

08 July 2026 : Archie Falisi : Biblical Theme of Ascending and Descending

2026-07-08 13:00:18

Speaker 1

Hello

Speaker 2

Jonathan. Nathaniel. Owen. Michael.

Speaker 3

Thank you very much. What's this device? Recording. How do I get it to record once I speak? Already, thank you. Thank you. Was that the device that came with the TV monitors? Yeah. Thank you. Thank you. I don't know if it's kind of neutral or not neutral, if you try it and I'm not sure about that. There are echoes. So I'm not sure why there are echoes. Let me just double check the sound.

Speaker 3

How is everyone? My phone is off. I was trying to, and how are you? How was Wales?

Speaker 4

It was fantastic. Thanks, mate. It's my first year enjoying the ceremony, folks. But yeah, where you went looked nice as well.

Speaker 2

It was lovely up the west coast.

Speaker 4

Oh wow! When did you get back? That's cool. Was it?

Speaker 2

We got back, And then we went down to Lincoln uh to see my my grandson's birthday meal. So we just traveled down on the Saturday, came back on the Sunday. So we've been on the go for a few days.

Speaker 4

Wow, better time back now to chill out in it.

Speaker 1

Craig

Speaker 3

Hey Craig. Good to see you again, man. Good to see you. Good to see you again.

Speaker 5

Good to see everyone. Everybody doing all right?

Speaker 3

Thank you.

Speaker 4

It's still nice and warm here.

Speaker 3

Things are definitely heating up here now.

Speaker 4

We got two days of saw last week. I swear to you, it wasn't even that I was only thirty degrees, and I can't believe I've never heard anyone moan so much. I'm dying. It's too hot. I'm gonna die. People I was working with in the family thought, give it a couple of days. It'll be raining again.

Speaker 5

So we had ninety percent humidity that's in winter.

Speaker 4

Mate.

Speaker 3

It's good to see everyone. We're going to be starting soon, so great to see everyone on board on Zoom. Familiar faces and also those who are not able to join us frequently. Good to see you Craig. Also Michael Scott is there. Great to see you as well, our two witnesses in North Carolina welcome and also Alan Taylor up in Scotland. Wayne up in Birmingham, and obviously Nathaniel, Jonathan, and family up in the Manchester area. Welcome to today's Wednesday Berean Bible Study message on Wednesday, the eighth of July twenty six. We will continue our theme and subject, which is based upon and leading to the ascension of Christ.

Speaker 3

The importance of the ascension of Christ and what took place when the Lord returned and ascended back to heaven and to be seated at God's right hand, and the importance for us as members of the body of Christ, what that really means for us in this present dispensation of grace. Before we go into the actual ascension of risen, ascended, glorified Christ, we need to focus upon two important words which occur side by side, which is the word 'to ascend' and 'to descend.' They do appear side by side, both in the Hebrew and in the Greek. So we're going to be looking at

the Hebrew words and the Greek words. The Hebrew word is yarad, and the Greek word in the New Testament.

Speaker 3

Is katabino, which is to descend downwards from a high location to a low location. Then we have the opposite words, which is to ascend upwards with an upward motion, which is the Hebrew word which you shouldn't forget. The Hebrew word is Elah. We connect the word Elah to the God of Islam, but with Allah, the God of Islam, it has two L's, but in the Hebrew 'Elah,' which is softer tone, has one L. Which really means to ascend upwards. So think of these two words in this way to make it simple for everyone.

Speaker 3

The Hebrew rendering and the Greek rendering. 'Yarad' Hebrew, 'katabaino' to descend downwards. It's a downward motion, it's a downward movement. And the Hebrew 'ala' and the Greek 'ana', 'anabaino', to ascend above. So if you can bear that in mind, then it will make the study easier for all of us. We do have a reading today. It's from Genesis chapter 28, verse 10 to 22. We're going to look at Jacob's dream in Haran and the implications behind this dream and how it will lead us forward to the New Testament. So basically today we're going to look at the Lord's first advent, his incarnation.

Speaker 3

We're going to look at the Lord's first parousia, his first arrival, his descent from heaven down to earth. We will study today how the Lord's arrival to earth was accompanied by angels. We will look into how the Lord's earthly ministry involved angels. Also, we will look at how the Lord's resurrection involved angels. Finally, we will look at the Lord's ascension from the Mount of Olives in Jerusalem, which again involved angels. Angels are there from beginning to end, from start to finish. Our study will begin in the book of Genesis. We're going to look at Mark very briefly, then we're going to go into Luke, then we're going to go into John. We're going to look at things in a chronological order the best we can.

Speaker 3

In a chronological chapter order, so that we will see everything from a panoramic point of view, from the birth of Christ to the ministry of Christ, and obviously, the resurrection and the ascension of Christ. That will help us to understand once we go into the subject of the ascension of Christ, how it bears, if any, any relevance to us in some ways. And some other ways, no. We have a lot of ground to cover, a lot of scriptures to go through. But I hope that by the end of the study, everything will come together regarding these Hebrew and Greek words. Let's bow our heads and give thanks to the Lord for our gathering around His Word. Heavenly Father, we give you thanks once again for the privilege and honor that we have to be able to come here at the chapel and on Zoom.

Speaker 3

To be able to once again switch our minds off to the outside world and to purely devote our time and effort, our attention and focus upon your word. And we pray, Heavenly Father, as we delve into this great subject, that our minds will be prepared, that our hearts will be opened to receive the great details that you have given us. Regarding this great and vast subject of the ascension of Christ, we give you thanks in Jesus' name, our Lord, Savior, and Head. Amen. We can turn to the Old Testament. We're still in the book of Genesis. So we've covered Genesis chapter two, we've covered Genesis chapter three, went into Genesis chapter six, Genesis eleven, went into Genesis eighteen.

Speaker 3

Now we find ourselves in Genesis chapter twenty eight, verse ten to twenty two. I will give a brief recap about what we've covered so far from our last two Berean Bible study meetings from last Sunday and last Wednesday, so that those who missed the studies will have some context regarding where we are now. In Genesis chapter twenty eight, we have the famous account of Jacob's dream in Haran and also what took place afterwards. The importance, especially for Jacob, was that this was a turning point in Jacob's life. This dream, this vision had a positive influence and response from Jacob.

