

God Manifest in the Flesh

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[0 : 00] 1 Timothy 3.16 is a wonderful text of scripture that's packed with so much truth.! And it reads, And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

In these few short words, there's so many core truths of the gospel. And it could have been a hymn of the early church. We see here the doctrine of the incarnation of Christ.

Of course, incarnation, can means flesh. Think of, I know my wife's been talking lately, we need to go on a carnivore diet. We have a flesh eating diet. And supposedly more healthy for you.

So, carn means the flesh. Incarnation means in flesh. It's the picture here, isn't it? God manifest in the carn, in flesh, incarnate. And one of the greatest mysteries of our faith really, isn't it? And here in this text is the gospel message in a nutshell, in lots of ways.

We see God becoming man, revealing his love. We see him redeeming humanity, returning to glory. God manifest in the flesh. It's called, we see firstly there, the mystery of godliness. It says, this is without controversy.

[1 : 28] So, in other words, this is the truth. This is the sure thing. This is undeniable. It's something you can't deny. It's a mystery beyond human comprehension. But it's staring man straight in the face, isn't it?

This truth. This undeniable truth. This is something that's beyond dispute. The truth is that it's beyond a human understanding. The fact that God became man is beyond dispute. That Christ came. Some would still conjecture that Christ didn't come.

But really, they're totally fools because we know coming up, of course, it's the year 2025 AD coming up. All of history is timed from this one event, isn't it? From this one moment when Christ came. The year of our Lord, 2025, is just around the corner.

So, you can't deny it. It's undeniable that Christ has come. And it says that, furthermore, this mystery is great. Literally, mega. This is mega. Consider the magnitude of it here. The significance of it. This is the greatest event of all history.

And this mystery here is not a trivial thing. It's immense. It's awe-inspiring. This unparalleled event is just beyond measure, beyond comparison with anything else in such an importance.

[2 : 49] And we see God manifest in the flesh. This is a mystery, it says. In other words, it's something once hidden, but now revealed through divine revelation.

God's revealed it to us. Really, His redemptive plan in Christ, isn't it? Something once hidden, now we see the wonder of it all. And this was once concealed, but now it has been disclosed.

And it tells us here, this is the mystery of godliness. Here is godliness. In other words, here is the secret, the mystery of living a godly life in Christ, in a world that denies Him.

Living as God's people, ministering together. It's Christ, isn't it? It's Christ. That's the answer. That's the means of our godliness. It's Christ.

As we read in 2 Peter 3.11, that godliness is a way of life. It tells us then, 2 Peter 3.11, seeing then that all these things shall be dissolved. What manner of persons ought ye to be in all holy conversation?

[3 : 53] In other words, lifestyle and godliness. Godliness is a lifestyle. It's a way of living. And it's made possible by the indwelling Holy Spirit. We can live godly.

There's a mystery of godliness here. There's a truth here. And consider this truth, God, manifest in the flesh. Of course, we know in Christ uniquely He was manifest in the flesh. But in a way, in a sense, in every believer, God is in us, isn't He?

Christ is in us, indwelling us. And here we see the profound nature of really what godliness is and the Gospel. Godliness is centred here in this truth. God's revelation in Christ to us.

And the incarnation, it truly demonstrates God's holiness. His deep love for us, for man, for mankind. The mystery of godliness is that we can become like our God.

Godliness is, in a sense, like godlikeness. It's that we can be like Christ and we can become more like Him. And He can so indwell us that He kind of oozes out of us, if you like.

[4 : 57] And someone has put it like this, that really we become like our God, whatever our God is. And of course, for many in our world, their God is the self, isn't it? They worship themselves. They worship their own concept of their own imagination, their own imagined God.

But we think of our God and of really the truth that we become like the God that we worship. So, in other words, if your God is loving, as someone put it, you become loving.

If your God is good, you become good. If your God is holy, you become holy. The more that we become like Christ, the more our godliness is Christ, isn't it? On the other side of the coin, you could say, and there are some major world religions where this could be very much truly put.

We see that if your God is hateful, you are becoming hateful. If your God is cruel, you are becoming cruel. If your God is heartless, you are becoming heartless. And so, there's this truth that to know him, to know Christ, is to be changed into his likeness from glory to glory.

