

The Perfect Manhood of Christ

Part 1

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[00:00:01] Verse 5 Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion or figure as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow of things in heaven, [00:01:06] and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Now in Luke's Gospel, just several verses here and there in the course of the book.

Chapter 1 Much of what one might bring before you tonight has already been touched on.

Nonetheless, they are such wonderful scriptures that I would rather this evening were a simple perusal, meditation upon these things, rather than an exposition of the word.

[00:02:02] Chapter 1, verse 34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost 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.

Chapter 2, verse 6 And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, [00:03:07] and laid him in a manger, because there was no room for them in the inn.

A little bit further down, verse 13 Suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

Chapter 3, verse 21 Now when all the people were baptized, it came to pass that Jesus also, being baptized and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like [00:04:08] a dove upon him, and a voice came from heaven which said, Thou art my beloved Son, in thee I am well pleased.

Chapter 13 Just to get the connection, I'll read from verse 33 Nevertheless, I must walk today, and tomorrow, and the day following. For it cannot be that the prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and [00:05:01] stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate, and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. Chapter 19 And verse 41 And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. The day shall come upon thee, that thine enemies [00:06:03] shall cast a trench about thee, compass thee around, keep thee in on every side, shall lay thee even with the ground and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

Chapter 22 And verse 39 And he came out, and went, as he was wont, to the Mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, [00:07:04] and prayed, saying, Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him, and being in an agony, he prayed more earnestly. His sweat was, as it were, great drops of blood, falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.

And chapter 23 [00:08:04] Verse 27 And there followed him a great company of people, and of women, which also bewailed and lamented him. And Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming in which they shall say, Blessed are the barren and the wombs that never bear, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him. [00:09:05] And the malefactors, one on the right hand, and the other on the left, then said Jesus, Father, forgive them, for they know not what they do.

Verse 39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds. But this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto [00:10:01] thee today, thou shalt be with me in paradise. And it was about the sixth hour. There was darkness over all the earth until the ninth hour, and the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that site, beholding the things which were done, smote their breasts and returned. And all his acquaintance and the women that followed him from Galilee stood afar off, beholding these things.

[00:11:01] Finally, right at the end, chapter 24 and verse 15, And he led them out as far as to Bethany, and he lifted up his hands and blessed them. He came to pass while he blessed them, he was parted from them and carried up into heaven. And they worshipped him and returned to Jerusalem with great joy and were continually in the temple, praising and blessing God.

Amen. Again, as I say, I just want to consider these so well-known verses for a little bit in order that something of the wonderful character of that life divine below and yet seen in [00:12:06] a man might come before us. The last time that we were here, I believe we had an impression of the greatness and the glory of his person, of who he is, and the work that he did when he laid down his life and offered himself as a sweet savor to God. The one who could say, I have glorified thee on the earth. The one that God has now straightway glorified.

I believe that we had an impression of the greatness of the glory of his person. [00:13:01] But this afternoon and this evening through these scriptures, it might be that we might have an impression of the beauty, the gentleness, the sweetness, the evenness, the loveliness of Jesus as a man. The psalmist could say that the charm of a man is his gentleness.

And you know, as you read through the gospel of Luke, and there's a great profit in sitting down and perhaps reading a gospel right through from beginning to end. It may take you an hour or so, but it's well worth doing. It's sometimes a good thing to sit back, as it were, and take a long look [00:14:04] at scriptures. Read the gospel of Luke right through beginning to end, and you'll get an impression.

You may be able to remember the detail as well, but you'll get an impression of the loveliness of that man who walked through this world. Yes, glorifying God in everything that he said and did, but at the same time, coming so near and making himself so available, so attractive.

To quote the words that he uses himself in chapter 10, concerning that certain Samaritan, as regards that man who had fallen down into the gutter, it says that he came right where he was. [00:15:05] And the gospel of Luke brings the Lord Jesus, Son of God. Let us never forget who he is as to his imperson. And that was brought before us this afternoon, and again, I believe, in the scriptures that one has read from Philippians this evening, the glorious greatness of who he is. And yet, coming so near to us in the loneliness of his manhood, he has brought God down to us into this world.