Speaker 3

And in this account, what we are embarking upon really is Jacob's conversion to God, to the God of Abraham and to the God of Isaac. This was his realization as to who God is, who God was, and what God had promised not only to Abraham and Isaac, but now to Jacob. So turning to Genesis twenty eight, verse ten, we'll read it through. I just want you to bear in mind certain keywords as I am reading, which is the word angels, ascending, descending, stone, bread and house of God. These are key words, which we will meet again in the New Testament. So Genesis twenty eight, verse ten. And Jacob went out from Beersheba and went towards Haran.

Speaker 3

And he lifted up a certain place and tarried there all night because the sun was set. And he took off the stones of that place to put them for his pillows and lay down in the place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God ascending and descending on it. This is where we have the two words coming together, where we have ascending 'ala' and descending 'yar ad' coming together in one verse regarding angelic activity. Verse thirteen: And behold, the Lord stood above it and said, 'I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest to thee I will give it.'

Speaker 3

And to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and to the south. And in

thee, and in thy seed shall all the families of the earth be blessed. Verse fifteen. And behold I am with thee. And will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God.

Speaker 3

And this is the gate of heaven. Verse eighteen, And Jacob rose up early in the morning and took the stone that he put for his pillows and set it up for a pillar and poured oil upon the top of it. And he called the name of that place Bethel, but the name of that city was called Luz at first. And Jacob vowed a vow saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I can come again to my father's house in peace. And then shall the Lord be my God. Verse twenty two. And the stone which I have set for a pillar shall be God's house.

Speaker 3

And all, and of all that thou shalt give me, I will surely give a tenth unto thee. So a lot happening here with Jacob. He stops at verse ten at a very interesting place, Haran. Some of you might think Haran; that sounds familiar. It should be familiar to all of us really, because it was the final stop for Abraham and his father Terah. In Haran, which is mentioned in Genesis eleven, verse thirty one to thirty two, where Abraham's father Terah died in Haran at the age of two hundred and five. So that was the final stop for Abraham, Haran before God had promised him regarding his inheritance in Genesis twelve, verse one to three.

Speaker 3

Nighttime was approaching, and obviously Jacob became tired and wanted to sleep. He set up these stones, probably slabs of stones near the mountain region, and they became his pillows. He laid down to sleep in verse eleven. It's worth noting we have covered the Hebrew word for stone, which is eben.

Speaker 3

We looked into the stone of Israel in Genesis 49, verses 21 and 22. We've looked into this Hebrew word 'stone,' 'eben.' And Jacob has this strange dream of a ladder linking heaven and earth. What does he see with this ladder? He sees the angels of God ascending, which is the Hebrew word alah, and descending, which is the Hebrew word yared. Here we have angelic activity, angelic presence upon the earth. The fact that they're going up and they're coming down seems to indicate.

Speaker 3

That there is an angelic presence upon the earth, or there was at that time, at the very beginning of time. In the region of the Middle East, in the region of where God had promised Abraham Isaac and Jacob, the land which they would occupy. And

what and the seed their seed would occupy. What we find here is that this seed of the woman mentioned in Genesis three fifteen is now continuing on through Abraham, Isaac, and Jacob. And the key word in the book of Genesis is the word 'seed,' which occurs over fifty times within the book of Genesis. God reveals Himself as the God of Abraham and Isaac, and then God makes this promise to Jacob and his seed.

Speaker 3

That they will multiply, they will be like the dust of the earth. And that they will spread abroad. And that they will spread west, east, north, south. Meaning everywhere. The four corners of the earth. And that God would preserve him.

Speaker 3

And his seed, and that they will inherit this land, and the land that was promised to Abraham and Isaac, and now Jacob. And then in verse sixteen Jacob is awake; he awakens from his sleep. It's now morning time. And a fear and a dread comes over him, which is understandable; he's just had this dream or vision. Of these angels ascending and descending, and the Lord speaking to him through this dream, where God reiterates His promise to Abraham and Isaac, and now to Jacob. Notice that now in verse eighteen He anoints the pillars with oil, which may sound and come across as a bit strange to us.

Speaker 3

Why would Jacob anoint these pillars of stone, which were his pillows to sleep? What Jacob is doing there is that through anointing the stones with oil, he is saying that this place is a holy place, it's set apart by God. And the place was previously known as Luz, but now it has the name of Bethel, which means 'house of God.' Beth means 'house,' El is short for Elohim, so Beth El means 'house of God.' And then he makes a vow in verse twenty: and Jacob vowed a vow, saying, 'If God will be with me and will keep me in this way that I go and will give me bread to eat.'

Speaker 3

And raiment or clothing to put on. And the word there for bread is lehim, lehem. We first come across it in Genesis three verse nineteen, where God, when speaking to Adam, says that now it's through hard labor and sweat that he will eat his bread. So the first time it's mentioned, lehim lehem, is in connection to the fall of Adam and Eve in Genesis three, verse nineteen, that it will be through hard toil that he will work at the soil to produce bread through the sweat of his brow. And then a final reference to the stone is in verse twenty two, and then there is a mention of a tithe, a tenth.

Speaker 3

Mention in verse twenty two, but my main focus really is these two words that are seen together, and these words are opposite. You've got ascending and descending. Once again, the Hebrew word yarad means a downward motion; to descend means

to travel from a high position to a low position, whereas ascend, which is completely the opposite, means to travel upwards from a low position to a higher position. And we find here angels which are active, ascending and descending upon the earth. If you can turn to the Gospel of Mark chapter one.

Speaker 3

Verse nine to eleven. Now we're going to start using the Greek words for these two words, to descend and to ascend. This is what we have here in the Gospel of Mark, chapter one, verse nine. To twelve, we have the Lord's baptism and the events that took place after that. You only need to spend a couple of minutes in this in the Gospel of Mark, just to highlight a few things. The Lord's baptism by John the Baptist in Mark chapter one, verse nine to thirteen.

Speaker 3

And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, so we have an ascending, coming up out of the water. He saw the heavens open and the Spirit like a dove descending upon him. And he, the Greek word is "katabaino," kata meaning down, baino to go. The spirit of God came down from heaven to earth and laid upon him in the form of a dove descending. Kata bino, verse eleven: And there came a voice from heaven saying, "Thou art my beloved son, whom I am well pleased." Verse twelve: Once the Lord has been anointed by.