What is it that we worship is a very important question, isn't it? And the mystery of godliness is our privilege to know Christ, to know God through Christ.

[6 : 12] And his saving love, his grace, it flows from that knowledge of him. God's manifestation, that God was manifest, it's a call to us to be like him, to want to reflect his image in our own living, to live godly.

The mystery is this, God was manifest in the flesh. So, let's dwell on that thought for a moment. God manifest in the flesh. Consider the awesome miracle that it is.

That God became man. That God became incarnate in the flesh. Jesus, fully God, yet fully man. John 1, we know it tells us of the word, speaking of God.

In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, without him was not anything made that was made.

So, this is talking about the creator, God. Amen. And that God, it tells us furthermore, was the word, Christ. We see John 1, 14. And the word was made flesh, and dwelt amongst us.

[7 : 23] God, the word, Christ, was made flesh, incarnate, and he dwelt amongst us. And it tells us, we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

It tells us, verse 18, then, no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. So, the word is made flesh, dwelt amongst us, full of grace and truth.

The glory as of the only begotten of the Father, full of grace and truth. And we see, the only begotten Son, it's revealed that the God, not seen before, but seen in Christ, made visible in Christ. And it tells us, of course, as we know, the prophecy of the virgin-born Son. He was born of a virgin, fulfilling Isaiah's prophecy, Isaiah 7, 14. Therefore, the Lord himself shall give you a sign.

Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel. And then it was quoted again as the fulfilment of it in Matthew 1, verse 23.

[8 : 32] It reads on, they shall call his name Emmanuel, which being interpreted is God with us. Really, no other religion can tell us this truth that God became man, that God manifested himself.

God revealed himself. He made himself visible. And this tells us how the God, who is Spirit, took on a visible, tangible form in Christ, his Son. He was manifested in the flesh.

And the flesh speaks of frailty, of mortality, doesn't it? We see, we know only too well the weakness, the frailties of our flesh. That God would deign to take upon himself human frame.

To think that God incarnated in Christ, fully took upon himself human nature. While still retaining his deity. Of course, he didn't take on sinful human nature.

Because, as we know, he was the perfect man without sin. And when you think about it, really, his origin wasn't there in Bethlehem. He was begotten, not created.

[9 : 34] We know that he is the eternal, everlasting God. As we read in Micah 5, verse 2. But thou, Bethlehem Ephraim, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is, to be ruler in Israel.

His goings forth have been from of old, from everlasting. This one born in Bethlehem was from everlasting.

He was not created. He is the creator. As we read before, he made all things. And we think of this truth as Charles Wesley penned it in a hymn.

He wrote these words. Let earth and heaven combine. Angels and men agree to praise in songs divine. The incarnate deity.

Our God contracted to a span. Incomprehensibly made man. Think of it. God contracted to a span. Speaking of a hand's breadth, isn't it?

[10:37] Of course, as the babe in the womb, he was even smaller than a span. That God contracted himself to a span, to a human frame. Incomprehensibly made man.

Consider the humility of God. That he would deign to do that, to enter into human existence. It reads Colossians 2, verse 9. For in him dwelled all the fullness of the Godhead bodily.

That he would compress himself into a human frame. That the Lord Jesus came like us from the womb. He was born, developed, just like you and me.

The child grew and became strong in spirit, filled with wisdom. And the grace of God was upon him. Luke 2, verse 52 talks about Jesus increased in wisdom and stature.

In stature and in favour with God and men. So we see that he was so humble that he was living a life that grew as we have grown.

[11:37] Growing in wisdom intellectually. Growing in stature physically. Growing in favour with God spiritually. And favour with man socially. He developed in all of these areas such that, just like you and me.

And then we know he experienced human life in all of its emotions and experiences. Such that he was hungry and he ate food. He was thirsty, so he drank water.

He was tired, so he needed to sleep. He felt compassion. He was tempted. And he prayed. Think of it. The humility of our God. That he would enter so into human existence and human experience.

And of course, because he has done that, he's the God who can truly identify, relate to us. Know a human experience. Know what it's like to be really tempted. This was real when he was tempted.

