

The Eternal Spirit Work in Incarnation

by Willie Mullan

Willie Mullan's sermon explores the profound mystery of the incarnation, emphasizing the dual nature of Christ as both fully God and fully man, and the significance of the virgin birth through the Holy Spirit's work.

Duration: 58:41

Scripture: Luke 1:26, Luke 1:36

Topics: "Eternal Spirit"

Description

In this sermon, the preacher emphasizes the power and authority of Jesus Christ. He recounts the story of Jesus calming the storm and the amazement of the disciples at his ability to command the winds and waves. The preacher also criticizes the modern approach of disregarding the Bible and encourages listeners to have faith in the teachings of Jesus. He references Galatians 3 and 4 to highlight the redemption and sacrifice of Christ. The sermon concludes with a challenge to objections against the virgin birth, using the example of Adam's existence without human parents.

Transcript

You can see that we're looking up the Spirit's work in incarnation this evening. The Spirit's work in incarnation. And this word incarnate, this word incarnation, the Oxford Dictionary says it means the taking of a human body by a divine being.

This is what the Oxford Dictionary says. That incarnation means it's the taking of a human body by a divine person. And I'm sure that's good enough for the dictionary, and in a certain sense that is all right.

But you have to be very careful when you say it's the taking of a human body by a divine person, because remember the Holy Ghost has come to indwell us, and you mustn't mix up habitation with incarnation, because it's not the same thing, you know. But I'm sure that if we were questioning who put this comment in the Oxford Dictionary, they would go on to explain. You can't ask a fellow to explain a million words just in a little phrase, you must be fair to him.

But for our class here, and for our edification, we've got to take the time to point out that habitation, that is the Holy Spirit, a divine person, God, the Holy Spirit, coming to indwell us, it's quite a different thing. Habitation is quite different from incarnation. You know, we've got to see this, that when this divine person took this human body, that there were not two personalities.

That's the bit we've got to get very carefully over and through tonight without any doubt, the clouds will see the question. You see, we still prove beyond any doubt that Jesus Christ was God. Oh, I know that some of the modernists say that he never said he was God, I'm afraid that is not true.

I'm afraid I can take any one of them on now and let you see that he did say he was God. And we may do that before this is over. But we are going to find out that the Eternal Son, he was in the bosom of the Father, and when he's praying in John 17 and closes his eyes and lifts his hands, he says, Father, and it is the Son talking to the Father, he says, Father, give me the glory which I had with thee before the world was.

Because he had glory in the glory before the world began. And we're going to find him coming down from his glory. Ever-living thought.

And we're going to find him taking upon him the form of a servant, but I don't want you to get this indwelling thing, because incarnation is not habitation. You see, God the Son, in incarnation, became what he had never been before. He had never been man before.

But in becoming what he had never been before, he didn't cease to be what he had always been. He became what he had never been before, but he didn't cease to be what he had always been. And that brings us to the mighty fact that he was God, manifest in flesh.

And I think this can be proved a thousand ways as not just the proving of that fact that we're after this evening, because it's the Spirit's work in bringing this great personality to this earth. You know that when our Lord Jesus Christ went to see the woman at the well, and you know when he went to meet a sinner, he was always there on time. He was there before she was there anyway.

And he was seated on the well when she came. And that morning, if you examine it, you will find that he came up the Samaritan hills, and if I'm measuring it right, he walked about 12 miles. In this brilliant sunshine up these hills, and I walked them many times, and stopped on the well, and being weary with a journey.

That would tell you that he was perfectly human. He was weary with a journey. And he sits down to talk to her, and he's not wanting to win arguments with her, because you know if you start to win the arguments, you will never win the soul.

And that's where the half of you excited boys laugh out. You're always wanting to win the argument. They're so zealous.

Souls we are after. Because she said to him, I found greater than our father Jacob. He could have taken her up on that.

He never bothered, he said. He didn't want to win the argument. He was wanting to win the soul, and he went very carefully along, you know.