Speaker 3

By the spirit, with the spirit descending upon him, the spirit then drives him or directs him to the wilderness. And immediately, the spirit driveth him into the wilderness. Why? We're told in verse thirteen, "And he was there in the wilderness, forty days, tempted of Satan and was with wild beasts and the angels ministered unto him." One thing that we find with the Gospel of Mark is that he doesn't go into great detail regarding the forty day temptation of Christ by Satan. We find more detail regarding the forty day fast and the forty day temptation by Satan, the devil in Matthew chapter four and in Luke chapter four. Mark just mentions it briefly.

Speaker 3

Without giving any detail, but he does give us some details that Mark and Luke don't give us. We know from Mark, verse thirteen, during the forty-day fast where the Lord fasted forty days and forty nights, and where He was also tempted and tested by Satan, the devil forty days and forty nights, that He was not alone; He was surrounded by wild beasts, by desert animals.

Speaker 3

And then we have the reference to the angels ministering, who had ministered unto him, which would have been after the forty days and forty nights. In what way would the angels have ministered unto Christ after he had completed his forty days and forty nights of fasting? And here, the angels descended and ministered unto

him by giving him nourishment, sustenance, food. They would have supplied some nourishment to Christ so that he had the strength to walk back from the Judean desert back to the location that he was heading.

Speaker 3

Came to minister unto him, strengthening him with nourishment and sustenance. But angels are there. Already the Lord's ministry has begun: the baptism, the descent of the Holy Spirit upon Him, the forty days and forty nights with the temptation by the enemy. That He wasn't alone; He would have been surrounded by the wild beasts. That the angels would have come down, descended from heaven to earth, to give the Lord the strength that he needed by giving him nourishment, sustenance. We can now turn to Luke chapter two, which is the Gospel of Mark.

Speaker 3

Reading from chapter two, verse four to twenty. One thing we can say for certain when we read the gospel accounts is that during the Lord's birth, his incarnation, his arrival upon the earth, his descent from his heavenly realm where he had previously existed in the form of God. As we read in Philippians, two verse six: 'Who existed as the Word of God, who was with God' in John, chapter one, verse one, and that the Word not only was with God, but was God.

Speaker 3

We're told that the word became flesh and tabernacled among us, dwelt among us. But with the Lord's incarnation becoming human through his conception by the Holy Spirit and his birth through Mary, we know that this, The Lord's birth was a local event. It was limited by location only a select few knew of his arrival, accompanied by the presence of angels and also by the presence of the shepherds. So Luke chapter two verse four, and Joseph also went up. Notice went up from Galilee out of the city of Nazareth into Judea, unto the city of David which is called Bethlehem because he was.

Speaker 3

Of the house of the lineage of David. It's worth noting that the place where the Lord was born in Bethlehem, remember Beth L, Beth means house, L means God. Bethel means house of God. Now we've moved away from the house of God to the house of bread. So Beth here in the Hebrew is house, lehem is bread. Christ was born in the city of David known as Bethlehem, which is the house of bread. And we are then told that he is of the house and lineage of David. So that's in verse four. We're told the location of Christ's birth, which was already prophesied by the prophet Micah in Micah chapter five, verse two. So we have the place, we have the location and the meaning of the place: Bethlehem, house of bread.

Speaker 3

Verse five: To be taxed with Mary, his spouse wife, being great with child. And so it was that while they were there, the days were accomplished that she should be

delivered. So now she's with child with Christ, who's about to be born and his birth was now imminent. Chapter two verse five: She brought forth her firstborn son and wrapped him in swaddling clothes. Laid him in a manger because there was no room for them in the inn. Verse eight, and there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. What we have here with the Lord's incarnation, his birth, his arrival, his descent from heaven.

Speaker 3

To earth we have the Lord most high becoming most low. He was not born in normal surroundings. He was born in a countryside, in a field, in a barn where they keep animals. So animals are there at his birth. Animals were there during his temptation during the forty day fast, thirty days and night fast in the Judean desert.

Speaker 3

So we have the mention of the shepherds watching their flock by night, protecting them from any predators that may attack them. And then something happens that shocks them in verse nine. Look to verse nine: 'And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.' Which is a normal reaction. There you are at nighttime, looking after your flock, looking out for any danger of any predators, and suddenly this bright shining light appears an angel from nowhere. And to assure them, what does the angel say in chapter two verse ten? And the angel said unto them, 'Fear not.' In other words, don't be afraid.

Speaker 3

For behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. So now we know the location, the place and we know the person which is Christ who is both the Savior and Lord. Verse eleven first twelve. He then directs them, And this shall be a sign unto you: You shall find the babe wrapped in swaddling clothes lying in a manger. Verse thirteen: So we now shift from one angel to a multitude of angels, many angels. Verse thirteen: And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest."

Speaker 3

On earth, peace, goodwill towards men. And it came to pass as the angels were gone away from them into heaven. So they have now returned. Now they have descended and now they have ascended. They have now returned and the shepherds said to one another, "Let us now go even unto Bethlehem to see this thing, which is come to pass." The Lord hath made us and the Lord hath made known unto us.

Speaker 3

It's not there. What I would like to also highlight is that it was the shepherds who

were first notified regarding the birth of Christ. If you look at the Jewish social structure, the shepherds were considered to be the lowest of the low.

Speaker 3

Nothing could be more tedious than a shepherd looking after sheep in the middle of a field. But that is very relevant when you think about David in the Old Testament. He was a shepherd, then he became a king. He was a shepherd king. The Lord himself referred to himself as the good shepherd in John chapter 10 verse 10: "I am the good shepherd." And that he was willing to lay down his life for his sheep.

Speaker 3

It is fitting that the shepherds should be the first to be aware of the birth of Christ, Christ being the chief shepherd, the shepherd of Israel. But the shepherds were considered really unimportant and in a way they were looked down upon and despised as being irrelevant. I suppose we seem to look upon farmers in more or less the same way in today's modern society. But without farmers you wouldn't have milk, you wouldn't have eggs, you wouldn't have bacon. You wouldn't have all these things that they deliver at your door. But we sometimes think of farmers as people who just work the land, far away from the background.

Speaker 3

Society is doing their own thing, but they do play a very important role in the world with what they grow and what they provide. As I said, they provide milk for us, they provide bread, the essentials really for survival. But it was the shepherds who were first notified and they looked into this. They went and they took on board what the angels had proclaimed. The angels are there. Number one, they are there at the very beginning at the birth of Christ. They were there after the Lord's forty days and forty nights temptation by Satan, and also it was the Lord who was fasting for that period as well. They were there to administer food to the Lord.