It wasn't some pretense that he was tempted. He knew what temptation was. As it reads in Hebrews 4.15. For we have not an high priest, which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin.

[12:47] That's the one difference there, isn't it? He so identified with us. God became man. The God-man. Christ Jesus. God manifest in the flesh. And this is beyond comparison with any other world religion, any other philosophy that is in the world.

This is unique. Christianity. Christ. Our Lord has come. And he's come to reveal the Father to us. In John 14.9. It reads, Jesus saith unto him, speaking to Philip, Have I been so long with you?

And yet hast thou not known me, Philip? He that hath seen me hath seen the Father. And how sayest thou then, show us the Father? Of course it reads in Colossians 1.15.

Our Lord is the image of the invisible God. And our Lord has come to redeem humanity through his death and resurrection. As we know the familiar one in Philippians 2.

From verse 6 it reads, 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.

[13:53] And being found in fashion as a man, he humbled himself, and became obedient, unto death, even the death of the cross. This is totally unique, isn't it? The kind of world religion that God would so manifest, manifest in the flesh.

It should prompt us to come, let us adore him, shouldn't it? Amen? And we should want to adore such a one that he would love us so, veiled in flesh, the Godhead see.

Hail, the incarnate deity. Failed in flesh, the Godhead. Worship, worship him, Jesus, as God.

The God-man, who brings that infinite gap between God and humanity. Let the humility of Christ inspire us to humility in our own lives.

Let us declare him, not only God, but my God, as Thomas put it. John 20, verse 28. As Thomas came to the resurrected Lord, to the risen Saviour, and he was doubtful, and then he came to see the truth that Christ was truly risen his Saviour.

[15:05] And Thomas answered and said unto him, My Lord and my God. That we would know him not only as God manifest in the flesh, but my God, my God, my Lord.

And God was manifest in the flesh. And our verse unpacks it further, we see that he was justified in the Spirit. So in other words, the Holy Spirit bears witness of this truth.

That Christ was conceived by the Holy Spirit. The Alpha and the Omega, the beginning and the end. The Ancient of Days, yet born of a virgin.
 And justified in Spirit. Justified, we know this word justified, means declared righteous. Now we can say that Jesus was justified by the Spirit.
 Not in the sense that he was once sinful, but made righteous. But in the sense that he was declared to be justified by the Holy Spirit.
 [16:04] He always was. He always was completely justified. Completely righteous before the Father. Christ has always been, always been the just one. The just one. The holy one.
 The spotless lamb of God. And Christ was always the just one. We see 1 Peter 3, 18. It tells of him, for Christ also has once suffered for sins.
 The just for the unjust. But he might bring us to God. Being put to death in the flesh, but quickened by the Spirit. The just for the unjust.
 That's all of us. The unjust, right? He is the just. The just. The one just. The only one without sin. And only he could be that perfect saviour.
 That perfect substitute. To take our place. To bear our sin. And the penalty of it. The Spirit of God justified him. In the sense. Declared him. This is the holy one. This is the righteous one.
 [17:01] This is the sinless, spotless lamb of God. The Spirit of God. It affirmed Christ's divine mission and his nature. We see the Spirit declared Christ is the righteous one.
 At his baptism. We see Matthew 3, 16. And it reads, 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. And lo, a voice from heaven saying, This is my beloved son.
 In whom I am well pleased. The Spirit declared. This is the one. And we see he is the just one. Further through his life. Through his sinless life and miracles.
 And then ultimately, we see this one justified. Declared the holy one. Ultimately through his resurrection. In Romans 1, 4. And it tells us that Christ was declared to be the Son of God.
 [18:00] With power. According to the Spirit of holiness. By the resurrection from the dead. So here we see again the Spirit's witness. This is the Christ. This is the just one.
 This is the righteous one. The sinless one. And we can trust the Spirit's witness of Christ today. We can trust him. Yes. This is the one that I need. As my substitute. As my savior.
 This is the mystery of godliness. This is how I can be godly. By knowing him. He's taken my sin. And it can so impact us. The mystery of godliness. As we trust Christ.
 As we trust the witness of the Spirit. In our own heart. As we rely on the Holy Spirit. To live out our faith. And so we see further. God manifest in the flesh.
 We see he was also seen of angels. Here's how Spurgeon put it. The Godhead was seen in Christ by angels. As they had never seen it before.
 [18:58] They had beheld the attribute of justice. They had seen the attribute of power. They had marked the attribute of wisdom. And seen the prerogative of sovereignty. But never had angels seen love.
 And condescension. And tenderness. And pity. In God as they saw these things resplendent. In the person. And the life of Christ. So they see. They see.
 God manifest. We see. All of these truths of. Of his nature. Of his attributes. Of his person. And we see that the angels saw that too. When you think back through. Old Testament times.
 Of the cherubim. As they overshadowed. The mercy seen. In the tabernacle. As the glory came. And now. To see that glory. That they had seen. In a picture form.
 In a. In a preview. They now see. The glory. That is Christ. They see him. In his person. So angels. Bear witness here. Of this one.
 [19:53] God manifest. In the flesh. Angels bore him witness. At his birth. We see in Luke 2. 13. And 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. Goodwill. Toward men. See the angel. The angels. The multitude.
 Of the heavenly host. They were saying. Glory. Glory. Glory. Glory to God. In the highest. Angels ministered. During his temptation too. As he went to the. Time of tempting.
 Matthew 4.11. Then the devil. Led him. And behold. Angels came and. Ministered. Unto him. Saw him. In his humanity. And. And.

