

Christ's perpetual headship (Quality: Good)

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Date: 17 January 1993

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- [0 : 0 0] We turn to 1 Corinthians chapter 15, until the passage found between verses 25 and 28.
- 1 Corinthians chapter 15, 25 to 28. For he must reign till he hath put all enemies under his feet.
- The last enemy that shall be destroyed is death, for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is accepted, which did put all things under him.
- And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
- As I said this morning, I hope to continue on the lines of the headship of the Lord Jesus Christ. The headship of Christ, especially over the body, the church.
- [1 : 2 3] We were thinking of the meaning of these words and something of the implications of that headship this morning, this evening. The stress is on the perpetuity of that headship that Christ shall reign forever.
- For he must reign and does reign and shall forever reign. Now the reason that I come to this passage is because I referred to this also on Thursday evening last when looking with you at Hebrews chapter 2 verse 5.
- For unto the angels hath he not put in subjection the world to come whereof we speak. When we were seeking to define the meaning of that expression, the world to come, we were brought to the conclusion that this is not the future state after the Lord's second coming that is alluded to here.
- But rather it is the gospel day, the day of Messiah's coming, the day of the kingdom of God when the gospel is preached throughout the earth.
- The day of the new covenant and all the blessings of the new covenant. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.
- [2 : 5 7] And then shall the end come. We're dealing with that period then that is of Christ's headship.
- Because while it states in that verse of Hebrews that God has not put the world to come whereof we speak under the sovereignty of angels by implication.
- And from the first chapter and from all the burden of this epistle to the Hebrews, we know that kingdom of God's son and all things are put under him in this gospel.
- Day. Day. Now I said that one of the reasons why we do not believe that that expression, the world to come, refers to the period after the coming of the Lord.
- And the glory that will be the glory that will be the portion of God's people in that day. And in that state of glory of which Peter tells us that when there shall be the new heavens and the new earth in which dwell righteousness.
- [4 : 0 9] In that day Paul has shown in this passage that's before us tonight that in that day there will be a change of the administration of the church.

When all things shall be subdued unto him. That is in that day. Then shall the son also himself be subject unto him that put all things under him.

So that the verse in Hebrews 2.5 is not referring to that day and a subjection of all things then to him. But it is speaking rather of the period up to that.

And then he himself, the son also himself, shall be subject unto him that put all things under him. That God may be all in all.

Now I want us to consider this teaching of the teaching of these verses to show from it what we do not mean by it. That's very important.

[5 : 10] And then to try to open up what we do understand these words to mean. Now I acknowledge that this is a great mystery.

There's a sense in which this is utterly beyond us. The sublimity of this theme is certainly that which we cannot but have an imperfect grasp in this present state.

But having said that, this whole chapter on the resurrection and the final things. This is a mystery.

The whole chapter is a mystery. But it is a mystery that God has been pleased somewhat to open up to us. You have Paul's words in the 51st verse.

Behold, I show you a mystery. These mysteries of the New Testament are not secret things that cannot be understood. They are very great themes but which God has revealed as far as is good for us to know.

[6 : 13] And if God has put it in the word, then we can grapple with it. We can come to some conclusion about these things. Though we must approach them with the utmost of reverence and humility.

But on the basis that Paul says that he is showing mysteries, may the Lord show us the way into the mystery of these things which are comprehended in the verses that we're looking at.

There in 1 Corinthians 15 verses 25-28. So how shall we go about it? Let us examine the passage for a little.

And then I want to show from other scriptures the theme which is the main subject. The perpetuity of Christ's reign.

And then draw some conclusions finally from these things. While an examination of the passage. The Lord helping us. May we be clear as to what is meant.

[7 : 19] Now the general theme in this chapter, not just part of it but indeed the whole chapter, is the resurrection. The resurrection of the body.

That's the theme of 1 Corinthians 15. And because we cannot go into all the verses at any length, let me say to you that the great pivot of the teaching concerning the resurrection of the body is that Jesus Christ died himself, was buried and rose again.

That was according to the scriptures of the Old Testament. There was even in Old Testament scripture that which predicted the death, burial and resurrection of the Redeemer.

And it is that great historical fact. And you have Paul giving these various witnesses. And we've been looking at this whole matter not so very long ago.

It's bound I'm sure to be still much in your mind. These many evidences. These infallible proofs that were given. That Christ was risen from the dead.

[8 : 37] The Lord is a risen saviour. Now if Christ is risen from the dead, there can be no difficulties to face that is concerning the resurrection of the body.