Speaker 3

So that he would have the energy to walk back to the local area. Angels are here. Let's now go to chapter four, verse three to four. Let's look at the temptation itself with one detail. Chapter four, verse three and four: The first thing that Satan the devil does. What he proposes to Christ. We'll read it from verse one to four. And Jesus, being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness. We've read in Mark that the Spirit had descended upon him, led him, and this is where we are now. Being forty days tempted of the devil, and in those days he did not eat anything.

Speaker 3

And when they were ended, he afterwards hungered. So this is where the angels come in, in Mark chapter one verse eleven. The angels would have come; they would have supplied nourishment for Christ. That's a detail which Matthew and

Luke don't provide for us: the presence of the angels after the forty days and forty nights once he completed the fast. Verse three. And the devil said unto him, notice that during these forty days and forty nights where the Lord fasted, the devil personally tempts Christ. He doesn't send one of his top upper level demons or angels to tempt Christ. He himself descends and tempts Christ.

Speaker 3

Because he is appealing to Christ's human nature, all of these temptations are appealing to Christ's human nature. So the devil said unto him, 'If thou be the Son of God, command this stone that it be made bread.' If you are hungry, why not turn this stone into bread and eat? But obviously that would mean that He's fast. Would have been broken, and that he would have gone against the will of his father. But in chapter four, verse four, how does the Lord reply back to him? And Jesus answered him saying, 'It is written that man should not live by bread alone, but by every word of God.' Luke puts it further that man should not live by bread alone.

Speaker 3

Or shall I say Matthew puts it further that man lives by every word that comes out of the mouth of God. And that's mentioned in Deuteronomy eight, verse three and four. So the first temptation involved food. Which is interesting when we look at the first temptation in human history in the Garden of Eden, it involved food, the eating of the forbidden fruit of the knowledge of good and evil. So the first temptation for Adam and Eve in the Garden of Eden involved food. The first temptation for Christ in the wilderness coming from the devil, the old serpent again involved food. In fact he is actually confirming, In the Greek, it says, if indeed you are a son of God command, this stone that it be turned into bread.

Speaker 3

And the Lord gives the correct answer: 'That man should not live by bread alone, but by every word of God.' Now turning to chapter twenty-two within Luke, chapter twenty-two. Still in the Gospel of Luke, the Lord in the garden praying. Prior to his arrest and his betrayal by Judas Iscariot, and this was an important hour and an important moment for Christ because he realized now that the pressure was on with what he had to do regarding his mission. That nothing could possibly go wrong between now and before the cross. So in Luke twenty-two verse forty-three.

Speaker 3

The Lord needed extra strength to continue on his route to Calvary upon the cross. And in chapter twenty two verse forty three, an angel appeared unto him from heaven strengthening him. And being in an agony, he prayed more earnestly that his sweat was as it were great drops of blood falling down to the ground. The first time we read about sweat is with Adam in Genesis 3:19. So that through great labor, great toil, and through sweat, he will eat bread. That's from Genesis 3:19. And here we have the Lord in his sweat, but his sweat was like great drops of blood which dropped to the ground.

Speaker 3

And in verse forty five, when he rose up from prayer, he was come to his disciples and found them sleeping for sorrow. And he said unto them, Why sleep ye? Rise and pray, lest you enter into temptation. And while he spoke, behold a multitude. And he, he that was called Judas, one of the twelve, went before them and drew near unto Jesus to kiss him. And Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? You can imagine how the Lord says that to Judas. So in modern terms, Judas, do you betray the Son of Man with a kiss? So the reason why Judas does this is that. Remember, it's dark. It's nighttime. And the Lord is there with his disciples.

Speaker 3

The kiss there was to indicate this is the man you need to arrest. He's the man you need to arrest. I'll go up to the one that you want to apprehend, I'll approach him, and the signal is the kiss. Once I've kissed this individual, he's the man you want. So that was the betrayal. Chapter 24, Verse one to nine. Now we've moved on from the betrayal, the arrest, the events at the cross to the tomb. Now we are entering into the resurrection morning of our Lord and Saviour.

Speaker 3

Luke chapter twenty four verse one to nine. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which were they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. So we have a reference to the stone here. So that's been our theme. Stones in the in Genesis twenty eight, Satan tempting Christ to turn the stones into bread. Here, The word here would imply primarily not stone, but but a rock, a huge rock that was used for Christ's tomb. Verse three as they entered in and found not the body of the.

Speaker 3

Lord Jesus. So that would have really startled them, the tombstone had been rolled away. They enter and the Lord's body is nowhere to be seen. Gone. Verse four: And it came to pass that they were much perplexed thereabout, which is understandable. What's going on? Where is he?

Speaker 3

They may have thought that his body may have been stolen. That was the official story by the Roman authorities. Verse four: They were perplexed thereabouts. Behold, two men stood by them in shining garments. Two men, I believe here, these two men and their shining clothing are angels in human form. They are radiant, and they're because they are radiant beings, it's shining through their clothing. They look human, but what gives them away is that their clothing are shining because angels are radiant beings. And they were afraid and bowed their faces to the earth, and they said unto them, "Why seek ye the living among the

dead?" This is the angels speaking to the women. Why are you looking for the living among the dead?

Speaker 3

Verse six: He is not here, but he is risen. Remember how he spoke unto you when he went, he was yet in Galilee, saying the Son of Man must be delivered onto the hands of sinful men and be crucified, and the third day rise again. And they remembered his words and returned from the sepulchre or tomb grave and told all these things unto the eleven and to all the rest. Angels are there present? And they were the ones who would have rolled away the stone for Christ to exit once He was risen. The first people to know about this were the women. We had the shepherds who were the first to know about the birth of Christ. It was the women, the followers of Christ, not the disciples.

Speaker 3

But the women who reported back regarding what has taken place, and then in chapter twenty four, verse fifty one, this is after the Lord had opened up their eyes to the scriptures regarding why He would suffer and then enter His glory. In verse fifty one, chapter twenty four, verse fifty one, and it came to pass, which is a recurring phrase within the Gospel of Luke. And it came to pass while he blessed them, he was parted from them and was carried up into heaven. That's his ascension. That's his anabaino. And they worship him although the word doesn't appear there in the Greek, the implication is there. He was carried up. He ascended up into heaven.