And. Saw him. In his humanity. There. And. And ministered. They ministered. To him. Further. Garden. We see.

[20 : 49] Angels ministered. Further. At the. Garden. And then. We see. Angels ministered. At his resurrection. In Matthew 28. Verses 5. Through 6.

And the angel answered. And said. Not ye. That you seek. Jesus. Which was crucified. He is not here. For he. Is risen. And he said.

Come. See the place. Where the Lord lay. So the angels. There. Further. To the risen. The tomb is empty. He's not here. He is risen. And then.

We see. At his. Ascension. The angels. Gave him. Glory. And testified. They gave witness. Acts 1. Through 11. And while they looked.

Starefastly. The folk. They're looking. As Christ. Ascended. As they looked. Starefastly. Toward heaven. As he went up. Behold. Two men.

[21 : 44] Angels. You could. Understand. Stood by them. In white apparel. Which also said. Ye men of Galilee. Why stand ye. Gazing up. Into heaven. This.

Same Jesus. Which is taken up. From you. Into heaven. Shall so come. In like manner. See the angels. Testifying again. Not only of the risen Lord. But now. The ascended Lord.

And the heaven. Seated Lord. That he. Will be coming back. Again. Manifest in the flesh. The angels. Gave him glory. You see. Both from the earthly.

Perspective. And the heavenly. Perspective. Jesus. The Christ. The Christ. Is quite matchless. He is God. Manifest. In. The flesh.

And we can stand in awe. Like the angels. Can't we. Of his redemptive plan. Of the wonder of it all. Of who he is. Of what he's done. Of the measure of his grace. Extended to us.

[22 : 39] 1 Peter 1.12. It reads further. Of this plan. Of God. Of his salvation. It tells us. Unto him. It was revealed. That not unto themselves.

But unto us. They did minister. The things. Which are now reported. Unto you. By them. That have preached. The gospel. Unto you. With the Holy Ghost. Sent down from heaven.

Which things. The angels. Desire. To look into. You know. The angels. Got an interest. Plan. The wonder of the gospel. The angels.

Desire. To look into this. This is just so. Such a blessing. That angelic beings. Are in wonderment. About these truths. God. Manifest in the flesh.

And think of it. Brother sister. For ourselves. Here today. How can we be reminded. Of that heavenly perspective. We think the angels. To look into this. We should be desiring. To look into this too.

[23 : 35] For ourselves. To know the wonder. Of God manifest. In the flesh. To know the wonder. Working in our own life. And heart. To know. And to live with that knowledge. That we are part.

Of God's divine purpose. That this wonder. Of God manifest. In the flesh. It's real. It's real for us. Here. In our life. In our living. In our family. In our world.

That we walk in. God manifest. In the flesh. Further. We see. That God manifest. In the flesh. To. To the Gentiles. To the Gentiles. That's what we're doing.