And then he said, go call my husband. She looked at him full in the face and said, I have no husband. He said, in this thou hast rightly said, thou hast had no husband, for thou hast had thine.

How did he know that now? He never was up there before. Jews didn't go through scenarios. He says, in that thou hast said rightly thou hast, for he whom thou now hast is not thine husband.

You're living with a man. He was God. When he stood at the grave of Lazarus, and he could see the shipwreck that sin can do to our family, and the heartbreak it brings, he wept, because he was perfectly human.

And then he cried, roll away the stone, and said, Lazarus, come forth, for he was God. There's no mistakes about it. And when he goes sailing across this barren strip of water, Galilee, he's asleep in the hinder part of the boat, and if he's asleep, he's mine.

Oh, but when the boat fills with water and fishermen are at their wits' end, and let me tell you, if you're out on a boat and fishermen are at their wits' end, it's a rough night. They know a thing or two about it. And then he stood up, and he talked to the winds, and the waves, he said, lie down.

And there was a great calm. And they gaze at him, and they say, what manner of man is this? Yeah, that's it's all right. You see, he was very God.

And he was very man, in one personality. This is the mystery, and the wonder of the incarnation. You can see from our notes that we mean the meaning of incarnation, we mean that through the miraculous conception.

And we've got to come to that tonight. The miraculous conception by the Spirit of God, and through the humble submission of the Son of God, and through the virgin birth by merely the servant of God, the eternal Son of God, appears on earth, and became to earth. He came into this world, you know, the same thing.

What a wonderful person he was. There was never anybody like him before. He was truly man.

But he was truly God in one personality, and he will keep that personality for all eternity. And a wee fellow here the other morning asked me, when we go to heaven, sir, who are we going to see? See God. What will he look like? Well, you'll see the glory of God in the face of Jesus Christ.

But we'll get round to the thing properly this evening. You see, there are objections against this. Biologists object to this.

You know, biology is the science of living things. Biologists know about the life of plants, and the life of animals, and the life of man and woman, the life of humans. And one of the great biologists at Queen said to me once, I hope you're not going to go on talking about this virgin birth, I don't believe it.

Because nobody ever came to this world only by a human father and mother. That's right. How did Adam get here? Through his father and mother, no.

You see, that's the one exception to the rule. Is it not? How did Eve get here? My dear friends, I know that scientists know their job. But if you think that your smattering of science is going to allow you to leave out God, I think the pity of you.

Oh, God can do what your science can't do. Oh, let's leave God out of this. With God, this thing is not impossible.

And the spirit of God was on the job. Now, I said to him, sir, the God that took a woman out of a man, and God took Eve out of Adam, and the God that took a woman out of a man without the help of a man, surely he can take a man out of a woman without the help of a man. Or are you tying his hands? Yes.

Well, we get this sort of thing, you know. It's like one of the geologists. He said to me, you know, we can bring you in rocks, and it'll tie you up in a knot.

We can get them 50 million years. I'm sure you could get them older than that if you looked. You see, this smuttering of science seems to be the whole answer.

And I said to him that day, one of the great medical specialists was at his side. I said, look, suppose the three of us go down to Eden, and we're allowed to look in through the garden, just a hole in the hedge. There's a man in there, see him, he's a big man.

He's got a beard, look at the beard he has, look at the breadth of his beard. He's dark, going bald on the top. I said, I'm not, I'm not came with my elbow.

He knows all about this. He's a medical specialist. He says, what are you doing? He says, he's fixed it.

He says, he's not, you know. He's just made it. He's not fixed it.

God made man! Not a baby. He wasn't brought up on a bottle. God made him a man.

But their science would be all out. You look at me, and you think I'm 22, and I'm a waitress. It won't do.

Look, we have some of the botanists from Queen's here tonight. You know, if I took you down to Eden's garden, and looked through the hedge, and I said to you, see the big oak tree in the corner? Have a look at the bridge, will you? See the height of it? See the branches? What age is it? 200. It's not, you know, just planted.