Speaker 3

Even though Anabino doesn't appear there, the implication is there. They worshipped him and returned to Jerusalem with great joy. As we are in the Gospel of Luke, the Gospel after Luke is the Gospel of John, and John chapter one contains fifty-one verses. I want us just to look at the very last verse, chapter one verse fifty-one.

Speaker 3

As we found in Genesis twenty eight verse twelve, we found the angels ascending and descending. Yarad to ascend, so you got yarad, you got ala the two words which come together in Genesis twenty eight verse twelve. We find the same principle here found within the Greek, in John chapter one verse fifty one. The Lord's words to Nathaniel, and he said unto him, 'Verily, verily I say unto you, Hereafter you shall see heaven opened and the angels of God notice it uses the same phrase as in Genesis, twenty eight verse twelve: 'the angels of God ascending and descending on or upon the Son of Man.' So you've got ascending kata.

Speaker 3

Catabino, sorry, Anabino. Let me get that right. Ascending Anna

Speaker 1

So Anabeno. Anabeno and Catabeno. So thank you so.

Speaker 3

We have Nicholas here, who is a natural-born Greek, so he's correcting my pronunciation. But the main thing is understanding the word itself. I might pronounce it incorrectly, but do we understand what the word means? And my emphasis is not whether I am saying it correctly. It's whether you understand the word. So I am emphasizing the word. So God that Nathaniel.

Speaker 3

Would see the angels of God ascending and descending upon the Son of Man. Anabino ascending upwards, descending kata bino. Turn to John chapter three verse thirteen. The Lord's words to Nicodemus: Nicodemus approached the Lord by night, wanting a private audience with the Lord, asking him questions. And Nicodemus was unable to understand what the Lord was referring to regarding the new birth being born from above. Then the Lord gives him almost a sign.

Speaker 3

Guarding himself, so John chapter three verse thirteen and fourteen, and no man hath ascended up to heaven. But he that came down from heaven, even the son of man which is in heaven. Not an easy verse to explain. But if we break it down, basically the lord has said that no one, no human, has ascended into heaven, other than himself that came down from heaven. Even the Son of Man, which is in heaven. Notice this phrase: the Son of Man. We find this in John one verse fifty one: the angelic activity. Ascending descending, Son of Man. And now we've got ascending descending Son of Man and then verse fourteen.

Speaker 3

The other verse is that the Lord's descension upon the earth points to what he says in verse fourteen. The very next verse is very important just to give you context. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, and that is pointing to the cross where the Lord will be lifted up. On the hill of Calvary, between heaven and earth, his body will be suspended between heaven and earth for his atonement, his sacrifice for the human race. His descent from heaven to earth was so that he will be lifted up, which will be his sacrifice upon the cross. We go to John chapter eight verse twenty one to twenty six.

Speaker 3

We're going to go, John chapter eight. The Lord says something similar.

Speaker 3

We'll read from verse twenty-three to verse twenty-eight. John chapter eight, verse twenty-three. We should be familiar with because I spent a lot of time on this one verse last year. It was a main theme and subject: not of this world. And today, we're

going to look at it from a fresh perspective. This is what the Lord had just said to the Jews. And he said unto them, ye are from beneath; below, I am from above. Ye are of this world. I am not of this world.

Speaker 3

A whole year on the theme surrounding biblical characters who were in the world, yet not of this world. Christ, especially our Lord, is not from this world; his origins are heavenly. He is the Lord from heaven. That's how Paul describes Christ in one Corinthians fifteen verse forty five. Then he goes on to say in verse twenty four. So there is a contrast. There is a complete contrast that he is from above, that he's from heaven, from a heavenly realm, and they are from beneath; they are from the earth. So we have this up-down, high and low contrast. Verse twenty four: 'And said, therefore unto you that ye shall die in your sins. If ye believe not that I am He. You shall die in your sins. In other words, if you don't believe that I am.'

Speaker 3

Who I claim to be, that I am, this ego imi. It's equivalent to what God has said to Abraham. To Moses in the burning bush in Exodus, three verse fourteen: "I am that I am." The Lord is saying here is "I am He." If you don't believe that I am He, that I am God, you will die in your sins. Verse twenty five then said They unto him, "Who art thou?" What a question to ask after he's just revealed himself to the Jews. Who are you? Identify yourself. He's already explained, "I am He." And Jesus said unto them, "Even the same that I said unto you from the beginning. I have many things to say and to judge of you, but he that sent me meaning his Father is true for I speak."

Speaker 3

To the world, those things which I have heard of Him. In other words, I am speaking the words that my Father has instructed me to speak. They understood not that He spoke to them of the Father. Verse twenty seven. And then we have another reference to Him being lifted up in verse twenty eight. Then Jesus said unto them, When ye have lifted up the Son of Man, then ye shall know that I am He.

Speaker 3

And that I do nothing of myself, but as my Father hath taught me, I spake these things. So the lifting up here is pointing to the cross. His descent from above to the earth. His mission, his ministry. His mission is pointing to the cross being lifted up in chapter twelve. The final reference is in chapter twelve.

Speaker 3

Verse thirty two. We'll read down to verse thirty eight. And I, if I be lifted up, So this John twelve thirty two and I if I be lifted up from the earth, I will draw all men unto me. This to do with salvation. This to do with the gospel message. This he said, signifying what death he should die. Now we've got the proof that the lifting up of the Son of Man has to do with his death, his sacrifice. That through his death he will

draw humanity to himself through the gospel message. Verse thirty four And the people answered him, We have heard out of the law that the Christ abideth for ever and how sayest thou, The Son of Man must be lifted up?

Speaker 3

Who is the Son of Man? They got here the people got something half right and half wrong. Their concept of the Messiah was that he abides forever; he lives forever. They've got no concept of a suffering Messiah, a Messiah who will be put to death, a dying Messiah. So they're saying, If that's the case, then how can the Son of Man be lifted up? And then they're asking, "Who is the Son of Man?" So in John chapter eight, they were asking who He was, even after He had revealed Himself. And now the Jews here are still struggling with His identity regarding who He is. Verse thirty five: Then Jesus said unto them, "Yet a little while is the light with you. Walk."

