

The Person of the Son (John 1)

Part 1

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Duration	01:03:37
Online version	https://www.audioteaching.org/en/sermons/jb034/the-person-of-the-son-john-1

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[00:00:00] We read a few verses at the beginning of John and then we'll go into Matthew and Luke and then we'll come back to John. Short portions of scripture, all well known, but I believe absolutely vital that we should look again at these fundamental truths concerning the person of the Lord Jesus Christ. John chapter 1 and we will read from verse 14.

The Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Verse 16, and of his fullness have all we received and grace for grace, for the law was given by [00:01:01] Moses but grace and truth came by Jesus Christ. No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. Chapter 3, verse 13, and no man hath ascended up to heaven, but he that came down from heaven, the Son of Man which is in heaven. Verse 16, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, [00:02:06] because he hath not believed in the name of the only begotten Son of God. Luke chapter 1.

And verse 30, and the angel said unto her, fear not Mary, for thou hast found favour with God, and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. Verse 34, then said Mary unto the angel, how shall this thing be, seeing I know not a man?

[00:03:03] 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. In Matthew chapter 3, Matthew chapter 3 and verse 16, and Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. [00:04:04] Lighting upon him, and, lo, a voice from heaven saying, this is my beloved Son, in whom I am well pleased. Now turn back to John's gospel, several scriptures, chapter 6, and verse 57, as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. Chapter 8, verse 29, and he that sent me is with me, the Father hath not left me alone, for I do always those things, [00:05:07] for I do always those things that please him.

Verse 45, and because I tell you the truth, ye believe me not, which of you convinceth me of sin?

Chapter 10, verse 17, therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, [00:06:03] and I have power to take it again. This commandment have I received of my Father. Chapter 14, the last verse, 31, now I'll read verse 30 as well, Hereafter I will not talk much with you, for the Prince of this world cometh, and hath nothing in me, but that the world may know that I love the Father, and as the Father gave me commandment, even so I do arise, let us go hence.

Now finally a few verses in chapter 19, [00:07:02] verse 5, Then came Jesus forth, wearing the crown of thorns, and the purple robe, and Pilate saith unto them, Behold, the man.

Verse 16, then delivered he him therefore unto them to be crucified, and they took Jesus and led him away, and they took Jesus and led him away, and he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified him, and two other with him on either side, one and Jesus, in the midst, 23.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts to every soldier a part, and also his coat, now the coat was without seam, [00:08:10] woven from the top throughout, they then said therefore among themselves, let us not rend it, but cast lots for it, whose it shall be, whose it shall be, that the scripture might be fulfilled which saith, they parted my raiment among them, and for my vesture they did cast lots, these things therefore the soldiers did, 28.

After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled saith, I thirst, now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon his, and put it to his mouth, [00:09:04] when therefore, when Jesus therefore had received the vinegar, he said it is finished, and he bowed his head, and gave up the ghost, the Jews therefore, because it was the preparation, that the body should not remain upon the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken, and they might be taken away, then came the soldiers and break the legs of the first, and of the other which was crucified with him, but when they came to Jesus, and saw that he was dead already, they break not his legs, one of the soldiers with a spear pierced his side, and forthwith came there out blood and water, and he that saw it bear record, [00:10:06] and his record is true, and he knoweth that he saith true, that ye might believe, for these things were done, that the scripture should be fulfilled, a bone of him shall not be broken. When Mr. Darby sought to translate the scriptures, you probably know that he translated them actually into French, and they were subsequently translated into the English that we use as Mr. Darby's translation. The only reason I mention that is, that in the French they have a very good word for the which we have to translate in English, [00:11:05] only begotten, although we do use the word in English.

For John 3.16 they say, il donne son fils unique, unique.

This evening I just want to look at one or two unique things about the Lord Jesus Christ. Very, very quickly, just going over the scriptures that we have read, we could speak of his person. We may touch upon that holy subject of his nature, his conception, his life, his death.