But if you don't believe that Jesus Christ truly rose from the dead, you'll have all sorts of difficulties with the concept of the resurrection of the body.

It is absolutely basic to believe in the historical, literal, physical resurrection of Jesus Christ from the dead.

And there's no doubt as to the fact of that. Whatever some in their folly and in their perversity. Because it's more than folly when bishops of our church should declare that resurrection of Christ is but a conjuring trick with bones.

It's perversity. It's very evil. And despite all these things, there's no doubt as to the testimony that we maintain as the Lord's people through all the generations have maintained it.

[9 : 44] That Jesus Christ is risen from the dead. Whereof we are witnesses. And there's this jubilant affirmation then in the 20th verse.

Now is Christ risen from the dead and become the first fruits of them that slept. And that displaces the dismal hypothesis of the earlier verses.

What if Jesus is not risen from the dead? Which is summarized in this that if Christ is not risen we're dead in our sins still. We're hopeless. But Christ is risen.

Now is Christ risen from the dead and become the first fruits of them that slept. And then in the 22nd verse there is this future fact of the resurrection of the body.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits.

[10 : 49] Afterward they that are Christ's at his coming. The order of this resurrection of the resurrection of the believing dead is Christ is first risen from the dead.

And then they rise because he rose first Christ. First afterward they that are Christ's. And when will they rise? They will rise at his coming.

At the second coming of Christ. Paul has been used. And we thank God that he was used to give us these verses in 1 Thessalonians chapter 4.

Concerning the rising of the dead in Christ at his coming. 1 Thessalonians chapter 4 and verse 14.

For if we believe that Jesus died and rose again. 2 Thessalonians chapter 5 and verse 14.

[12 : 14] Christ shall be caught up together with them in the clouds. To meet the Lord in the air. And so shall we ever be with the Lord. Wherefore comfort one another with these words.

Christ risen is the first fruits of them that slept. Christ first and then afterwards. Those that are Christ's at his coming.

Christ's at his coming. And then in the 24th verse we read. Then cometh the end. And this doesn't mean the end so much in the chronological sense. Although when the trumpet of the Lord shall sound.

Time shall be no more. But it's not so much that that will be the end of time. But it means this is the fulfillment of purpose.

This is the telos. That's the word it's used. Which is the word for end. Or purpose. That which all is heading up to.

[13 : 13] Will then have come to pass. Then cometh the end. The consummation of all things. All things brought to their final destination.

In terms of creation. In terms of all things consisting. Being upheld by the word of the Son of God. There will be the end of that.

Brought now to be manifest. And to be apparent. The goal of history. And that is that all things will be subject unto him.

Then cometh the end. When he shall have delivered up the kingdom. To God. He will present all that he has done so gloriously.

He will present his triumph in that day to God. Even the Father. When he shall have put down all rule and all authority and power.

[14 : 10] And the reason why is that he must reign. This must come to pass. For he must reign. Because of who he is and what he's done. He must reign till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death. And then death will be made inoperative. It doesn't mean that it will be destroyed in the sense that we use that word.

It means rather that death will be rendered null and void in that day. It has done a work. It has done that awful work by which the many through the centuries have died in the Lord.

And their bodies have crumbled to dust. But the operation of death will be rendered inoperative. In that day when the Lord comes and raises those that are the sleeping dead in him.

What a wonderful thing that is. The last enemy that shall be destroyed is death. For he hath put all things under his feet. And even death is under the feet of him who must reign.

[15 : 27] Then we read. But when he saith all things are put under him. It is manifest that he is accepted which did put all things under him. Now what happens at the second coming when the kingdom is delivered up to God the Father.

When all things have been made subject to Christ. And when even the last enemy of death is brought to naught. What will happen in that day?

It is manifest as the apostle that when all things are put under him. He is accepted which did put all things under him. Now who put all things under the feet of Christ but the Father.

God the Father has put all things under Christ. Remember the end of Ephesians chapter 1. God has raised up his son from the dead.

That is the Father has done this. And at the end of Ephesians chapter 1. We have this as an echo in the 22nd verse.

[16 : 29] He hath put all things under his feet. And gave him to be the head over all things to the church which is his body. The fullness of him that filleth all in all.

So it is manifest. It is quite obvious isn't it. That when all things are put under the son. The Father is not put under the son. Because the Father has put all these things under the son.

The Father has given him this glory and authority. By virtue of his mediatorial work. And the second thing is in the 28th verse.

That just as it is manifest that the Father who has put all things under his son's feet.