Speaker 3

While ye have the light, believe in the light, that ye may be children of the light. These things spoke Jesus, and departed, and did hide himself from them. While the Lord was there, they had the light; they should have had the understanding. But once He would return back to Father, if they carried on this way in unbelief and confusion, then they would continue being ignorant regarding the identity of Christ. Now Acts chapter one, verse nine to twelve: the ascension itself.

Speaker 3

We know that when the Lord was resurrected, He remained upon the earth for forty days, instructing His disciples regarding the theme and subject of the kingdom of God. Now they had a greater understanding regarding the Lord's passion, why it was necessary for His death, His resurrection, and now coming up to the ascension. And in chapter one, verse nine to twelve, this is really the ascension itself. Note the following: and when he had spoken these things, He's just mentioned in verse eight that they will receive the power of the Holy Spirit and that they'll be witnesses in Jerusalem, Judea, Samaria, and to the uttermost parts of the earth.

Speaker 3

They were to expect the descent of the Holy Spirit, which took place on the day of Pentecost in Acts chapter two. So in verse nine, when they had spoken, while they beheld him, he was taken up in a cloud out of their sight. While they looked steadfastly towards heaven, he went up, and behold, two men stood by them in white apparel or in white clothing. These are the two angels we had met in Luke twenty four at the tomb. I believe that the two angels who were at the tomb, who the women witnessed at the tomb of Christ in Luke twenty four, two men in white apparel, in white clothing. I think that the two men or two angels are here in Acts chapter one verse ten.

Speaker 3

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 as ye have seen him go into heaven.' And they returned unto Jerusalem from the Mount of Olives, which is from Jerusalem a Sabbath day's journey. The Lord's descent was from the Mount of Olives, and it was a gradual descent. Until he was out of view and then taken by a cloud. And as they were looking up, these two men, these two individuals in white clothing, approached them and inquiring as to why they're looking up. Then they reveal that the Lord's return will be in like manner as you saw him.

Speaker 3

So basically, the way you for him, descend from the Mount of Olives is how he will descend at his return. If we can go to Zechariah chapter fourteen in the Old Testament, which is just towards the end of the Old Testament, Zechariah chapter fourteen.

Speaker 3

Which is just before the book of Malachi. Verse three and four. This is the Lord's return. This is the battle of Armageddon, which is mentioned in Revelation sixteen verse sixteen, and just reading a few verses. We're going to be concluding very soon. Chapter fourteen, verse three and four: 'Then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley.'

Speaker 3

And half of the mountain shall remove towards the north, and half towards the south. When the Lord returns and descends from heaven to earth, and His feet touch the Mount of Olives, it is going to be split east to west, north to south. It will be split and produce a valley. There will be a geographical change within Jerusalem when the Lord returns.

Speaker 3

And then in verse nine, and the Lord shall be King over all the earth. In that day, there shall be one Lord and His name one. Final verse, if we can go to First Timothy chapter three, verse sixteen, which will be our subject on Sunday. We're going to finish off with what will be our subject this coming Sunday.

Speaker 3

Chapter three, verse sixteen, which is the very last verse of First Timothy. Chapter three, verse sixteen. So we're going to finish off with what we're going to start off on Sunday. And without controversy, great is the mystery of godliness. And it is in the following stages: God was manifested in the flesh; that's His incarnation. What is birth? We went into that in Luke chapter two. And also with the word 'becoming flesh,' Emmanuel, which means 'God with us.' Justified in the Spirit—that's to do with

the descent of the Holy Spirit upon Christ during his baptism and the Spirit's involvement in Christ's resurrection seen by angels.

Speaker 3

This is how, seen by angels. Where? When? At his birth. During his ministry. At his resurrection. At his ascension. Seen by angels. We've gone through it all in chronological order. Seen by angels, they're there from beginning to end, from the Lord's birth to his ministry in the wilderness, in the garden while praying.

Speaker 3

At the resurrection, at the tomb with the women, and when the Lord ascended from the Mount of Olives with these disciples looking up, with the two angels in white clothing, which I think are the two same angels at the tomb in Luke twenty four, seen by angels. This takes us back to Genesis twenty eight verse twelve and John chapter one verse fifty one of angels.

Speaker 3

Descending and ascending upon the earth, seen by angels. We've covered the whole spectrum, from the Lord's birth, His ministry, the agony in the garden, the resurrection and the ascension, seen by angels. This answers what we've been looking at in Genesis twenty eight verse twelve, which was our first reading. And what we looked at what the Lord said to Nathanael in John chapter one, verse fifty-one. That ends today's study. Thank you very much. Today's theme was to ascend and to descend. That's been our main theme for the past two weeks.

Speaker 3

Thank you all for joining us today, especially on Zoom.

Speaker 5

Thank you, Archie. Thank you. Thanks, Archie.

Speaker 3

Glad you were able to join us today, Craig. Good to see you again. It's good to hear your voice.

Speaker 5

Can't be singing? Nothing younger, Craig? You're very kind.

Speaker 3

If I could ask Michael Scotto, if you can close in prayer, please Michael. Thank you.

Speaker 6

Heavenly Father, as we meditate on these things and the coming down from up to earth, it's a stoop for even with the glory of coming down and the glory of going up. And we look forward to our own epiphany, Lord. We thank you for all these things and for bringing these messages, Father. Let us hold these things in our hearts and

dwell upon them. Lord, as the day goes on, we thank you for your mercy and your grace and your love. Passes the name of our great God and Savior, the Lord Jesus Christ. Amen.

Speaker 3

Amen. Amen. Thank you Michael. Thank you. Any afterthoughts regarding today's study? I know we covered a lot of ground, but it was necessary to get to the point where we are now for Sunday.

Speaker 4

Very nice and broad, so quite packed full. The interesting is the again, you were talking about bringing subjects that have not really been spoke of before. I think we have in passing. But I think you've done it real justice mate. I don't think Welsh or Alan or past guys have covered the ascension and dissension in such detail mate. So keep going. Just a couple of things is the you mentioned about the someone mentioned about the Anabin or yeah before about. Pronunciation that's modern Greek. We would take the classical Greek pronunciation right? The modern Greek no English five uses for the hit phone. So I spoke to Orthodox Greek scholars, and who are actually priests kind of thing, Orthodox priests. And they stated categorically, they disagree with these modern renderings of a lot of the Greek words because.