[00:12:11] In all these scriptures we will see that there is something about him that never will be true, and never could be true, of another man.

He is unique, there is not another like him in these respects.

For those of you who study the scriptures through a concordance, which is a healthy exercise, you will probably already know that the word only begotten, monogonesque, is only found five times in the scriptures, four times in John's gospel, [00:13:09] once in John's epistle, and used every time about the person of the Lord Jesus Christ. However, there is one and only one other use of the word in the New Testament, and this helps us a great deal. It is used in the 11th chapter of Hebrews, obviously there is a connection.

It is said of Isaac in relation to his father Abraham, only begotten.

Only begotten. Now here is one of the remarkable safeguards of scripture. Of course, we who recognize a divine hand in the scriptures are not surprised. [00:14:11] But you know, if there has ever been a subject that has been attacked by the enemy, it is that which concerns the person of the Lord Jesus Christ. And so consequently, those who study scripture carefully will come across many occasions when the spirit seeks to safeguard that truth, and this is one of them. And some of you may be well aware of the fact that a great error and a great evil has sprung out of the use of the word begotten concerning the Lord Jesus Christ.

However, that truth falls apart complete, that error I should say, falls down completely [00:15:04] when we look at the one use of the word in Hebrews 11 when the person of the Lord Jesus Christ is not the subject. The error that I am referring to, of course, is that only as begotten is he son. Beloved brethren, there's nothing fearful about this subject. There is the great need of carefulness, but there is no reason at all why we should not consider the sonship of Christ, the scriptures teach it.

That error, you know, has suggested that this word only begotten has reference to his birth, [00:16:02] his begetting, in other words, which, of course, after all, is the normal use of the idea of genus. But, obviously, that is not the meaning that the spirit of God has before him when he uses this word in relation to Christ. Why? Isaac was not Abraham's only begotten son. And yet the word only begotten is used of Isaac. Consequently, the spirit of God has before him the word only begotten. The spirit of God has before him the word only begotten. is used of Isaac. Consequently, the spirit of God when he uses that word does not mean that Isaac was [00:17:08] Abraham's only son as born.

In fact, when scripture uses the word of Christ, that word in relation to Christ, it's not speaking about his birth into time at all. There are words in the Septuagint and in the Old Testament, the Hebrew word for it is yashid. And that word is translated often, darling. You'll find it in Psalm 22.

My only one.

The word is a word of endearment.

And the word is used with the spirit of God to bring before us the fact that the person of whom this description is used [00:18:04] is the one who stands alone, mono, alone, the only one in the affections of the Father.

Now there was a reason why I read the four occasions in John chapter 1 and John chapter 3 where this word is used of the Lord Jesus before I read of his conception. And the reason is this, beloved brethren. He was the only begotten of the Father before he was born.

If he wasn't, the Father did not send the Son.

[00:19:06] If sonship began at his birth, then he was sent from earth.

Is that not true?

If his sonship began at his birth, then he was sent from earth.

Are you afraid that he came from heaven? It's perfectly clear, beloved brethren. There's no need for discussion or for argument. If his sonship began at his birth, then he was not sent from heaven.

[00:20:01] But he was, because he was the Father's only begotten before he was born.

Because that word, only begotten, has reference not to his manhood, but to his person, his person.

So here is something that, right at the beginning of John's gospel, and of course, naturally, beloved brethren, where else would you expect to find this majestic truth? As, so to speak, John for a moment draws aside the veil of eternity, and in the power of the Spirit speaks of that which was pre-creation, the Word was with God, the Word was God, [00:21:01] a separate identity, but there with God, and equal with God. But in order to give effect to the counsels of God, to bring about the purpose of the Father, that person who is there designated as the Word, who in that position is referred to by the Lord Jesus in chapter 17, in this wise, that glory that I had alongside of thee before the world was. What does it say of the Word? It was with God, separate from, I have to look carefully, I nearly said separate from God, that isn't right, but a separate person from he who is designated God in that verse, but it's said to be with God, and in John chapter 17 the Lord Jesus asked to be reinstated into that position [00:22:07] alongside of the Father, with him, that was his before the world was made. You see the person who said those words in manhood on earth could refer because of who he was to a position that he had alongside the Father before the worlds were made, because he was there, and in that position he was the Son. You know Colossians chapter 1, don't you? Speaks there of the Son, by whom he made the worlds.