This morning. God helping me. I'm preaching it. I'm delivering it. As your faithful pastor does too. Week by week. Year by year. Year by year. This gospel. Should be preached.

Unto the Gentiles. That it should be. In other words. This word preached. It means proclaimed. It's heralded. As a royal announcement. You see. As in. Pictures of old time.

[24 : 30] Where the. The trumpet would go along. The trumpeter would go along. And. And the herald would be there. Marching down the public streets. And standing in the public squares. And heralding. The king's announcement.

The king's declaration. The royal announcements. That's the sense of it here. But this is something. This is of. Of a royal nature. This is. Of the. The highest authority. The highest level.

Of. Of news. That should come to our ears. This is the preaching. Of the gospel. It's a preached. Unto the Gentiles. And. This word Gentiles. It speaks of nations. Of course.

We've got missionaries. As this. This church. Has got. Various missionary. Supports. That. That. Testifies of. This gospel is still being preached.

Unto the nations. And. And you're a part of that. As you faithfully support. Those who. Preach the word. And so. It's still happening today. This is not something that's stopped. God manifest in the flesh.

[25 : 26] It's still being preached. And. Here's another quote. From. I think it's Spurgeon again. It tells us. God's way of creating faith in men's hearts. Is not by pictures. Music. Or symbols.

But by hearing. Of the word. Of God. This may seem a strange thing. And strange let it seem. For it is a mystery. And a great mystery. But a fact beyond all controversy.

Forever. Let the church maintain. That Christ is. To be preached. Unto the Gentiles. We've got to preach. And keep on preaching. And we can all be a part of that. A part of being a gospel herald. Of being a. One who's witnessing. The gospel. Testimony. Witnessing the gospel message. The saving gospel. To our own world. We're all part of that.

God manifest in the flesh. The gospel is still being preached. Of course it was once centered on Israel. Now it's being proclaimed to all. All nations. It says to the Gentiles. So.

[26 : 22] In other words. No one's excluded. From the offer. From the extension of this message. It's God's plan. For humanity. For the globe. That this message be declared.

The gospel. Testimony. And so we see that Christ's mission. It is universal. And really our Lord broke down the barriers. Between Gentiles and Jews. We see that in Ephesians 2.

From verse 14. It reads. Of Christ. For he is our peace. Who hath made both one. And hath broken down the middle wall. Of partition between us.

Speaking of the Jews and Gentiles. Having abolished in his flesh. The enmity. Even the law of commandments. Contained in ordinances. For to make in himself of twain. One man.

So making peace. And that he might reconcile both. Unto God in one body. By the cross. Having slain the enmity. Thereby. So there's not really this divide now. Between Jew and Gentile.

[27 : 18] There's one body. One man. The body of Christ. And we can all have the blessing. Of being included in that. There's no exclusion now. There's no barrier. That we can all enter in.

And equally. And have the same privileges. Of God's people. Of old. Of old. Of all time. That we can be included. That we can be included. In God's family.

By faith. And so the apostles faithfully preached this gospel. To the nations. As it reads in Matthew 28. Of course that great commission. Of our Lord. And Jesus came and spake unto them.

Saying all power. Is given unto me in heaven. And in a. Go ye. Therefore. And teach all nations. Baptising them. In the name of the Father.

And of the Son. And of the Holy Ghost. Teaching them to observe all things. Whatsoever I have commanded you. And lo. I am with you. Always. Even unto. The end.

[28 : 15] Of the world. Amen. What about us? Do we take this gospel. Commission seriously. That we are included here too. In the.

Call to share. To share. To take this message. To our world. To share this. Message. God manifests. In the flesh. This message.

Of salvation. Of that soul saving gospel. Do we care? Do we share. The message. We all can play a part. And of course. Sometimes. We can make the mistake.

As in. Our. General thinking. At times. We've got a pastor. And we might pay him. A bit extra. Or give him a little bit of support. He's got a special. Um.

Place. Of course. He has that. It's not. All on the pastor. It's for every believer. To be a part of this mission. We've all got a part to play. And we all can play.