Immanuel, God with us, they said. Oh, and how attractive. I say these words reverently, but with meaning, that when one reads the gospel of Luke and thinks of the attractiveness of Jesus, [00:16:05] I say it reverently, but how attractive he has made God. How attractive he has made God.

I wonder if we sufficiently realize that when we think upon the sweetness of Jesus, that we're thinking upon God himself, come down in infinite grace, to declare all that he is in grace for the blessing of men. You know, I felt before looking at the gospel of Luke, I felt compelled to read those verses in the Philippian epistle, because we may sometimes overlook the fact that that profound doctrinal [00:17:04] exposition of his person is couched in the form of an exhortation. It starts off with, let this mind be in you.

And what the apostle is doing is bringing before us the perfection of obedience.

I believe it's Mr. Darby somewhere, he's got an article that is just called obedience, and he makes the comment, something similar to it, that it is the most exalted character of manhood.

We sometimes may not have grasped what that involves. The most exalted feature of manhood in the sight of God [00:18:01] is obedience. And flowing out from that is dependence. And flowing out from that is all the attractability, the meekness, the gentleness, the kindness, the compassion. They all flow out from a manhood that was absolutely obedient to God. We read, did we not, as to his person, his being, as to his essence, he thought it not robbery to be equal with God. Just, I just want to leave with you some words from this section for you to meditate. Form of God. Form of a servant. I think there are those in the company that can check up on this, [00:19:11] probably know it, that in the original language they are both the same words. I know they're both the same in English. Form. But I just want to emphasize and with you, leave with you again, a profound and fundamental truth that we touched on this afternoon, as to his person, as to his being, form of God, as to his essence, what he is intrinsically in himself, God.

But it says that he took upon him the form of a servant. Now I'm not going to try and explain what that means, [00:20:09] because I do not think we can. But it brings before us the uniqueness of his manhood, that what he was down here as a man was absolutely and completely compatible with what he was in his Godhead. In his manhood here, he was God over all, blessed forevermore.

But he had stepped into manhood in order to make God known. He was made in the likeness of men. Form, what he was in his essence, in his being, [00:21:03] made in the likeness of men. He came down into this world and could be taken account of. He says of himself in John's gospel, and I believe it's the only incident where he says it, a man who has told you the truth, as to his outward appearance, he was made in the likeness of men. He was born of a woman, a child, an infant, a child, growing up into manhood.

That was the form, the fashion that he took. He became a man. But being found in that figure that refers to that condition, what is in keeping with manhood?

[00:22:02] In those circumstances of manhood, as to him, he says he humbled himself and became obedient unto death, even the death of the cross. So I just leave with you for your meditation, form of God, form of a servant, likeness of men.

He took up manhood and being found in that figure, in that condition, he humbled himself and he became obedient. We touched on that verse in the Hebrew epistle. He learned obedience by the things which he suffered.

He went through all the circumstances that were commensurate with a place of obedience. Experimentally, in every department, he learned what it was to be obedient as a man to God, his Father.

[00:23:15] And he took that obedience to the ultimate, as far as the cross, and then as even the death of the cross, bringing before us the perfection of that obedience that was demonstrated in his manhood, that went even to the death of the cross.

Let's just look at these few verses that we have read in the Gospel of Luke. Again, just to perhaps put simply some of the things that we said this afternoon in relation to the Gospel of Luke, which, again, may be one or two things that you've never noticed before.

[00:24:12] The Gospel of Luke commences, literally, with a priest, an angel, and a golden altar.

Now, you know, when Luke began to write this Gospel, he says that he wrote with method, or in order.

There was a particular method and reason why things are said and where they are said in the Gospel of Luke. He doesn't record things historically. I believe Mark does that. [00:25:01] But it's been said that Luke records incidents morally. In other words, there is a spiritual link in the incidences that he records.