That verse does not say, you know, that the person who came into this world and became the Son made the worlds, it says the Son by whom he made the worlds, [00:23:06] were the worlds created after Jesus was born?

Some in their folly must think so, but it's folly.

He was there, in the council chamber of eternity as the Son, and when there in that trinity of movement they said let us make man, he was the instrument and the Godhead that was used, and the Son in his glory made the worlds, and he put his stamp upon them.

They were made by him, they were made for him, [00:24:02] and he carried the impress of his person. It is the Son who made the worlds.

But you know, I didn't intend this address to digress into the truth of eternal Sonship, but I'm not afraid to use those words, because he was the Son eternally, and as being that, he's made known the Father. If we have no eternal Son, beloved brethren, we have no eternal Father either, because the terms are co-relative.

The significance of the name Father is naught without an equal relationship alongside it, the Son.

[00:25:02] And contrarywise, the relationship of Father means nothing if there are no Son, if there is no Son.

And as the Father is never spoken of as begotten, those who suggest that Sonship only began at incarnation have made themselves an enormous problem, because they have taken from us the truth of the Father.

Because I don't quite know how they can bring before us the fact that he began, if Sonship began at the manger.

When did Fatherhood begin?

It's all an error of the devil, and it takes from us the top note of the revelation of God. [00:26:04] However, I've only gone through these almost a digression, I call it, but we can never speak of the truth of the person of Christ as a digression. It's an essentiality.

That person who in eternity was the Word. You know, there again is itself.

Have you ever read Mr. Darby's note about the Word Logos? Because if you've got his translation there, read it, it's in John chapter 1. Never pass by those. There's a depth of meaning in those little notes. You will read there that the Word Logos is not just the word that you hear that comes forth when a person speaks. You are hearing my Word now, because you can hear what I am saying. [00:27:04] But the only way that you can interpret what I am thinking, what is in my mind, you're not psychic and neither am I, so the only way that I can convey to you what is in my mind is by way of word. And that is what is the force behind the Word Logos. In his manhood, he gave full expression to what eternally was in the mind of God.

And it was brought to us in a way that we could apprehend in the power of the Spirit. So John says in his epistle, and we beheld that eternal life that was with the Father. We saw it. He says we handled it. It was there in a manifest form before us and we touched it, we handled it, we saw it. That which was with the Father, that eternal life. [00:28:04] Why does it say that eternal life that was with the Father? Why? Because it had never been seen in this world before. It required a person who was it.

To bring it to us.

And that person was the Son.

And he brought it to us by taking up manhood. Because that's the only way that expression could be given to it in a way that you and I could understand it. Mr. Hole, you know, some of you may remember him. I came just. I was privileged to be at his funeral actually. But he once spoke when I was but a teenager. And he likened it to this that happened in Faraday Road when he said there's to be a fly crawling up the wall. And he turned to it and he said, little fly? [00:29:02] And of course, it didn't mean anything to the fly at all. It ignored him. You know, he said if I wanted to communicate something to that fly I would have to have the nature of a fly. I would have to become a fly. And that's it, beloved brethren.

He who is God, in order to give expression of the mind of God all that there was in the heart of God for man he became a man.

And in that guise he demonstrated to us, he manifested to us that which was with the Father before the worlds were made.

The word was made flesh, there it is, and dwelt among us, [00:30:01] tabernacled amongst us, and in the power of the Spirit as we beheld his glory. As they looked at him, John, he saw a unique past.

A man, yes.

When they came to take him it required Judas to point him out.

He says, it's he that I shall kiss. Take him. Why? Because when stood amongst the other disciples he was a man.