That he is accepted. That he himself has not been put into that position. Now notice in the 20th verse. When all things shall be subdued unto him.

[17 : 23] Then shall the son also himself be subject unto him. That put all things under him. So far is it that the father is put under the son. That when all these things have been accomplished.

The son will deliver up the kingdom to God. The son shall himself be subject. Unto him that put all things under him.

With this final end. That God may be all in all. Now that does not mean that the son is subordinate to the father.

Essentially that the son is less than the father. As the heretics have taught. And I could give a whole series of names. Of those heretics over the years.

With the theories and their heresies. That have said that the son is not divine. It doesn't mean that. It doesn't mean that in any sense. It means mediatorially.

[18 : 27] In terms of that work which the father gave to the son. The son having completed. To the very last detail. Utterly and perfect.

Perfectly. All that was given him to do. He now presents it as a finished work. We think of the finished work of Christ. As his work upon the cross. Because he cried it is finished.

But in a sense it is finished. Is really to be reserved. In the fullest. And most absolute sense. It's when he comes again. And everything is put under him.

And judgment has taken place. And the wicked are cast into hell. And the time shall be no more. And the church is made perfect in holiness.

And entire. And even death. The last enemy has been rendered inoperative. And ineffectual. When all these things are accomplished. Then the son will present the completed work.

[19 : 27] In all its fullness to God. And as a result. God shall be all in all. There will be that absolute glory. That is given to God.

In that day. And there will be then. That relationship to God. In all the trinity. Of his persons. The father. The son. And the spirit.

In that day. Now all our dealings are with the son. Who is our mediator. We depend on the Holy Spirit. That we might know the mediator. And that he might communicate.

These spiritual things to us. But in that day. The mediatorial work. As presently it is. Will have been accomplished. And Christ will present the kingdom up.

And then God will be all in all. And we cannot understand what it will involve. What the change will involve. But it means that then. There will be that new.

[20 : 28] Perception and understanding of Godhead. Just as the son. Is now resuming. As it were his place. The mediatorial work. Completely. And satisfactorily concluded.

And he comes. Now. To the father. With the work done. So shall we be in him. For the church. Is. Part of him now.

He hath made. Christ. To be head. Over all things. Unto the church. Which is his body. The fullness. Of him. That filleth all in all. Christ is not complete.

Now. Without the body. Which is the church. Over which he is the head. And in that day. He will bring the whole church. Into that. Perfect communion.

With deity. Which we can. But dimly perceive. But it. It must be. Very glorious. And very wonderful. That's what it means then. It's not that there's a.

[21 : 23] Subordination of the son. A lessening of the son's. Glory. Of dignity. Nor does it. Mean that he ceases. To reign. Calvin in the institutes. He says. In that perfect.

Glory. The administration. Of the kingdom. Will not be the same. As it is at present. But the glory abides. And he. Must reign.

And he shall. Reign. Now it's a very. Wonderful thing. And something that's. Often times. Left out of our thinking. That. There will come. This time. There will be the end.

When God's purposes. Have been brought. To their fulfillment. When Christ shall. Bring. The church. And. Present it.

To God. It's there at the end of. Jude. We are those. That are. Kept from falling. He is able to keep you. From falling. And to present you.

[22 : 19] Faultless. That's it. Before the presence. Of his glory. God's glory. With exceeding. Joy. To the only. Wise God. Our savior. Be glory. And. Dominion.

Forever. And. Ever. This is what it's. Going to be. Brought to you. Say you find it hard. To think that there will be some. Change in that day. Well. What does it mean?

I'll tell you what it means. It means you would know enemies. In that day. All the enemies. Have been put down. They've been dealt with. They aren't even around. Anymore. We've known nothing. But enmity.

From one source. Or from another. There will be none in that day. That's why there is a. There's a new situation. Entirely in that day. There will be no oppositions then.

There will be no anti-Christ then. In that day. There will be nothing to depress. There will be nothing to vex. In that day. The church won't be administered. In that day.

[23 : 13] There is no other issue. You won't have ordinances in that day. You won't need the Lord's Supper in that day. When you see Christ as he is. You won't have preachers to preach.

When you're in that heavenly state. These belong to the present mediatorial administration. Of the church over which he is head. But when his work is complete.

There will be the bringing of the body in the head. Into that state of which we read. In these few words. That God may be all in all.

Then we shall know perfectly. And then we shall worship. With all our glorified powers. And then we shall be for all eternity.

In that place. Where there will be no more an enemy to intrude. Where there will not be any sorrow. Neither any tears.