And it is good if we can discern that. And that is why I want to just bring before you that the Gospel of Luke begins with a priest serving at the golden altar. What was he doing? He was putting incense on the golden altar, that that cloud might have risen up.

That was another one of the things, I believe, that was done morning and evening. A good little study in searching out these things in the tabernacle, the things that were done every morning and the things that were done every evening. [00:26:01] And here's another one of them. Incense was put on that golden altar every morning, every evening. That there might be a fragrance rising up to the nostrils of God from the midst of his people. And that's where the Gospel of Luke starts. You see, the Gospel of Luke is going to bring the person of the Lord Jesus before us in a way that is in keeping with that character. He's going to bring before us a life that was fragrant to God from morning to evening, every day. And he's brought before us in a way that it might be as food for us. Because you can't miss it, dear brethren, and I hope you haven't missed it, that the Gospel of Luke ends almost as it begins in the same place, in the temple. But this time, it's not just one priest serving at an altar who was characterized a bit by unbelief and because of that was struck dumb. [00:27:10] But when you get to the end of the Gospel of Luke, you've got a company of people who are continually in the temple, praising and blessing God and filled with joy. That's the moral effect of the Gospel of Luke.

That is the moral effect that the Spirit of God would produce in our souls as he brings before us the perfection of the manhood of Jesus seen in this Gospel of Luke. So we commenced with the words of the angel, not to Zacharias, but to Mary.

There was no unbelief and doubt in Mary's mind.

[00:28:05] There was a simplicity, a genuineness.

She desired that it might be to her, be it unto me according to thy word. You see, even in Mary, and of course it's only Luke that records these things, you won't find this in Matthew. Mark, of course, puts us immediately into the Lord's public service. John starts with, in the beginning. But Luke gives us the minute details of his birth.

Why? Because Luke is going to bring before us his manhood. And so Mary, in the sweet, dependent submission of her soul to the communication that she had received, desires that it might be to her according to his word.

[00:29:07] And what was she said? She asked, not in unbelief, but she asked because of a desire to know how the will of God would be accomplished. How this thing should be. And we have this profound declaration from the words of the angel that we thought of this afternoon. The Holy Ghost shall come upon thee. The power of the highest shall overshadow thee. Therefore also that holy thing. I've often thought about that expression. I can't exactly grasp it in one's mind. Why it should say

that holy thing. Perhaps it's best for us to leave it. [00:30:02] But I can feel, as it were, even in these words, a guarding. And a sense of the sanctity and the purity of what is being discussed here.

Of how that the Holy Spirit was going to conceive in Mary.

And that that which should come forth from her was to be holy to God.

Let us just pause there, beloved brethren. And allow the Spirit of God to establish in our minds and in our affections. The absolute essentiality of holding fast to the sinlessness perfection of the Lord Jesus Christ.

[00:31:08] He did not partake of a nature tainted by the fall that he would have got from Joseph.

That which was born of Mary, she was the vessel that was used in a perfectly natural birth. There was nothing miraculous in the birth of Christ. It was the most perfect and normal birth that had ever taken place in this world. But he was miraculously conceived of the Holy Spirit of God. Consequently, that holy thing that was born of Mary shall be called the Son of God.

Let us not try to explain these things, beloved brethren. [00:32:02] Let us accept them in the faith of our souls that this is what the Word of God says. And let us hold tenaciously to it because to give it up opens the floodgates of evil and wrong doctrine.

He turned over to the actual birth and she brought forth her firstborn son, wrapped him in swaddling clothes, laid him in a manger because there was no room for them in an inn. You cannot conceive a picture more simple, more lowly, more humble than that which this verse brings before us.

Think just again of that expression that we read of. He laid aside his glory, or as it should be, he emptied himself. [00:33:06] Again, how can one try to explain what he emptied himself of? He was God.

God cannot change what he is as to his person. If he could, he wouldn't be God. But it says he emptied himself. I think the only way that we can conceive what that verse means is to read this verse in Luke's Gospel. That that person who thought it not robbery to be equal with God was found, born of a woman, wrapped in swaddling clothes as a little child and laid in a manger because there was no room for them in the inn.