He was a man. Nothing supernatural.

Nothing extraordinary in regard to his manhood apart from the fact that his was sinless. But outwardly he was a man.

I've said it, and I'll say it again, without sentimentality. [00:31:03] He must have been the most beautiful man that ever walked. Howbeit the Pharisee said to him, thou art not yet fifty. Thou art not yet fifty.

And I've often wondered why.

We know he was only about thirty.

And there is a difference in appearance between a man of thirty and fifty. I'll leave that one with you. But there he was, a man amongst men marked out by Judas. But when John as begotten of God, as empowered of the Holy Spirit, saw him he said this, we beheld his glory a glory as of an only begotten to the Father. There was an eye [00:32:03] that saw what unregenerate men could not see. They saw the glory of one who stood alone in the affections of his Father.

And John speaks of that in verse sixteen of his fullness, the filling out of grace and truth. And the law was given by not Moses, but grace and truth. The next word means subsists by Jesus Christ.

Not just Cain, that is true. But there were men in the Old Testament who spoke of grace. Elisha did. There were men in the Old Testament who spoke of truth. John Baptist did. Yes, he belongs to the Old Testament. He's the end of the Old Testament, the end of the law. John the Baptist, he closed up that dispensation. But he heralded in the new.

[00:33:03] Now when John speaks of this, he uses the word subsists. Now the force of that is this it had never come thus before. He brought it into this world in its totality, grace and truth. And then in verse eighteen you see the consequence of that. No man has seen God at any time. The only begotten.

The only begotten. Who is in the bosom of the Father. And notice the tense of the verb. It doesn't say who was in the bosom of the Father.

It says who is.

And again if you study that verb you will come to the conclusion and I'm not a Greek scholar, I've just grabbed away [00:34:03] a bit at the top to try and find some tidbits. And you'll find that that verb is a continuous one. It never has a beginning and it never has an end. He is. If we had been equally correct to have said who is eternally in the bosom of the Father.

There it is, plain as it can be. He was that before incarnation. The one who stood alone in regard to that place of endearment. That word bosom, you know it means a sheltered cove. That place who held that intimate place of nearness and affection to the Father. It was his. And because he knew that relationship, and knew that position he is competent because of who he is as to his person [00:35:03] to display that person.

You know, it's easy for us to understand, it's a rational statement that if anybody tried to convey to you exactly what I am like he would have to have all my faculties, he would have to have all my character and he would have to have my mind. It's right, isn't it? If he hadn't got all those things, he would not be able to convey to you exactly what and who I am.

But he has revealed God.

And that in itself in all probability is the highest affirmation of the glory of this person. Because in order to reveal God, to reveal the Father, he must be equal to God and he must be equal to the Father. And he is. [00:36:03] Why? Because he is the Son.

Well, I'll have to leave it to you there. That is the truth the unique truth, I believe, concerning his person God the Son, the Word who became flesh and brought into this world the revelation of the Father and it was manifested in grace and truth and it was seen by men who likewise had been begotten of God in new birth and this is the record that we have of those men. John 3, 16 and 18. Again.

Because when you come to John 3 and 16, all I would add is this that John 3 and 16 brings before us the extent, the magnanimity of the love of God in that it gave that person that we have just been speaking about, who stood alone in the affections [00:37:03] of the Father, that was the person that was given to the end that those who believe should have eternal life. And that is the real meaning of John 3 and 16.

That person who stood alone in the affections of the Father was given with a view to those that believe, whoever it might be, should have everlasting life and should never perish.

And as a consequence, those who disbelieve the reverse is true. They're condemned already. We read in Luke chapter 1 of his conception. Notice I have not said his birth.

[00:38:03] Because, beloved brethren, there was nothing unique about his birth. He was born of a woman.

There is nothing unique about that at all. The fullness of time God sent forth his Son, born of a woman. But what we have looked at is his conception.

And notice how guarded Scripture is. Because when we talk about conception we touch on the subject of his nature. As far as his manhood is concerned the origin of it.