[24 : 10] Forevermore. So we are saying that's what it means. But not that the son ceases. Not that he ceases to be the mediator. But rather that he is now the glorified mediator.

And that the administration. That he has hitherto. Prosecuted. When the father has put all things under him.

That is no more. Because all now has been put under him. All has been dealt with. All has been brought to perfection. The enemies conquered. And the church made perfect. And glorious in holiness.

God might be all. In all. But he is still the one that reigns. He is still the one that we shall worship. As the one that has purchased our salvation.

As prophet, priest and king. He abides forever in these offices. He is that eternal priest. A priest forever after the order of Melchizedek. Ereuth.

[25 : 12] Although never again to offer the sacrifice. Yet as one in the presence of God. Ever showing that sacrifice. And we in that state.

When we are not under the administration. That now we know. But in that glorified condition. Condition. We shall make much. Of the blood that was shed. Worthy as the lamb.

That was slain. We can never forget. The priestly work. We can never forget. The prophetic work. He is prophet as well as priest. On the there. It is not that he is preaching as he did.

Or does he now need to send forth preachers. Then he and we in glory. We will have that perfect and eternal communication. Of all that he would have us to know.

Concerning his love. That I believe will be the great theme of heaven. What Jonathan Edwards called a world of love. He will reveal to us there. That love.

[26 : 11] Wherewith he has loved us. That love from which we can never be parted. That love of which Paul speaks at the end of Romans 8.

There shall be no creature that shall be able to separate us from the love of God. Which is in Christ Jesus our Lord. In the day of the present mediatorial administration.

All things being put under his feet by the Father. He has kept us. He has caused us to prevail. And neither death nor life nor angels nor principalities.

Nor powers nor things present nor things to come. Nor height nor depth nor any other creature. Has been able to separate us from his love. But with all these now put away forever.

These things no more to molest us or to harass us or to vex us in any fashion. Now he will reveal to us through the ages his love.

[27 : 12] That love that love that is a constant. That love which is the love of the Father to the Son. Which is the very measure of the love wherewith Christ also hath loved his church.

And he is priest and prophet and then also he is king. Which is our thesis. He is that king forever. He never ceases to be king. Although the administration of his kingly reign now is a different administration.

As Calvin says in that perfect glory. The administration will not be the same as it is at present. Yet he will be king. And he will reign. Forever and ever.

Christ reigning with the Father and with the Spirit. Throughout all ages. God all and in all.

What a passage it is even to stand on the edge of it. But dimly to perceive it is to feel something of a holy wonder in it. These are things which we will have some part of.

[28 : 17] Some portion of. You may never have gone very far on earth. You may never have had any great experiences like some. That have written their books of conquest and exploration.

But you will go into greater and deeper things. And you will come to a knowledge of those things. Which the wise men of this world. Very few of them have ever.

Ever come to know. And that belongs to every one of the people of God. It's a wonderful thing to think that's the end. It's wonderful to know that in the present.

Before that comes to pass. That the Father hath put all things under his Son. The present administration is that which concerns us.

It's a glorious administration. He is the head over all things unto the body which is the church. The fullness of him that filleth all in all.

[29 : 16] But in that final day it will be that he has done all that he's covenanted to do. And then will he present the church.

Ephesians 5.27 As a glorious church. Not having spot or wrinkle or any such thing. But that it should be holy. And without blemish.

And that will be the fulfillment of Ephesians 1 and 10. That in the dispensation of the fullness of times. He might gather together in one all things in Christ.

Both which are in heaven. And which are on earth. Even in him. What enemies there are. Do you ever have these times when you look out.

And you just wonder that things are in the state they're in. And especially what makes the Christian sad. Is the awful state of Christendom. The awful things that are happening in these days.

[30 : 15] The risings of every foul and unclean and evil way. Masquerading as Christian. The ignorance of truth. The setting up of abomination as it were.

That it might be worship rather than God. These things vex us. These things cast us down. But how wonderful to know that these things will not always be.

These things will be sorted out. And at the moment he's in control. If these things happen. It's because he wills it. Oh it's a solemn thing to think that God wills these things to happen.

Because he's giving this nation up. And the nations of the earth. Largely given up to their own lusts. Given up to their own ways. They're bringing judgment upon themselves.

That is in time until they come. And then there will be that awful judgment. There will be that death which will not be conquered. That death which is the death of the soul.

[31 : 17] Is not a conquered death for those who are not in Christ. That separation of the soul forevermore. And there will be that resurrection of the guilty reprobate.