[00:34:01] God had become a man.

That was the form.

That was the figure. That was the fashion that was seen there in that little scene in Bethlehem.

Can't you appreciate the significance of what you read a little bit lower down? Glory to God in the highest.

There was found there in that little scene, in such lowly circumstances, that which would lead ultimately to glory to God in the highest, would bring peace to men, would establish righteousness in this world, but bring salvation and the knowledge of God to such as you and I. I say again, beloved

brethren, that these are scriptures that we do well, [00:35:04] that we sit down in the quietness of our closets in communion with the Lord and allow the Spirit of God to impress our souls with the glory and the majesty and yet the meekness and the gentleness and the loveliness of what had taken place. Well, it might be that this verse explains for us what we read this afternoon as to one of the forms of that offering, that it was mingled with oil. But we read as to his public ministry, he comes forth 30 years later.

He grows up, increasing in favor with God and with man [00:36:02] and comes out in verse 22 in the perfection of his public ministry.

Again, it's a scene which we need to dwell upon.

The fact that God could look down for the first time in this world and see a man that was totally for his pleasure. This is my beloved son.

The Holy Spirit in a bodily form descending and lighting and abiding upon him, anointed of the Holy Spirit, marked out, distinguished amongst all the sons of men as to his perfect manhood, the Holy Spirit marking him out and abiding upon him.

[00:37:03] But, you know, as we move on through this gospel and as we thought this afternoon a little bit as to the way that the offering was prepared, we said that the Lord Jesus in his manhood was tested and that in his sufferings he experienced completely all the profound feelings that the heart of man is capable of. But he felt for God, that he felt for God as a man. I just want to pass on to you some thoughts that one has had myself and one did just refer to them this afternoon. That it could be that we can detect sufferings of the Lord in his spirit, sufferings in his soul and sufferings in his body. But again, beloved brethren, one almost hesitates to speak of these things [00:38:05] lest one says something that is not right. Because again, we are speaking of a subject that is most holy. But, you know, I read to you scriptures where we might see these things evidenced. Have you ever thought of how the Lord Jesus suffered in his soul? We perhaps little understand his feelings concerning the rejection of his people Israel. It came unto his own, but his own people received him not. We perhaps do not realize how keenly he felt the way that that nation rejected him. How in his soul he longed to bring that nation into liberty, into relationship with God, to be amongst them as their king, his people.

[00:39:05] And we read those two incidences in Luke's gospel where the feelings of his soul seemed to come out. Think of the pathos of those words, O Jerusalem, O Jerusalem, how oft would I have gathered thee as a hen, gathereth her brood under her wings, but ye would not. I believe those words bring before us the sufferings in his soul and show us how he felt. The sufferings in his soul and show us how he felt the rejection of the nation of Israel.

And as he approached in chapter 19 and came near to that city and he beheld it, he says he wept over it.

He wept over it.

[00:40:01] As he, because of who he was, could look, as it were, to what the future would hold because of their rejection of him, the terrible carnage and conflagration and suffering that that nation was to go through, he felt it in his soul. And it moved him to tears.

But that wasn't just mere sentiment. There was no honey there. He felt for that nation in relation to God.

And he felt for that nation in relation to himself, its king. And he felt for that nation because of how it would suffer. I move on because the time moves on. Chapter 22, verses which perhaps we so often come to in a morning meeting [00:41:05] where, without any question, I believe we see the sufferings of the Lord Jesus in his spirit, in anticipation of that which the next few hours would entail for him.

But see again how Luke presents it and records things that Matthew and Mark do not. This incident is recorded in those two gospels. It's not in John, but in Luke. There are details added that bring before us again pre-eminently the dependence of his manhood. He came out as he was wont, or as it could be translated, as was his custom.

How often we've been told he's found in this gospel prime. [00:42:04] At his baptism, Luke adds that he was prime. It doesn't tell you that in Matthew. It tells you it in Luke. On the mountain of transfiguration, Luke tells us as he was prime. It doesn't tell you that in Matthew. It tells you it in Luke. Prayer.

