord Jesus has done, seven deeds.

When we look more closely, I'm sure we'll establish to our satisfaction that whereas in natural life, the office a man holds reflects honour on the person, in spiritual things, and certainly in divine things, it is the glory of the person that reflects honour on the office that he fills and the work that he does. And so, in each of these seven references to offices that the Lord Jesus [00:30:03] has filled, does fill, will fill, or references to work that he's done, lustre is added to the office and the work by the glory of the person who is in the office and does the work. As always, the spiritual is the reverse of the natural.

And who is it that fills these offices in a way that redounds and reinforces our impression of the glory of the person, it is God the Son.

Some of the things that are said caused time to roll.

Other things that are referred to [00:31:02] will bring time to an end or will occur when time has ceased to be. Whether the reference is to things that happened before time began, in this time period, or when time has ceased to be, they are attributed to the Son in person.

There can be no doubt to the mind of the simple, honest believer in Christ and we've never doubted that he is Son. We can use the ever-present to accommodate the finite, limited understanding of our natural minds. We can make it easy for ourselves and say, yes, he was the Son before time began. He continues to be the Son in time and he will continue [00:32:02] to be the Son when time has ceased to be.

What pseudo-intellectual quibble with the clear presentation of Scripture can cause us to doubt not a bit?

God the Son is the one who reflects glory and honour on all these things that are listed of him because of who it is that has done them. Chapter 1. Well, that's the first reference. God has spoken in Son.

If you check your accurate translations you'll find that the preposition is not so much that God has spoken by his Son, he has.

But it's more precise than that. [00:33:02] God has spoken in Son.

And when that kind of expression is used, it's not only the detail of what is done that is referred to, it is the character in which they are done and the character of the one that is doing it. This is why there's no article God has spoken in Son.

When the Son speaks, characteristically it is God speaking because the Son is God. It is another

affirmation of his deity and we do well to notice that. Well, that's the first reference in verse 2.

Verse 5.

Unto which of the angels said he at any time, Thou art my Son.

[00:34:01] Throughout the epistle, we are told, he's greater than creation, he's greater than any earthly priest, any earthly prophet, any earthly apostle.

And in each case, the measure of his greatness, his comparative greatness, is affirmed in that he is the Son. It is because he is the Son that he, the apostle of our confession, is greater than any other apostle that there has ever been. And so on with each of the other relative terms that are given. But when we come to chapter 1 in verse 5, again greater than the angels. Unto which of the angels could God say, Thou art my Son? None at all.

Notice the order in which the phrases come. [00:35:04] First of all, this eternal present remark, Thou art my Son.

Sonship is his in Deity.

But this perhaps a little difficult expression that follows. This day have I begotten thee.

There's beginning to be a change in the ministry here. The Deity, spotless, incorruptible Deity of the Son is stressed in the first part of the first chapter. [00:36:01] By the time we get into the second chapter proper, it's all about his manhood. But here we begin to get a change. And there is a reference here. If we check the psalm, which gives this prophecy, we are getting to the point where we are given to understand that if the Son is to take up the reins of government on the earth and put down the enemies of God, it can only be done by the Son coming into manhood.

Notice, there's no suggestion here or anywhere else in Scripture that in becoming man, he became the Son. Not a bit of it. Thou art my Son. This day have I begotten thee, not into sonship, [00:37:01] but into manhood. Entering into a condition which he had never been in before, we'll come back to this in Colossians and John, but entering into a condition in which he had never subsisted before, it is stated of him that his sonship doesn't begin, it continues.

Change in condition, no change in the person. Thou art my Son. This day have I begotten thee. And then in verse 8, an acclamation of deity.

Thy throne, O God.

And to whom is this addressed? It is addressed to the Son.

[00:38:04] Sonship and deity go along together in this wonderful person.

Thou art my Son. He continued to be Son in becoming man and yet in so doing, in person, very God and very man.

Not easy for our creature minds to understand If we didn't have the clear statements of scripture, we

would find it difficult to accept. But the attribution of deity here to the Son, thy throne, O God, is forever and ever.

Eternally subsisting sonship stressed here again. We move on to chapter 2 because time is moving on. Chapter 2, verse 6.

[00:39:03] One No, sorry, chapter 3, verse 6. This consideration from chapter 3, verse 1, Moses and Aaron with the important jobs they had to do, but they were appointed to that job and given the authority to do it on behalf of God who established them in the office. But Christ is greater than Moses and Aaron and the reason is given. It's because it's not an office he's been appointed to by a master. It's something that he deserves in person and in the dignity of sonship in his own house. A son over his own house.

[00:40:04] Personal dignity, the assertion of personal rights, something to which he was due and something which was due to him because of who he is, he is the son.