And they will be. Their bodies will be joined to their souls. That hell might be their portion evermore. And while we're in this night of sorrow. That seems to be interminable.

Just think of this. That there will come an end. And the wonderful thing too. From our point of view. Is that we don't know when it will come. To the first century saints.

That the Lord showed through the apostle Paul. That it was not imminent. The Lord's coming. Because there must be that great falling away first. And then that revelation of the man of sin.

But the falling away has taken place. And the man of sin has been revealed. And therefore there are surely. Those things that continually make us to wonder.

[32 : 18] Will it be soon? Even so come. Lord Jesus. What if it were tonight? What if the Lord were to come again? Then these things would be immediately brought in. Time no more.

And all that we've been seeking. With the conscious inadequacy of words to express. Of the glories. Of the final stake. Would have come to pass.

Or to be a part of it. As I say. Not in Adam. For in Adam all die. But to be in Christ. With this hope of glory. It's more just than a hope.

That we won't go into oblivion when we die. It's much more than that. It's that hope of a glorious future. And if God has been seen by us.

As a portion of our hearts. And that one whom we desire more than anything else in this world. If God has been loved by us. What a wonderful thing to know.

[33 : 18] That not only can we never be separated from God's love. But we'll be brought to a place where we shall be able to love him. More than we can possibly do in the present.

We shall see him as he is. And when we see him as he is. We shall be like him. For Christ. In that day will reign forever.

The testimony of scripture. The second thing. That I bring before you. Demonstrates this. The perpetual headship of the son of God. The administration changed.

But the headship remaining. Prophet, priest and king forever. Unto his church. The 45th Psalm verse 6. My throne oh God is forever and ever.

And if anyone takes up issue. And says that how do we know that. Speaks of the son. Hebrews 1.8. Unto the son he saith. My throne oh God.

[34 : 16] Is forever and ever. Psalm 72 verse 17. His name shall endure forever. David in the 145th Psalm verse 13.

Thy kingdom is an everlasting kingdom. And thy dominion endureth through all generations. Isaiah 9.7. Of the increase of his government and peace.

There shall be no end upon the throne of David. And upon his kingdom to order it. And to establish it with judgment. And with justice. Henceforth even forever.

Daniel 2.44. And the explication of Nebuchadnezzar's dream. And in the days of these kings. Shall the God of heaven. Set up a kingdom which shall never be destroyed.

And the kingdom shall not be left to other people. But it shall break in pieces. And consume all these kingdoms. And it shall stand forever. And when Daniel in the watches of the night.

- [35 : 15] The visions of the night. Sees the son of man coming to the ancient of days. There was given him dominion and glory. And a kingdom. That all peoples nations and languages should serve him.
- His dominion is an everlasting dominion. Which shall not pass away. And his kingdom that which shall not be destroyed. Luke 1.33.
- The words of the angel Gabriel to Mary. He shall reign over the house of Jacob. Forever. And of his kingdom there shall be no end.
- 2 Peter 1.11. For so an entrance shall be ministered unto you abundantly. Into the everlasting kingdom of our Lord and Savior. Jesus Christ.
- And what a revelation. The 11th chapter. The 15th verse. The sounding of the trumpets. And the seventh angel sounded. And there were great voices in heaven saying.
- [36 : 13] The kingdoms of this world have become the kingdoms of our Lord. And of his Christ. And he shall reign. Forever. And ever.
- And that whole 24th psalm. Speaks of the king of glory. The opening of the gates.
- To let the king of glory in. The Lord strong and mighty. The Lord mighty in battle. Lift up your heads. O ye gates. Even lift them up. Ye everlasting doors.
- And the king of glory shall come in. Who is this king of glory? The Lord of hosts. He is the king of glory. And that is identified with Messiah.
- Paul says. Beginning of Corinthians. That if the princes of this world had known. If they had this wisdom. That God had communicated. They would not have crucified. The Lord of glory.
- [37 : 13] To those. To whom James writes his letter. He says in James 2.1. Have not the faith of our Lord Jesus Christ.
- The Lord of glory. With respect of persons. And Stephen. Who is addressed before. Those that were his tormentors.
- And his assassins. We shall be reading shortly. He begins his sermon. The God of glory. Appeared unto our father. Abram.
- Christ could say. Abram. Saw my day. And rejoiced. From none of these scriptures. Of words of any meaning. Whatsoever. Are we to.
- Conclude. That there will be. Any termination. Of the reign of Christ. He must reign. The mediatorial. Administration. May alter. But he must reign.
- [38 : 12] Forever. And forever. And we shall reign. With him. Now some of those. Final things. Let me just say. The covenant of grace.
- Necessitates this. The covenant of grace. Necessitates a perpetual. Headship. We are under the. Covenant. Of. Grace.
- And Christ is the head. Of that covenant. Set up from of old. He is the head. Of the. Everlasting. Covenant. He is our. Head. And.
- He has fulfilled. All the stipulations. And requirements. That he had to fulfill. That he should come. And represent us. That he should be made. Like us. That being made like us.
- He should suffer for us. That he should make atonement. He has fulfilled. All these things. Are the promises. Them. That the father. Makes to the son.
- [39 : 08] In the covenant. That head of the. Of the. Church. The promises. Are being outworked. He is entering. Into all that joy. That was set.
- Before him. He shall see. Of the travail. Of his soul. And be satisfied. Thy people. Shall be willing. In the day. Of thy power. So it is a necessary thing. That he should.