Thou shalt conceive in thy womb [00:39:03] and bring forth a Son, shalt call his name Jesus. How shall this thing be? Seeing I know not a man. She was a virgin.

The Holy Ghost shall come upon thee. The power of the highest shall overshadow thee. Therefore also, now mark, mark this, that holy thing.

If it had been true that Joseph was the originator of his manhood as was supposed Scripture could never have recorded those words.

That holy thing.

Because if Joseph had been his father he would have [00:40:03] had Joseph's nature.

And Joseph's nature he got from Adam.

And while Scripture does give us to believe that Adam before the fall was innocent, that is not the same as holy. Adam is never said to have a holy nature. Innocent yes, holy it's never used often.

There's only one person that Scripture uses this word in regard to his conception. That holy thing. That holy. Actually you know the Greek haven't got a word for thing we have to put it in to make it sound right. But just [00:41:03] cross it off. That holy. That holy.

You ever wondered why the meat offering of all the offerings of God is said to be most holy? Because the meat offering depicted his manhood. That's what comes out in Luke's gospel. And so here Scripture in regard to his conception because that of necessity stamps his nature. Gives us clearly to see that he did not in his manhood come of Adam's fallen race.

Consequently he did not have Adam's fallen nature. He did not partake in that.

He stepped into manhood.

[00:42:03] But as his conception was of the Holy Spirit.

He was holy.

Impeccable. In him no sin. He did no sin.

And we read which of you convinces me of sin. We read of his baptism.

There's two things. Three things at least unique in the baptism of Jesus. I don't know. I've only noticed one of them recently and it was pointed out to me by our brother Billy Drumsfield. Although I'd often thought about it but I'd never heard anybody comment on it before. When Jesus was baptized it says and he went up straight by over the water. I don't think John Baptist had ever baptized anybody like that before. [00:43:03] Or since. Because I believe the force of those words is without any aid from John. After that he went under the waters he came up. Out of the waters of baptism.

And in that he was unique.

Why? Because there'd been 30 years of life. Which we know so little.

Of which we know so little. One expression only. My father's business. My father's business.

But there had been a life that the father had looked down upon for 30 years.

And had never been a deviation.

A perfect, sinless, holy [00:44:03] man. And yet in regard to his manhood and his relationship with men. Perfectly natural. Perfectly natural. But here when he embarks upon his ministry he assigns himself with that only thing that he could align himself in Israel. A true condition amongst repentant hearts and in grace he took a position alongside of them. Because he'd come to deal with that condition. This matter of righteousness before God. His first recorded words in Matthew. He had come to take up that matter for the nation of Israel before God and that was to involve his death. But here at the beginning he takes his place with those who were true and recognised the fact that righteousness was required before God and they were being baptised of John. And Jesus took his place with them. But there [00:45:03] as he is presented to men coming up over the water, John saw the Spirit of God descending like a dove upon him.

That bird which I believe out of all those that fly is pure. A dove will never eat anything that's defiled.

And that is that which is used here. You know almost that dove took off out of the ark and it found nowhere to rest its foot until Jesus came. You know what I'm referring to. The Spirit of God descended upon him. The Spirit of God had done that before to men. A Samson, a David, an Elisha.

It doesn't say it here but it says elsewhere in it, abode on him. [00:46:03] Marked out by the Holy Spirit.

Perfect, holy man. Nothing in his nature, nothing in his life, nothing in what he did that could in any way hinder the tender sentiments of the holiness of the Spirit of God. And then there was the voice from the Father. There it is, the Godhead. Father, the Son, and the Holy Spirit. A trinity of majesty.

But a trinity of revelation because there was one there competent to make it known. And there it was in glorious display for a moment. The voice of the Father, this is my beloved Son in whom I am well pleased.

After thinking, oh beloved brethren, of these scriptures [00:47:03] we ought to meditate upon them more and turn them over in our minds and allow the Spirit of God himself to give us the real glory that is behind them. I hurried on to John chapter 6.