[29 : 10] As. As active a part. As. Anyone else. In every. Opportunity. That we have. To take the gospel message. To our world. Let's not.

Neglect that. God manifest. In the flesh. Lastly. We see. That. Of God manifest. In the flesh. Is believed on.

In the world. It's not last. It's the second to last. God manifest. In the flesh. It says. That he was believed on. In the world. Christ is believed on. He's trusted.

He's believed in. Who's trusted Christ here. This morning. You believed on him. Amen. It's still happening. God manifest. In the flesh. That you have believed on.

Him. In this world. In this present world. You've believed on Christ. It's still happening. Today. God manifest. In the flesh. This mystery. It's not only preached.

[30 : 06] In all the nations. But he's believed on. In all nations. Think of it. That even in. The darkest of lands. Where. There's scarcely a gospel witness. There's some Christians. They've got to be very covert.

About how they meet. And about how they witness. There's. I've heard some stories. About how. They very creatively. Keep themselves. Under the radar. So that the secret police.

Can't find them. And persecute them. Torture them. And kill them. And there's. But they're believing. In all nations. Of our world. Amen. Thank God.

We're not in some of those nations. Brother sister. But we can think of them. Can't we pray for them. Who are. That he is believed on. In the world. And. In all the nations. And of course. Faith comes by hearing.

The word. That's why we want to. Take the word. Far and wide. It's believed on. In the world. The cosmos. As literally. The cosmos. The inhabited world. So in other words.

[31 : 02] It represents. All humanity. Every human soul. Needs this message. To trust Christ. To be saved. And. We see that. He's believed on. In the world.

When he first came. Commence his. Public ministry. And tells. Of John the Baptist. Announcing him. Behold. The Lamb of God. Which taketh away.

The sin. Of the world. He's still doing that. Amen. He's still the Lamb of God. And he's still taking away. The sin of the world. The world. The world. And Christ's message. The power of faith.

To transcend. Really culture. Geography. All of the boundaries. We could think of. Of ethnicity. The gospel. Has transformed lives. Right across the globe. And it still is happening today.

Despite opposition. Despite persecution. Countless people. Countless people. Have trusted Christ. As their saviour. And your testament. To that. Yourselves. That he's believed on. In the world.

[31 : 58] Amen. He's believed on. In my heart. Your heart. Through his grace. What about us? Do we take the gospel. To others. That they can believe on. Him. It's such a precious truth.

Isn't it? God manifest in the flesh. This is a truth. That should. It should constrain us. It should. It should compel us. This. This constraining truth. God manifest in the flesh.

That others can know him too. The saviour. Of their soul. If they would but trust him. And rejoice. That we can. Be a part of that. That God is still drawing people. To himself today.

That God is still working. In hearts. By faith. And it's our part. To share the gospel. And so lastly. We see. That he was also. Received up. Into glory.

God manifest. In the flesh. It tells us. That he was received up. Into glory. And that's where he is now. In the glory. He's received up. Into the heavenly realm.

[32 : 55] He was taken up. Or ascended. Received up. And glory. It speaks of honour. Of majesty. Of divine presence. Of divine presence. We thank. This one. Who is so humble.

That he took upon. Human frame. Now he is in glory. He has been. Glorified. In his ascension. God manifest. In the flesh. Now he is. At his rightful. Place.

Of. At the throne. In glory. Luke 24. 51. It reads. And. It came to pass. Speaking of his ascension. While he blessed them.

He was parted from them. And carried on. Into heaven. So. In the context here. His saving work. Was completed. He'd done everything. That needed to be done.

It is finished. The work of Christ. Is finished. In the saving. Work. That he was called to. And. And. Again. Spurgeon. Not meaning to.

[33 : 51] Overrate. Spurgeon. But. It's an apt quote. He tells it. Like this. He was so received. Because his work. Is finished. He would never have gone. Into his glory.

If he had not finished. All his toil. He would have accepted. No reward. Had he not fully earned it. He knew. As he was ascending up. Into glory. Everything had been done. To save humanity. That will trust him.

Our Lord was glorified. In his finished work. On our behalf. You see. Hebrews 1. Verse 3. It reads. Of Christ. Who being the. Brightness of his glory.