That character of dependence and communion that was perfect in his manhood.

And here, as was his custom, to resort thither to pray.

He went and he took with his disciples, but it says he withdrew. Again, you know, I believe we know in our spirits what it means when it says he was withdrawn from them. His love would have taken them further. [00:43:02] Is it in Matthew he says to Peter, could you not watch with me one hour? He wanted them near him.

He was lonely.

He looked for some to take pity.

And he looked for comforters. But he couldn't find any. And he had to say to Peter, you can't follow me now. He was lonely.

And he felt it.

But he was withdrawn from them, that stone's cast, not very far. If they had stayed awake, they could have seen him. But it says he kneeled down.

It doesn't say that in Matthew. But as a dependent, submissive man, he kneeled down and he prayed. [00:44:02] Father, if thou be willing, remove this cup from me.

Nevertheless, not my will, but thine, be done. And then it says, and there appeared an angel from heaven, strengthening him. It doesn't say that in Matthew. It doesn't say that in Mark.

But you see, Luke, that he was experiencing in his soul.

And it might be that it affected his body. Because I believe the angelic strengthening power could

only be relative to his body. An angel appeared, strengthening that human form that he was found in because of the struggle.

[00:45:02] That's what the word means. You look up, Agona, in a concordance. The struggle, the combat that was going on in his soul. And then it says an astonishing thing. Being in an agony, it says, he prayed. He prayed more earnestly. Could we allow for one moment the thought that in the ten or eleven other times Luke records that the Lord prayed that he was never earnest? Did he ever use lightness in his intercession, his supplications and his prayers? Far be the thought. But there came a moment when the intensity of the struggle, the agony that was going through his soul.

[00:46:01] And it says he prayed more earnestly.

Again I say, beloved brethren, I don't think we can explain or say what that meant. But the scripture says it. But it brings to us in emphasis the intensity of the suffering that he was going through in his spirit at that moment. As he anticipated and looked into that cup and what it involved for him in that dark, dark hour. But he said, not my will, but thine be done.

And rising up he goes hence. And we turned over to the actual scene of his crucifixion. And again I just want to point out to you the difference between Luke and John and Matthew and Mark. [00:47:01] Again there are details here that reflect particularly upon his manhood. I don't think Luke brings the death of Jesus before us at all in regard to the matter of atonement or the putting away of sin. I don't think that's the subject of Luke. Luke's gospel brings before us a death and the death of the cross. An obedience that would go that far.

And remember Philippians chapter 2 is an exhortation for the mind that went that far and by that means to be in us. So it cannot involve his suffering for sin and for seed. Because we could never go that way. But it may be that there are those who have taken obedience as far as death like he did.

[00:48:07] Thank God for them.

They will have their reward. But Luke brings before us an obedience and a character of love and dependence that will go as far as death. And in those circumstances shows still all the sweetness of a fragrance and a frankincense rising up to God. Think of him as he approaches the place of crucifixion. Probably bearing the cross and he looks around and he sees weeping women. I don't comment upon what may have been their motive that brought forth their tears. It may have been human sentiment. It may have been honey. But because of who he was he took account of it.

[00:49:01] He said don't weep for me. Weep for yourselves. Oh there was a compassion.

There was a feeling even at that moment for others. And they brought him with those two other malefactors. Notice the commas beloved brethren in that verse particularly. They were crucified with him. Two other, comma, malefactors, comma.

They were different to him. They were malefactors. He was not. And when they were come to the place which is called Calvary. I know the word there in the original is not there. But nonetheless beloved brethren.

[00:50:04] Well unquestionably that crucifixion with suffering as to his body is probably not his will to allow the mind to think upon the physical suffering of those nails in his hands and feet and those

thorns in his brow and the scourging of his back. But they are there. He suffered bodily. But what did it bring forth? Father forgive them. Father forgive them. Father forgive them. Can you remember how that in the Sermon on the Mount the Lord Jesus had exhorted his followers Love them that hate you. Pray for them who despitefully use you. [00:51:01] And here the Lord Jesus shows us how to do it. In those circumstances of acute physical suffering after that they had set him up on that cross he says Father forgive them.

