

THE CHURCH 134
KENOSIS 11

RECONCILIATION THROUGH

HEBREWS 2:10

10 ¶ For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

HEBREWS 2:11

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them **brethren**,

HEBREWS 2:12

12 Saying, I will declare thy name unto **my brethren**, in the midst of the church will I sing praise unto thee.

HEBREWS 2:13

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

[STOP]

DO.YOU.NOW.BELIEVE_ WEST.PALM.BEACH.FL SUNDAY_ 53-1206E

E-67.....Now, what did He do? He never healed people; **he didn't claim to**. He said, "I can do nothing in Myself, but what I see the Father doing." Is that right? And what the Father told Him to do, that--and showed Him to do, that's what He done (See?), just exactly what God...

Then Saint John 5:24. I want you to listen closely. Jesus in Saint John, passed through the pool of Bethesda. Is that right? How many Bible readers knows that's right? And there laid great multitudes of impotent people: lame, halt, blind, withered (Is that right?), waiting for the moving of water. For an Angel come down troubled the water. The first one having faith and stepping in, got healed. **And Jesus was God**. And He came right through that great multitude of people to that poor paralyzed man setting

there crying, blind, "Somebody help me in the pool?" **Full of compassion, moved right by him.**

DO.YOU.NOW.BELIEVE_ WEST.PALM.BEACH.FL SUNDAY_ 53-1206E

E-68 The woman with the water-head baby, the twisted, the blind, the lame, the halt, **and He went right through every one of them and never said one thing to any of them**, went over there to a man laying on a pallet that had prostate trouble, or something like that, or...?... He'd had it thirty-eight years; it wasn't going to kill him. And He said, "Will thou be made whole?" Now, watch, the Scriptures said, **"Jesus knew that he had been here." See, it was a vision.** And He made him whole, walked on away, and left that multitude of crippled people. Is that right? How many says that's the Scripture, say, "Amen." That's the Scripture, exactly.....

LOOKING.FOR.JESUS_ PHOENIX.AZ SUNDAY_ 54-0228E

E-36.....Now, the Jews questioned him. "Well, why didn't He heal all those people? If He was a great Healer? Why didn't He make all those crippled and people... He passed right through them. If He was full of love, why didn't He have compassion on them?" **People don't know what compassion is. Compassion and love is the will of God.** And you can only exercise that as God gives it, not human, emotional passion, not emotional love, **but Divine Love, which can only be rendered and given by God.**

116-2 SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4
Now the Lord God Almighty says, "I KNOW." There He is walking in the midst of His people. There He is, the Chief Shepherd of the flock. **But does He hold back the persecution?** Does He stem the tribulation? No, He does not. He simply says, "I KNOW your tribulation--I am not at all unmindful of your suffering." **What a stumbling block this is to so many people.** Like Israel they wonder if God really loves them. How can God be just and loving **if He stands by and watches His people suffer?**

That is what they asked in Malachi 1:1-3,

"The burden of the Word of the Lord to Israel by Malachi.

I have loved you, saith the Lord. Yet we say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,
And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

You see, they could not figure out God's love. They thought that love meant no suffering. They thought that love meant a baby with parental care. But God said that His love was "elective" love. **The proof of His love is ELECTION**--that no matter what happened, His love was proven truly by the fact they were chosen unto salvation (because God hath chosen you to salvation through sanctification of the Spirit and belief of the truth). He may commit you to death as He did Paul. He may commit you to suffering as He did Job. **That is His prerogative. He is sovereign. But it is all with a purpose.** If He did not have a purpose, then He would be the author of frustration and not of peace. His purpose is that after we have suffered awhile we would be made perfect, be established, strengthened and settled. As Job said, "He puts strength in us." (Job 23:6b) You see He, Himself, suffered. He learned obedience by the things that He suffered. He was actually made perfect by the things that He suffered.

Hebrews 5:8-9,

"Though He were a Son, yet learned He obedience by the things which He suffered;
And being made perfect, He became the author of eternal salvation unto all them that obey Him."

In plain language, the very character of Jesus was perfected by suffering. And according to Paul He has left His church a measure of suffering that they, too, by their faith in God while suffering for Him, would come to a place of perfection. Why did He want this?

James 1:2-4,

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and ***ENTIRE**, wanting nothing."

ENTIRE: GREEK LEXICON -- STRONG'S NUMBER 3648
holokleros {hol'-ok'-lay-ros}
whole, complete in all its parts, in no part wanting or unsound, complete in all respects, consummate

117-1 SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4
Why does He stand by? The reason is in

Romans 8:17-18,

"And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Unless we suffer with Him we cannot reign with Him. You have to suffer to reign. The reason for this is that character simply is never made without suffering. **Character is a VICTORY, not a gift.** A man without character can't reign because power apart from character is Satanic. **But power with character is fit to rule.** And since He wants us to share even His throne on the same basis that He overcame and is set down in His Father's throne, **then we have to overcome to sit with Him.** And the little temporary suffering we go through now is not worthy to be compared to the tremendous glory that will be revealed in us when He comes. **Oh, what treasures are laid up for those who are willing to enter into His kingdom through much tribulation.**

117-2 SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4

"Think it not strange concerning the fiery trials that are to try you."

That is what Peter said. Is it strange that God wants us to develop a Christ-like character that comes through suffering? No sir. **And we all have trials. We are all tried and chastened as sons.** Not one but goes through that. The church that is not suffering, and is not being tried, hasn't got it--it isn't of God.

Heb. 12:6,

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

117-3 SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4
Now this special condition in Smyrna must be applied to every age. **There is no age free from it. There is no true believer free from it. This is of God. This is the will of God. It is needful.** We need the Lord to teach us the truth that we are to suffer and be Christ-like in doing it. "Love suffereth long and is kind."

Matthew 5:11-12,

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

118-1 SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4
The cloudy skies and storms of life are no signs of God's disapproval. Neither are bright skies and still waters signs of His love and approval. **His approval of any of us is only IN THE BELOVED.** His love is elective which He had for us before the foundation of the world. **Does He love us? Ah yes. But how shall we know? We shall know because He SAID SO,** and manifested that He did love us for He brought us to Himself and gave us of His Spirit, placing us as sons. **And how shall I prove my love to Him?** By believing what He said, and by conducting

myself with joy amidst the trials that He in His wisdom allows to come to pass.

118-2 SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4
"I know thy poverty (but thou are rich)."

There it is again. **See Him walking up and down in the midst of His Church.** Like a father He is looking down upon His family. He is the Head of His household. He is the provider. He is the protector. **Yet He looks on at their poverty. Oh, how the untutored believer stumbles at this.** How can God bear to look upon His own in a time of need and not just stop it all--just give in and lavish everything material upon them?

118-3 SMYRNAEAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.4
Here is where you have to believe again in the love, and goodness and wisdom of God. This, too, is needful.....

II CORINTHIANS 13:4

4 For though he was crucified through ***WEAKNESS**, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

WEAKNESS: GREEK LEXICON -- STRONG'S NUMBER 769
astheneia {as-then'-i-ah}
infirmity, disease, sickness, want of strength,

II CORINTHIANS 10:9

9 That I may not seem as if I would terrify you by letters.

II CORINTHIANS 10:10

10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

II CORINTHIANS 12:5

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

II CORINTHIANS 12:9

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

II CORINTHIANS 12:10

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.