Speaker 4

They pronounce a i as e. They pronounce e as e. They pronounce e i as e. I'm a bino is, I think is the correct uhum pronunciation for that one. You look also is the do the carvings out arch. These need to be caught onto this because the site has only been recorded

Speaker 3

But this one has been recorded. I've got a recording device here. So we are recording these now. I know there's been a great demand from people that these studies should be recorded and put onto the website. But we're testing it now. We're going to try, hopefully, put it onto the website. I know there's been a great demand from people saying that things should be recorded and put onto the website. It begins with.

Speaker 3

So yes. It begins with this. Hopefully, this device will be with me as we continue the studies.

Speaker 4

Go on, it's a small wagon issue, but the pronunciation with the Hebrew is they the re th. She pronounced it all as an R. So correctly, it is all there. The word to ascend is all there, not 'all our.' All there.

Speaker 3

If that sounds better. That sounds better. Hola. Yeah, that sounds better. Hola. Hola. It almost sounds Spanish: hola. Okay? Yeah? Okay? Brilliant!

Speaker 4

Hola! Hola! You need the end of hola. And I remember, because I was chatting with a Hebrew guy a couple of years ago. And he, because obviously I would get the points completely. And he was talking about the point system. I said, so how would you pronounce it without the points then? And he went, all there. All there. All there.

Speaker 3

That sounds much better to me.

Speaker 4

Some good subject matter there. That's thanks, mate. Nathaniel was just gone. Lou's gone. There's maybe three or four others who have been in the room as well. So lovely.

Speaker 4

Thank you

Speaker 3

Thank you very much. That's encouraging. It's very encouraging to hear. Thank you.

Speaker 3

Any other thoughts from anyone on Zoom or here at the chapel before we go?

Speaker 3

So what I will say is that all this is leading to the Lord's ascension. We covered it briefly in the book of Acts chapter one verse nine to eleven. There are steps that lead up to the ascension. Remember, the Lord was upon the earth for forty days prior to his ascension. We're going to cover the resurrection leading up to the ascension as well. That's something that I've slowly introduced now. Every study is leading up to the next study. This is all preparation ground. What we've covered today will see us through for what we need to go through on Sunday. The main emphasis today was the angelic presence upon the earth during the Lord's birth and His ministry.

Speaker 3

The resurrection and the ascension, and the other aspect that we could cover, which I have in mind, is the Lord's return, his second advent. His second advent, which will also be accompanied by angels. When it concerns the epiphania, if I've said it correctly. Epiphania. That sounds even better. Thank you Nicholas. Epiphania. The appearing which we find in the prison epistles. And also in the pastoral epistles is that the Lord's appearing to the members of the body of Christ is without the

presence of angels. There's no angels involved. There's no trumpet sounds. It's not likened to a lightning flash from east to west that everyone sees and hears.

Speaker 3

It's completely unrelated to the appearing of Christ to the members of the body of Christ. It's unrelated to the Lord taking his body to be with him in how many places. It's not accompanied by angels. That's the major difference between the Lord's return, his visible physical return, where every eye will see him, that's accompanied by the armies of heaven, because they're going to make war with the beast and his army. Whereas with us, with the members who are members of the body of Christ, it's unrelated to angels, armies, trumpet sounds. And it will be quick; it will be sudden. And that is the major difference. And the other big major difference.

Speaker 3

For us, as members of the body of Christ, it is that we will ascend to Christ in heavenly places. We will ascend, whereas when the Lord returns, He will descend to be with His people upon the earth. He is coming down from heaven to earth to be with His people. For us it's the other way around; we're going up to be with Him, but without the accompanying of angels—that is the big difference. We are ascending. We will be ascending upwards because we are citizens of heaven and our ultimate destiny is to be seated with Christ in heavenly places far above all. So that is the distinguishing difference.

Speaker 4

I was trying to get up this morning, and he's made from where it was falling.

Speaker 4

Talks on the ascensions and descensions. And because he was talking about someone being in heaven now. You mentioned being in heaven now, and of course I said thief on the cross, and he said what about that? The thief on the cross says today I'll be with me in paradise. Says well, the Greek doesn't bear it out. I said today, you will be with me in paradise. So future promises in the future tense. Jesus had no way of saying I am going to be in paradise now. Because then he would know if everything is up, everything is already said about a kingdom being on the earth. I said it refers to a future kingdom, but also the element of no one being in heaven now, which he quoted before the verse in John three thirteen. Yeah, and he said there is no one in heaven now. He said if anyone has come down out of heaven except the Son of Man. The book of John was written conclusively around about eighty to eighty five A D. But then John adds after.

Speaker 4

Who is in heaven? And it's present; it's a present participle. What he's saying in effect is there is no one in heaven now. Great stuff! So that's what I was saying to you to get these studies online, mate. So people can access them and listen to them at their own sort of pace.

Speaker 3

Thank you. We endeavor to do this.

Speaker 4

And then if Christ speaking on.

Speaker 1

John and make back him, said three sixteen that Jesus will join the fold.

Speaker 3

Variation, just something that Nicholas had mentioned. But when the Lord mentions that in John chapter three verse thirteen, is that the words of Christ himself or was this the narrative of John the apostle?

Speaker 4

Yes. Now this is where this proves conclusively our point. There is no one in heaven now. John has added this late because it's in brackets, every translation puts it in brackets. Those people that believe in the immortality of the soul, I've got to struggle with this verse. If I've got to get rid of the verse altogether or get rid of 'who is in heaven now' because it's a present participle, you can't be writing it from that point.

Speaker 3

Thank you, Jonathan. Thank you

Speaker 4

Jesus wouldn't say, 'who is in heaven now,' because he's referring to himself. It's a relative pronoun. Jesus isn't going to be using himself as a relative pronoun. The idea being is John's writing it after he would have seen him who is in heaven now. I think conclusive

Speaker 3

The only human to enter heaven is the Lord himself; no other human has entered heaven other than the Lord himself when he took on human form. He is the first fruits of those who have fallen asleep. He is the first to be raised with immortality and to enter heaven itself.

Speaker 4

Exactly, what's the point of the resurrection if there is already people in heaven? But don't forget, he's talking to Nicodemus. Nicodemus would have no concept of going to heaven when he died. Nicodemus was earthbound or at the very most, the new Jerusalem calling. He had no concept of going to heaven. He didn't. There's three reasons from that verse to prove conclusively: one, the soul isn't immortal; two, he goes to heaven; he isn't going to heaven; and three, Nicodemus is speaking or John is speaking about Jesus being in heaven at that present moment. He wrote the Gospel eighty five eight d.