And the express image. Of his person. 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. The brightness of his glory. And truly. He is glorified now. He's been received up. Into glory. And this. Ascension. It signified. Glorification.

[34 : 46] His earthly mission. Now complete. He's exalted now. At the right hand. Of God the Father. Railing in majesty. And what's more. He's interceding. In heaven. For us.

Amen. In that sense. Where. Of course. He's finished. The work. In salvation. But. There's a sense. Where. He's.

Godliness. Godliness. Isn't it. The mystery. Godliness.densdens. That will have. That. That. That. That.

We need. By his spirit. That. He is. Interceding. As the advocate. Our advocate. For us now. and we see Jesus ascended up in his resurrected body, yet it was a body that still retained the marks of his great love for us.

Of course, we know when he came to the disciples that he still had the nail prints in his hands and feet, the wound in his side, all the marks of his suffering on our behalf.

[35 : 49] I know someone put it that the only man-made thing in heaven will be the nail prints in Christ, isn't it? The wounds of our Saviour. He still bears those wounds for us, the wounds of his love, the marks of his suffering for our sin, that we can trust in.

And shouldn't we glorify him? Shouldn't we say, God, manifest in the flesh, the mystery of godliness, that I can know him, that I can be transformed into his likeness.

He's ascended into glory, and one day he will appear from glory. It tells us Revelation 19, 16, of Christ and his coming, at the ultimate coming, Revelation 19, 16, and he hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords.

This glorified Lord will come, in such splendour, in such majesty, as truly and rightly, the King of kings, and the Lord of lords. The wonder of God manifest.

God manifest in the flesh. God manifest. What will you do with this truth? Will you believe on him? It reads, Isaiah 9, 6, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder.

[37 : 07] I'm looking forward to that change of government, aren't you? The ultimate change of government, when the government shall be upon his shoulder. There'll be no faulty politicians, or crooked, corrupt politicians.

There'll be no right and left, or blue and red, or any other colour of the rainbow. But the government shall be upon his shoulder. Amen. Aren't you looking forward to that?

God manifest in the flesh. Ultimately, the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. So think of it, God manifest in the flesh. God become man, the Incarnation. This sets Christianity apart from every other religion. There is no other gospel.

There is no other salvation. There is no other Saviour. Only the God-man, only God in Christ, can save us. Only God in Christ.

[38 : 08] And it tells us how this verse, it's just jam-packed full of so many turtles, and we could explore many more facets here, but we think of God manifest in the flesh, demonstrating his righteousness.

The Holy Spirit shows us it was witnessed by the angels. It's been proclaimed universally, and it still is being proclaimed amongst all nations across the globe, and people can believe on him still, and if you've yet to trust him, you can believe on him right now, right here, right now by faith.

We can believe on him in the world. We still can. While their door is open, God's not shut the door yet, as it were, but there is opportunity to trust him now, and we know he's ascended into glory.

The King of kings, the Lord of lords, the King of glory, the Lord of glory, the Prince of peace. This is the mystery of godliness.

Think of it, Colossians 1. How can we translate that into our own life, into our own shoe leather, as we live out and walk our life on this earth, of this mystery of godliness?

[39 : 16] Colossians 1 tells us, verse 26, Think of it, the mystery, it now revealed, now made manifest to us, that God would make it known, the glory of this mystery.

What is the mystery? Which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man, and all wisdom, that we may present every man perfect, in Christ Jesus.

What is the mystery? It's the hope of, of his glory, the hope of glory, Christ in you. That you can know the mystery of godliness, it's Christ in you.

That's the answer. That's the mystery of godliness. Christ in you. That's the mystery. And that's the hope of glory. And, this need to warn people.

People don't like that sometimes. They come to church, and the pastor might, give a message of warning. Actually, we need to be warned. There's a need for warning. I know some people get annoyed with me.

[40 : 35] They think, why are you warning about, such and such a movie, or such and such a, this or that, that might be questionable. Well, actually, we need some warning, because there's lots of,

lots of deception out there.

There's lots of, questionable things out there, that actually, we need to be warned. There's certain things, and certain practices, and, and, and ways that, it's of the world, and the things of the world. We should not love that. And so, there's need of warning, and, and the sense of, of them, teaching every man. Will we, have a teachable heart? Will we be, teachable?