God didn't plant seeds down there, you know. God planted trees. And if God made the man as old as he wanted on the trees, he may well have made the rocks as old as he wanted.

Oh, don't come talking in this place. It won't work. Your science is blessed, and good, and fair, and honest.

We know about it. But we also know about our God. And we would like you to know about him too.

Yes. It won't do, you know. Don't know super the other night, just on the TV.

I hope you didn't see it. But what he said was, he said, let's leave the book. Let's get away from the book.

Now you Methodists should blush. Do you still own this character? My God, what a character. If there's an apostate in the land, it's this man.

I think we're far too soft about this. He stands up on the TV before millions, and he says, leave the book. You shouldn't give back to the book at all.

Leave it aside. Please don't read it. I would love to take them on.

It doesn't seem to be anybody around to take these fellows on. Well, the TV sees to that. Because if you were going to be there to crack it hard, you wouldn't get in.

You see, let's put our Lord Jesus beside this. And super says, get away from the book, and don't open it, and don't read it, and don't look at it. And here are two people going down the road to Emmaus.

And they're downcast. The book uses the word sad. They walk and are sad.

They're depressed. When we were talking about depression, we used this. Here they are.

And they're defeated in life. They don't know what way to go now. They're disappointed with everything.

I'll tell you when our Lord himself drew near, he began at Moses. I just hope I can listen in for a minute or two. He began at Moses.

He didn't hold the book. He opened the book. For these two, he begins at Moses.

And all the prophets, oh, sometimes I long that I have been there. And he began at Isaiah and told them about himself and Isaiah, and then Jeremiah, and then Daniel, then Hosea, and then Joel, Amos, Obadiah, Joel, Amos, Nahum, Habakkuk, Zephaniah, Haggag, Zechariah, Malachi, he knew the prophets. Oh, what a day it was.

They walked for hours. And beginning at Moses and all the prophets, he expounded. Oh, this is the word.

He expounded on us. This old rabble reptile says, shut up. Oh, my dear, no wonder some of us get really clothed about this.

What sort of a character is this? Oh, wonder the Methodist church went down. You claim this fellow as your president, and you cuddle him, and you think about him. He's a reptile from hell.

Won't you think that I would stand up for the Lord in this book? I won't stand up very much indeed. We are not standing for that. I'm supposed to earnestly contend for the faith.

I'll tell you this. When my Lord met the devil in the wilderness, he didn't close the book. He opened the book.

It is written, it is written, it is written. Oh, so persistent. Let the devil do as he likes.

Oh, don't tempt me now. Go on with this if you tempt me. There, the Pharisees, when they came with their questions, and they tried to corner him, how often he said, have ye not read? He always went back to the book.

Don't listen to that crap. You open the book, you don't close it. He opened the book.

Yes, you know, the modernists, they just can't take this wonderful, miraculous conception in either. My question is, someone has written now the myth of the Incarnation. Well, we'll see in a moment.

Don't start it yet, mind you. Just go on calmly tonight. I had a pain before I came up here in the back hall there, and I nearly got Albert to take the meeting.

The more I butter this thing here, the more the pain's going away. God help this thing for the rest of the evening. Yes.

Oh, let's see what the book says about this wonderful thing. Let's really start. We're at Luke's gospel, and we're at chapter one.

Gospel by Luke, chapter one, and this is where the book really counts. Verse 26, and in the sixth month, the angel Gabriel was sent from God onto the city of Galilee. Now, I want to take this forward for the young people.

I want you to try to see God in heaven. We're looking around the angels, and there's one of them called Gabriel, he says to me, and he's over here. And this angel Gabriel, he comes across, and God says, now I'll tell you what I'm doing.

I'm sending you to a city of Galilee. You know your way to earth, don't you? Mind you, the angels know the way. No bother with the planets or space or anything like that.