Speaker 6

He couldn't be three days and three nights in the belly of the earth and in paradise, which is earth anyway. It's not heaven anyway.

Speaker 6

Unless again, they make him a triune being on his own. They have him in heaven. They have him in the tomb. So they have him. Also, they'll have them down in hell fighting Satan for some reason.

Speaker 4

It's quite amazing that there is when you look back at things clearly. We can obviously see it now and I praise the Lord. Thank the Lord that we are blessed to see it. But when you first get saved, you don't see these things. It's only ignorance persisted and the willful ignorance that you don't want to see these things. It's just to get away from the resurrection. There is no one in heaven; that's the point. All point of resurrection is we will be with Christ one day, and we're not now.

Speaker 6

You have to allow yourself to ask those questions. That's the thing: people come in and they don't make sense. It didn't make sense to me how he could be in heaven and hell, fighting Satan, then also in the tomb. At the same time, he was not a triune being. But that's the answer you are given, and so you adopt it. Then you allow yourself to go, "Wait a minute," and you ask the questions. That's how I think most of us arrived at the mystery because we looked at the Book of Acts, we looked at the Gospels, and said, "Wait a minute. This is not what I am seeing. This is not what makes sense. This is not consistent. This is contradictory." And we allowed ourselves to not go to somebody going. Pastor, tell me the answer.

Speaker 6

We looked it up and sought these things out, and we compared scripture with scripture and said there must be an explanation for these things. And then would you say when you brethren

Speaker 4

Would you say that the brethren were quite upon this eternal trial thing as well because you were brought up brethren as I was?

Speaker 6

The interesting thing about the brethren from my experience is that they've wandered even from Darby. Doggy held that the new covenant was for Israel. Kelly certainly did. They were very strict and they also held to some other things. It's amazing when you listen to Brother Nails. It's almost as if they're not dispensationalist. They will be in Matthew; they will be in the Sermon on the Mount, not even reading somebody like Gableine's commentary on Matthew is really good.

Speaker 6

Or Anderson. One of the things that led me to the ministry was reading Anderson's "Sounds of God." And you bring up those concepts. I got that book out of our Brethren library. I got it and that's how I read it. So if you go to a Brethren assembly now and start just basically reading from that book or quoting Kelly or quoting Darby, they don't kick me out. Because they've wandered so far from the simple, which is what's going to happen to you if you don't seek to continually compare scripture with scripture. You might be divided, in my opinion. But yeah, you have to ask those questions. You have to say, "How could He be in paradise on the same day, He's in the tomb for three days and three nights?" And also in there, in the concept most evangelical Christianity has is down fighting Satan for some reason. So you have to allow yourself to ask those questions.

Speaker 6

Even I was in the charismatic movement when I first became a Christian, because I didn't know anything. I went to the nearest church and it was charismatic. I didn't buy any of it though, but I watched it. And I thought none of this is happening. This is not the book of Acts at all. This is nothing like what you see in the book of Acts. And when I asked those questions they got defensive. Can you at least ask the questions? Nobody's getting healed. There are no miracles, there are no healings, there are none of these things.

Speaker 5

Redemption is quite the millstone around the neck of the believer. It carries a lot of weight when you try to talk to somebody about the mystery and they go, "Oh, but nobody else believes that." The majority of Christianity doesn't believe it. How can you say that Spurgeon was wrong and all these other people were wrong? You go, "Just tell me what the scriptures say." But that's what I've run into. Most of all, even if you start to get somebody to see it, they immediately fall back into, "Well, nobody else believes this so." Yeah, this must be wrong. Can we discuss it through the scriptures? Now that's how my church teaches. I think Michael said that's how my pastor teaches. So you don't vote for truth. That's right.

Speaker 4

I asked a brother about it a few weeks ago. He was at a Brethren church in Wales near and Dad died, and I said to him there. He obviously was aware of what was going on in the world today. So we all sort of understood the mystery of iniquity. And I said, 'So, you know what writing to be read at that? I'll be then.' And he went, 'Who?' This is a minister. It's like asking someone to go into the chapel and he was there. He was there.

Speaker 2

Mr Welsh's grapes of Eshcol were very good for bereaved believers. It does reveal something about the early brethren who did see mastery. He did. Andum, I would use that anyone I met from the Brethren, I would give them that leaflet, that

booklet to read. It's thought provoking. It's not too complex, it's not too long. So the Brethren's thought provoking.

Speaker 4

In digital format?

Speaker 2

Have we got it in digital format now? Yes, it's going on the website. See you, Craig.

Speaker 3

Thanks. Bye.

Speaker 4

All the best, mate. Credit to you again, Alan, for doing all the work and you did the Kingdom of God recently. You've done The Unfolding Purpose of God, mate. You're working in the background; Archie's up there at the front; you're at the background, making it possible. So thanks for that.

Speaker 2

It is a good booklet for brethren believers. I think I didn't realize that in fact, I'd never read it before. I thought they were groups. Heshkol I don't know what they are on despise. I didn't associate the connection with the but Mr Welch unusually goes into detail about that. It's a good booklet and it's thought provoking for any of brethren brothers.

Speaker 3

Very good. It's one of my favorite ones by Mr Welch. You know it's the green. I think it's the green. Cover the green booklet. It's very good. We might bring it with us, my daughter's and the CRE.

Speaker 6

My daughter's middle name, my daughter's London, her middle name is London Darby.

Speaker 4

I was going to call her Bongji, but she was having none of it. I'm sorry, I was going to call her Chumbongi but she'd have none of it.

Speaker 3

Thank you, Jonathan. Hopefully, if you can join us on Sunday, we'll carry on from one Timothy, three verse sixteen. The study for Sunday is that I am going to do a parallel study between the ten names in Genesis, five from Adam to Noah to what we find in one Timothy, three verse sixteen. We're going to combine the two together.

Speaker 2

Does how does the recording work? Yes

Speaker 3

We will. It's going to be recorded. Thank you. Thank you all for joining us. Have a good afternoon, everyone. See you soon. Michael. Thank you. Goodbye.

Speaker 3

I am melting away here. Thank you for coming, Corinne. As always, thank you. I appreciate the time that we get to come and hear the message back. Come on! I am so.