We move on to chapter 4. In passing in chapter 2, we read the verses just to affirm that the one who is God became man so that it would be possible for him to experience death. Death is contrary to the very concept of deity, the eternally existing one. In order that he might die, in order that he might settle matters on our account before a holy God [00:41:04] and so that he could qualify by himself by experience things that were foreign to him in deity, he became a man so that he could provide the sympathy, succor and salvation that are latent in the priesthood. So that was chapter 2 leading on to chapter 3. Chapter 4, verse 14.

Seeing then that we have a great high priest that has passed through the heavens, that preposition should be passed through the heavens, Jesus, the son of God, let us hold fast our profession.

[00:42:02] This wonderful person has passed through the heavens twice. In pre-incarnate deity, in the very presence of God, because he is God. He came through the heavens, he bypassed angels, he entered into a condition which in the order of beings is lower than angels, he became a man. The Lord Jesus is in no way inferior to angels in person, but he entered into a condition in manhood which as an order of being in the hierarchy of beings is lower than the beings of angels. [00:43:03] Wonderful grace. He didn't become an angel to redeem the angels, he became a man to redeem men. He became a kinsman-redeemer as typified by Boaz in the book of Ruth.

Having become man, having suffered the death of the cross, having been raised by the glory of the Father, he's ascended where he was before, he's passed through the heavens a second time and is now settled at the right hand of God. And in case we're in any doubt as to who it is, this one is Jesus, the son of God. If we were having Bible readings on this, [00:44:01] I trust we might sometime, we might want to distinguish the terms God the son and the son of God. But for tonight's study, it's the same person and it's in the glory of his person that we recognise he was the only one who was competent to pass through the heavens twice, downwards and upwards, in order that he might be the apostle and high priest of the Christian confession. And it's because he's done just that, that he's the only one who's fully competent to speak for God, the Alpha and Omega, none else could ever tread such a path. And that's given here in chapter 4 verse 14. Quickly then chapter 5 and verse 5, [00:45:03] another reference to Psalm 2.

In chapter 1, the one who was in heaven in the presence of God, Psalm 2 is quoted as the reason

why he came. Now after he's come and gone back, passed through the heavens twice, in case there's any doubt, as to the nature and the glory of the person who is our great high priest, yes, Jesus, the son of God, as we learned in chapter 4, and again, when the subject of Melchizedek is introduced to identify the same person, Psalm 2 is again quoted, Thou art my son, today have I begotten thee.

Manhood, [00:46:02] being fully manned, spirit and soul and body, was absolutely essential if the Lord Jesus was to become a priest after the order of Melchizedek. And then in verse 8, though he was son, yet learnt he obedience by the things which he suffered.

He was always son, he will ever be son, and yet, grace upon grace, he endured the contradiction of sinners against himself, that he might know what it feels like for us. He didn't experience everything that we've experienced in detail, but what he did experience in manhood [00:47:01] qualifies him, and we use that word advisedly, to enter into the feelings of every circumstance that we have to go through in this world. And this experience is attributed to who, even though he were son, was gracious enough and merciful enough to undergo such experiences. Chapter 6, verse 6.

Another difficult section, perhaps the most difficult in Hebrews, the first six verses of Hebrews 6.

The Jews had turned their back on Judaism, they'd realized that it was out of date now that Christ had come, they'd confessed Christ as Saviour and Lord, [00:48:01] and now they were having second thoughts, some of them. Have we made a ghastly mistake?

God, speaking in son, says to them here, be very careful. You've cut yourself off from Judaism, you can't go back.

If you refuse to go on to full-blown, mature, fully developed Christianity, you're left in no man's land. A self-constructed no man's land, you've got nowhere to go, you're in an utterly disastrous situation. They couldn't go back, they'd acknowledged that Judaism had gone. But if they refused to go on to full Christianity, [00:49:02] it was almost as though they were declaring what Jesus did when he was crucified wasn't quite enough.

Were they daring to imply that he had to suffer again, be crucified again?

Such was the implication of what their actions suggested, and so we get this very strong challenge. It's impossible, if they fall away, to go through repentance again, they're crucified to themselves, the son of God afresh, put into an open chamber. What? They would do that to this glorious person through whom God is speaking to them? Never.

And again, [00:50:01] it is the honour and the glory of the person, the son, that is pointed to, to show them the folly of their ways. Chapter 7, verse 3, that lovely little picture, Genesis 14, Melchizedek, I've only picked this out, and towards the end of chapter 7, verse 3, made like unto the son of God.

Now this is in time, in the days of Melchizedek, the days of Genesis 14, these big battles and so on, before Christ came into the world, before God was manifested in flesh.