Just a few little expressions that come out in that chapter. As the living Father hath sent me and I live on account of the Father, I've touched his nature, his conception, his baptism, and we've got a few verses here concerning his life, his words, his works, the reason why he was there.

As the living Father hath sent me, even so I live on account of the Father's living. That's the meaning of that verse. [00:48:03] There is another unique aspect of his life this time. Those things had never been true of another man before. A man who's very living in this world was on account of his being sent by the living Father. He was living here on account of the Father living there. Further on, you know, we could prove, he said these words, did he not? To Philip, he that has seen the Father, he

that has seen me, has seen the Father. The works that I do, they are the Father's works. The words that I speak, I'm paraphrasing scripture by the way, they're not exact quotations. The words that I speak, they are the Father's words that he gave me. There is that blessed fulfilment of what was said in Genesis chapter 22. [00:49:03] They too went both of them together. Two separate persons, but united in life and nature.

The Father's words are the words that I speak. I once heard a brother say that if the Father had taken up manhood, he would never have had to rewrite a single incident of scripture. It would have been the same. Because he lived on account of the Father. His living was the Father's living. What's the Father like?

Do you know what your Father is like? Do you know the love of your Father? It's that love that was seen and demonstrated by Jesus. The same love.

Because that's its origin. That's its source. [00:50:03] And he brought it. And he knew it.

We've touched on the point that he said, which of you convinceth? That word convinced, by the way, is the same word as convict.

Think of the uniqueness of a man who could stand before every magistrate and court and accuser and say, which of you convicteth me of sin? And there was silence. Think also of him saying again in that chapter 14, the Prince of this world cometh.

Think of the millions of men from Adam onward that had stood and Satan had drawn his bow and he'd won every time.

But suddenly there was a man that appeared and said, [00:51:03] the Prince of this world cometh. And he has nothing in me. Nothing. And that had previously been demonstrated, hadn't it, in those 40 days in the wilderness when Satan had to leave him for a season. Leave him? Why? Because the strong man had suddenly come across a stronger than he that had bumped him and went forth and spoiled his goods. And you and I are the result of the fact that the Prince of this world found nothing in the impeccable Jesus of Nazareth.

Well, I just leave these things with you. John chapter 10. Therefore doth my Father love me.

Did I not say that he was in that position eternally? Yes, but here is this person of whom that was true eternally, now saying it in manhood. Therefore doth my Father [00:52:03] love me. And he follows out the course of that love that that love was going to take and he takes it to its end. That which it had before it.

For the which he came into this world. No man taketh my life from me. I have authority to take it, to lay it down. I have authority to take it again. This commandment have I received of my Father. And again we read in John chapter 14 at the end there, didn't we, linking it. But that the world may know that I love the Father. You see there's the two sides of it. Therefore doth my Father love me because I lay down my life.

That the world may know that I love the Father. That's the same subject but viewed from the [00:53:03] standpoint of testimony.

The reason why he laid down his life was an expression of why the Father loved him. One of them. But also the laying down of his life was the fact that the world might know, might see, might take account of the fact that he loved the Father. And you know I know I've touched on this before but it's, that's beautifully illustrated you know in John chapter 19. Some of you may have heard me mention this before but it's a precious truth. Have you ever thought of why in John and in John alone there are two, there's more than that, times when it says that the scripture might be fulfilled? No. I just refer to two of them although I read three.

[00:54:03] Pilate you know brought him forth said behold the man seemed almost you know the Spirit of God was over that. He was unique.

He was unique. I tell you why he was unique at that moment because he was wearing a crown of thorn and a purple robe. You know what that speaks of?

You know what that speaks of?

A curse on the one hand and imperial majesty on the other.

Can you think of those two things my dear friend? A cursed earth because of sin and imperial majesty of the universe on the other. Two tremendous opposites.

[00:55:03] Who could possibly deal with a cursed earth? Who could possibly be the supreme ruler of the universe? Behold the man said Pilate and there he is.