I think it's a big problem, in Christendom today. And, I know, I can identify, I'm sure, your pastor can, where some people, are just not, teachable. They've got their own, fixed mind, on a certain doctrine, or, or a persuasion, or view, an opinion, and, and, I get offended.

Oh, how dare you, you know, kick my sacred cow, by, by teaching something, that's contrary, to what I've always believed in, or, what I've always done, or, what the tradition of my family, has always been.

[41 : 41] There's a need to be teachable, brother and sisters. I need to be teachable, as every pastor, needs to be teachable too. That every man, will have that wonderful, knowledge, that wisdom, to present every man, perfect in Christ.

This is the mystery, of Godliness. It's Christ in you, the hope of glory. So to return to our first verse, 1 Timothy 3, 16. And think of these truths, as we've only really scratched the surface, on some of these things, and how much deeper we could truly go.

But think of it, brother and sister, this morning, and without controversy, great, is the mystery, of godliness. God, God, was manifest, in the flesh, justified, in the spirit, the holy one, seen, of angels, preached, unto the Gentiles, it's still happening, believed on, in the world, that's still happening, right?

received up, into glory. And he's soon going to be coming back, from glory, a glorified God, a great God and King, the King of kings, the Lord of lords, Christ in you.

It's the hope of glory. You can know, I'm going to glory, because, my King's there, and he's coming back for me. And the hope, of glory, is Christ in me, isn't it?

[43 : 07] Christ in you. That's the mystery, of godliness. That's how he enables us, to live, as would please him, to live, as would be godly. Not that we're saved, by living godly, but, it's kind of, the obvious thing, that happens, when we trust him, that, we've got a whole new mindset.

Amen. A new way of thinking, a whole new way of living, a whole new, mind shift, repent, you know, change mind. Then you've got a whole new change, a whole new mind, that's different from the old mind, it's a new mind, isn't it?

We're a new man, we're a new creature, and, from tip to toe, from mind to our toes, we've got a new mind, a new heart, and we get renewed, there's that, Christ in you, the hope of glory.

Think of it, brother, sister, there's a mystery, of godliness, it's, it's how I can live godly, it's Christ in me. Christ in me. Let us pray. Lord, we thank you that you show us the wonder of who you are.

Lord, that you would step down from heaven's throne, and, as it were, step down the steps, unto that throne, to step down, step by step by step, to leave the heavenly realm, to come and dwell, in a mother's womb, and then to be born, a man, the perfect man, the God man, a spotless lamb, a sinless man, the only man without sin, that you can be our substitute, our saviour.

[44 : 37] Lord, we thank you for the gospel, and still being preached unto the nations. We thank you, Lord, for the witness of angels, the witness of your word, the witness of your spirit, in our own heart, that we can be the sons of God, the children of God, by faith.

We pray each one might have that knowledge, Christ in me, Christ in us, indwelling us, by your spirit, no longer our own life, but a new life, a new mind, a new way of thinking, a new way of living. Lord, we thank you that this is the mystery, of godliness, not by any virtue, or exercising, of our own effort, or strain, or our own energy, to make it happen, but it just will naturally happen, as you, Lord, are indwelling us, or have that mystery of godliness, that you make it possible, that we can become children of God, as many as received him, our saviour.

Lord, we thank you for these things. Pray for this church, for this church family, for the pastor, and his wife, and family, for every soul gathered here, and those that might gather elsewhere, and Lord, it will come to hear this time, another time.

Lord, we pray, that we'll have that refreshing, of that true, God manifest in the flesh, and Lord, not only that, of course, uniquely, in yourself, in Christ, you are manifest in the flesh, but even that, by your grace, we might have, in some small measure, that you might be manifested, in our own flesh, that Christ might dwell, in our hearts by faith, that we might, also walk in your truth, and Lord, to

know that godliness, has really been more like you, our Lord, and saviour, it's been more like you, and less, and less like ourselves, that Lord, that we would decrease, and that you would increase, we pray, and that, be Lord, glorified, in our lives, we ask you, for your glory, in Jesus name, Amen.