But at that time, it says that Melchizedek is brought to light [00:51:01] after the pattern, on the example, made like unto the son of God, evidently in being even then.

Another nail in the coffin of any who would try to convince us simple believers that the Lord Jesus ever was, is and ever shall be the son. Melchizedek was brought on the scene after the pattern of someone who was already in existence, the one that we now know as our saviour. Chapter 7, verse 28, again about the high priest, and the oath of God, and the way in which the son is consecrated for evermore, [00:52:02] and what establishes not only the commitment, not only the contract, not only the attestation, the oath, but the person that's involved. It is the son who gives this eternal character to that which God has brought in. Another thing to consider in Hebrews, we can't do it tonight, are the everlasting, eternal things that God has established in the son. Is it six or seven times we get things which are eternal, everlasting, or done for evermore.

And here we have one at the end of chapter 7. Now 10, 29.

Chapter 10, verse 29.

After talking of the terrible punishments due under the law, [00:53:02] we read in verse 29, of how much sore a punishment, suppose ye, shall he be thought worthy who hath trodden under foot the son of God.

Again, the writer, the speaker, God through the son, lays the challenge to the Hebrew believers.

Some of you are acting and speaking as though you haven't really thrown overboard the things you were connected with and you're almost giving the impression that you're not true believers. And God says through the son to them, it's just like the days in the wilderness where mixed up with the true people of God, [00:54:04] there were the people that were attracted and came along for the ride. In other words, what scripture speaks about as the mixed multitude who didn't really deserve to be there.

And here we read, don't shilly-shally, don't hide your light under a bushel, go on to perfection, go on to full Christianity, drop all the trammings and the trappings of Judaism. The honor of the son is at stake. And so again, the son is referred to as such. Chapter 11, verse 17.

By faith Abraham, when he was tried, [00:55:01] offered up Isaac. And he that received the promises offered up his only begotten son.

The term only begotten is so special that almost always it's used only about the only begotten son of God.

It's a term that John uses in particular that he refers to the Lord Jesus five times over as the only begotten.

Now, we might be in a little doubt as to the force of the expression if it wasn't for the fact that both in the Old Testament [00:56:03] in Genesis 22 and in the reference to Genesis 22 in this scripture, Hebrews 11, the term is used because the details, the circumstances in Genesis 22 are intended to give us a picture of the relationship between God the Father and God the Son.

Many things in the Bible can be used as illustrations but some things are so definite, so clear, so specific that it is evident that we are intended to refer the truth that's suggested in the type, the illustration, to the one that the type speaks of. Abraham had many sons [00:57:02] but he only had one,

Isaac.

And when God gives his message to Abraham, again, before Abraham took Isaac up the mountain and certainly before Isaac was put upon the altar, God speaking to Abraham says, take thy son.

He didn't become the son when they went up the mountain. He didn't become the son when he was laid on the altar. He was already the son when he went up the mountain with Abraham and when he was laid upon the altar. And this special term that's used, take now thy son, thine only Isaac. That's the way it comes through. Take thine only Isaac. [00:58:02] He had other sons. He had only one Isaac. Isaac was unique to him. Isaac was the depository of the promises of God. All the promises of God to Abraham were to be made good in this special person, the darling of his heart is the expression means his only Isaac.

And that special use of the term is given so that when we read John's writings and we learn that the son, God the son, is the only begotten of the father, what a dishonor it would be if we say there was a moment in eternity, a moment in time where because of any special act or necessity that he then became the son. [00:59:03] He is the son.

The psalmist says thou art the son. Abraham had to take Isaac, his only Isaac.

There was a special relationship enjoyed between father Abraham and his only Isaac that wasn't true of the relationship between father Abraham and any of his other sons. And it is in that way that we are intended to learn and enjoy such scriptures that we again, John's writings, the father loveth the son. So here we have in 1117 something which leads us on to Paul and to John but here in the epistle to the Hebrews the last reference that I've noticed to the son.

It is this only son, [01:00:02] this special unique relationship between Abraham and Isaac intending to remind us that in the son God the father finds special delight. We hope to look further into that if the Lord will but perhaps we just have time for another two verses of hymn 401.

Verses 5 and 6 Yet loving thee on whom his love inevitable doth rest our hearts are led to him above and we with thee are blessed. Verses 5 and 6 of hymn 401.

Yet loving thee on whom his love inevitable doth rest [01:01:02] our hearts are led to him above and we with thee are blessed.

Oh, how sweet the sound of thy salvation Oh, how sweet the sound of thy salvation Of the maturing of the maturing of the maturing of the maturing [01:02:02] They that will claim a place in heaven shall not be offered shall not be offered Hail to the Savior Hail to the Savior of the world Hail to the Savior of the world Hail to the Savior of the world