And the one is on his brow and the other is on his shoulder. And he went to the cross as dealt for God with the matter of a cursed earth on account of sin. And he is the person who will come forth as the supreme ruler of the universe. There he is. Behold the man.

And he went forth to fulfill it bearing his cross and was crucified. That's all.

The soldiers took his body coat and it was unique.

[00:56:03] It was woven without a seam.

You know the first mention of a seam in scripture don't you? Or do you? Genesis.

Fig leaves sewn together because sin had come in.

Adam was conscious of his unrighteousness so he tried to remedy the situation.

Jesus was perfect so there was no seams.

No seams.

It was woven from the top throughout. They said let us not rend it. It's unique. And it was.

Not only the garment but the person [00:57:03] whose garment it had been.

Let us not rend it. So they cast lots. You know a person's garment is that which he's taken account of outwardly. It speaks of what a man is in his life. That others can take account of. And you know that's why I referred to that verse at the end of John chapter 14 that the world may know that I love the Father. There's that coat without seam. There was a life that men could take account of that had been here on account of the Father. And there'd be no wavering. Every step had been according to the will of the Father. I do always those things that please Him. And it could be taken account of. Never a man spoke like this man, they said. He couldn't be hid in Mark's gospel.

[00:58:03] The fame of Jesus is mentioned in the scriptures. Men took account of the uniqueness of his devotion to his God. And so they didn't rend his coat. They cast lots for it. And then in his death he was unique. He said it is finished with a loud voice. No human weakness there. No expiring gasp as life is taken from him.

But the triumph of redemption's price being effectively paid by one who was competent to do it. And with loud triumphant voice he says it is finished.

He dismissed his spirit.

[00:59:03] He bowed his head and he dismissed his spirit. Those two last acts of Jesus, the one speaks of the absolute obedience of his manhood became obedient even unto the death of the cross. And he bowed his head in submission to it. But immediately you have a statement that predicates that he was unique because he was God. Ecclesiastes says no man hath power over his spirit to dispense his spirit. But here was a man who yielded up his own spirit farther into thy hands. I commend my spirit. There was a unique man in his death.

And so we have the second fulfillment [01:00:03] of scripture. It was a holy day.

Do you know I often cringe at the hypocrisy of men when I read that. That day was a holy day.

Yes it was.

It was the day that Jesus died.

And holy day.

Let not their bodies remain after sunset on the cross, break their legs.

They did the first and the other and they came to Jesus dead already.

A soldier thrust a spear into his side to give testimony to God that that life had been delivered up in accordance with his will. Therefore doth my Father love me [01:01:03] because I lay down my life. And the blood that from his riven side which flowed was proof that that love had gone to the utmost end and had yielded up itself on account of the Father's will.

So they break not his legs.

That the scripture might be fulfilled. Do you know where that scripture is? Do you know where it is?

Exodus chapter 12, the path to land. When I see the blood I will pass over you. Heed not of it raw nor sodden with water. None of it shall remain until the morning and not a bone of it shall be broken. He was the one who had come to fill out all that was in the heart of God in regard to redemption. [01:02:03] And he had done it. It is finished he had said. There God gives testimony not only to what he was outwardly that men could see but God gave their testimony to the fact that in his childhood he had been absolutely unique because inwardly he lived on account of his Father.

That which could be seen of men was perfect but that which could be seen of men outwardly was based upon what he was inwardly in regard to the perfection of his devotion and obedience to his Father's will. So scripture would not permit that a bone of it could be broken. His manhood was absolutely perfect and it was unique. I'll have to leave it with you. One's only desire is that the contemplation of these scriptures [01:03:03] might substantiate and reaffirm in our hearts the glory of the person of the Lord Jesus Christ who he is, what he became in his manhood what he did in his life in revealing the Father and what he has done in his death by securing redemption to the end that such as you and I might be brought into the blessedness of being accepted in him in the presence of his God and his Father.