That's divine love. That's God's love.

That's what God is like. God is love. Love never fails.

Love is as strong as death.

Where was it all demonstrated? Calvary. And Luke here shows us the forgiveness and the gentleness and the meekness of that man when he records for us probably the first words that the Lord uttered on the cross, I believe there are seven, when he says Father forgive them. [00:52:04] You'll notice that Luke, he records three signs of the Lord. The first one to his father. The last one to his father.

And the one in between to the repentant thief. You see, even there we are faced with the perfection of his manhood. Even in regard to that terrible crucifixion undimmed was that communion that he had in his manhood between himself and his father. No cloud, no distance. He speaks in the intimacy of love and communion even when upon the cross he says Father forgive them. And then again Luke records for us this incident [00:53:03] concerning these two others that were crucified with him. One that upbraids him, save thyself and us. That's impossible.

It's the only thing you know that the Lord couldn't do. That thief, you know, asked for something that it was impossible for God to do. He asked the Lord to save himself and to save him as well. The hymn writer says, you know, himself he could not save. Love streamed too deeply flowed. In love himself he gave to pay the debt I owed.

And you know that other thief turning to him, repenting, declares to the world, this man has done nothing amiss. There it is beloved brethren. The testimony from a man dying beside the Lord on the cross [00:54:01] to a life that was perfect. This man has done nothing amiss. He says Lord remember me. And Jesus turning to him brings him into all the nearness of the love of God. Today thou shalt be with me in paradise. In the scene of the darkness it's mentioned but it's passed over almost so to speak. The temple vial is rent and that system is set aside. Jesus cries with a loud voice but Luke doesn't record the words that he says. Instead he gives us the end of that perfect life. He commits for safe keeping.

The word commend there means to commit to a person for their safe keeping. [00:55:02] Because of a confidence, because of a trust, because of fidelity. And here the Lord Jesus at the end of that perfect life, even though he had gone through the hours, those three hours of abandonment, here after it, he says Father into thy hands I commend my spirit. Different from John you see. In John he dismisses his spirit and he gives up the ghost. That's in keeping because of who he is in John. All the dignity and majesty of his person. But in Luke to the end he is that perfect, obedient, dependent man. And so he says, Father into thy hands I commend my spirit. And he dies. [00:56:02] This is the beauty, this is the loveliness of the manhood of Jesus that Luke brings before us. That I believe the Spirit of God

would engage us with as we think of that meal offering. All these features that so delight at the heart of God as he took account of that shoot out of a dry ground. How significant and how intimate it is therefore at the end of this gospel. We follow him out as far as the Bethany. And while he communed with them, his hands uplifted in blessing, again you know, even that you know, it brings before us his manhood. Hands uplifted in blessing. And he's carried up. I love those words you know. He says he was carried up into heaven. It seems as if the glory descended for a moment [00:57:01] and the Father as it were grasped him and carried him up into heaven. Such was the perfection of his manhood. Such was the perfection of his manhood. That had carried the will of God completely to the end. Even the death of the cross. That life that had delighted the Father right through death now is claimed by the Father and he's carried up into heaven. How well we can understand and might it be so with our souls tonight as we have thought of his perfection. They worshipped him. They were moved in their spirits in adoration towards him and they returned to Jerusalem with great joy and were continually in the temple praising, blessing God. [00:58:01] You know that's characteristic of this gospel. Go through this gospel how many times it is recorded that men glorified God because of him. Even that centurion after he had been crucified and yielded up his spirit to his Father it says that the centurion glorified God. Here is a company at the end of this gospel who were so moved in their affections towards himself that they were praising and blessing God continually. My beloved brethren if something of that joy and that praise and adoration might be ours tonight as we go home well our little time together will have not been in vain. May the Lord bless his work.