Reign. And the covenant. Is a covenant. That is an everlasting. Covenant. That though there be a change. In glory. Of the administration. Of it. That there were many different. Administrations of it.

In the. In the earthly. Period. Of its revelation. Amongst men. So in the. Future. In the eternal state. The administration. Of it will alter. But the head.

Will never change. We will be. In glory. Because of a covenant. Ordered in all things. And sure. That is all our salvation.

[40 : 02] And all our desire. And if we say. With David. Though my house. Be not so with God. Though he make it not to grow. This is. All my salvation. All my desire.

To know. That covenant. Ordered in all things. And sure. And in that covenant. Christ is head. He is the head. Of the body.

Which is the church. Everlastingly. So. What truth that is. We can never. Be. Out of him. And he will be brought.

Into that. Place. When he delivers. The kingdom up to God. When God shall be. All in all. And we shall be in him. Then. Forever. And.

Forever. What does it demand. That in this. State. When we see not yet. All things put under him. Though we see. Jesus crowned with glory. And honor. The eye of faith.

[40 : 56] Looks to him. But we are not yet. In that future state. When we shall see him. As he is. Does it not mean. That we are to contend. For his honor. Contend for.

His word. The crown. Rights. Of the redeemer. Are they. Are we not very jealous. For them. Will we be silent. When others speak. Against him. Will we be those.

That pretend. That we know. Him not. When there are those. That. Speak. Ill of him. And his. All that we might be. Earnest contenders.

For the faith. Once delivered. Unto the saints. To speak. For the honor. Of his name. That we might live. With a sense of dignity. Because of who it is.

Is our head. And where we're going. There will be. So much made. On Wednesday. The inauguration. Of the 42nd. American.

[41 : 50] President. President. Will be so much made. Of the greatness. Of that country. The American presidents. Continually speak of it. This is the greatest nation. In the world.

They say so often. But. Whatever. They say. And we. Don't expect them. To say differently. And would. That we could still say. Something of the same.

Concerning our loved nation. But we can't. Alas. But there's a greater. Kingdom. The kingdom of our God. And of his Christ. That's the lasting. Kingdom.

That's the greatest. Kingdom. Or to have a part. And portion in that. And to be going to see. The king. In all his beauty. In that land. That is very. Far off.

That's. A wonderful expectation. We want to live up to it. God help us. To live by. Faith. And that Jesus Christ. Might have the preeminence.

[42 : 42] And that while we accept. That now we're under. That mediatorial. Administration. Of the church. In its assembling. And in its ministry. And ordinances. That we accept.

That this is God's appointment for us. Christ's will for us. That we seek to fill our place. And adorn the doctrine of God. Our savior. In all things.

That's what it seems. To mean. These are the implications. Of this thing. And finally. I'll say this. Does any remain. In an unsaved state. Does any remain.

In an unsaved state. Indifferent. Unmoved. Refusing. To believe. In this. Savior. Who is the only savior. Prepare. To remain.

In Adam. And not to seek. Even with. Words. Of address. And supplication. That there might be. Some place. And portion. In Christ.

[43 : 38] Can he be in that state. We will not have this man. To rule over us. How. Then. Shall. Ye escape. Who neglect.

So great salvation. God bless his word. To us. And give us some glimpse. Of the things that. Will be. For he must.

Reign. And oh. The wonder of it. That we should reign. With him. Throughout all ages. Who is head. Over all things.

Unto the church. Which is his body. And the fullness. Of him. That filleth. All in all. God get glory. And may we get blessing.

Amen. r■t. Amen. Amen. Thank you.