And he can get the right spot. Very wonderful of our astro not being able to almost land on the exact spot. I think it's really wonderful.

So I said to Gabriel, now you're going to earth. And I want you to go to Galilee. You know where Galilee is.

And I want you to go to the city of Nazareth. And I want you to go to a virgin. Mind you, that word is there, all right.

And it's there both in the Hebrew and in the Greek. And you can't change it. I know some of the translations have tried to change it, but you can't honestly change it.

Not dealing fair with the original word of God as you do. Want you to go to a virgin espoused to a man whose name was Joseph, of the house of David. And the virgin's name was me.

You know, these angels go off like a flash. Just down through space and past the planets right to Mother Earth. We fellow said to me once, would Jupiter be on his right hand as he was coming into Galilee? And may the good Lord forgive me for what I think about people sometimes.

I won't tell you, but some mothers do have them. Now, we've seen God talking to the angel and giving him his commission. Verse 28, and the angel came in unto her and said, Heal thou that art highly favored, the Lord is with thee, blessed art thou among them.

But that's why I'm quite free in calling her the blessed virgin, merely I haven't any troubles about that. Roman Catholics in the meeting will be far too pleased with me now. They're not always pleased with me.

And when I was preaching Mr. Paisley's church and pointed this out that the angel called her blessed and she was a virgin and her name was Millie, so she must be the blessed virgin Millie. And I said to the big man, say amen to that. He's just behind me.

And he said amen with such a thunder that he nearly took the short of my back. You should hear him saying amen when he says it. He knows the truth of this all right.

He doesn't any bother with this. Let me say to the Roman Catholics that the angel said blessed art thou among women. But the angel didn't say blessed art thou above women.

Well, don't change it now. Just let's keep it the way it is. So the angel came in unto her and said blessed art thou among women.

Now, how wonderfully the story is written. And when she saw him, she was troubled, let us say, cast in her mind. What manner of salutation.

You know, the thought that went through her mind. What have I done? What has the nation done? What's happening? What's going to happen? You know, if you were in your bedroom tonight and a shining angel

appeared, I'll tell you it would frighten you, scare you. She was frightened.

Verse 30. And the angel said unto her, fear not me. The angel knew it all right.

For thou hast found favour with God. And behold thou shalt conceive in my womb. That's the bit we need to get the hold of.

You know, it's going to be a conception. And it's going to be a molecular conception. I haven't talked about the molecular birth sometimes.

I don't think so. I think the birth was just like yours. He was born of a woman.

But the conception wasn't. It was a miraculous conception we shall see. I want you to get this bit because it's very important.

Thou shalt conceive in my womb and bring forth a son. Bring forth a son. Now I want you to see that the angel knew the facts of the child before the child was conceived.

And there's no gynecologist in the land who knows this. They're getting around to the place that after the baby's conceived and a lot of weeks has gone by, they can almost tell the facts of the child. Not always, but sometimes.

But this angel is able to tell the facts of the child before the child was actually conceived at all. Thou shalt conceive in my womb and bring forth a son, and shall call his name Jesus, and he shall be great, and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no way.

The angel knew all about the Messiah. I want you to see Mary standing trembling, listening. Then said Mary unto the angel, how shall this be, seeing I know not a man? That's a very mighty statement.

You're seeing this young maiden up in Galilee. She looked to the angel, she says, how shall this be, I know not a man. You see she was a virgin.

God in high heaven said she was pure. When he sent Gabriel, he said go to Galilee to a virgin. But God ought to know, and the woman is answering.

And then the angel said, verse 35, the angel answered and said unto her, the Holy Ghost shall come upon me. This is how this thing is going to take place. And the power of the highest shall overshadow thee.

Therefore also that holy thing which shall be born of thee shall be called the son of God. You know that's the mighty part of this incarnation. It's the Holy Ghost coming upon this virgin, and this miraculous work that was done in her womb.

Let's get the hold of that now. You see Weatherhead, he said in one of his books, and that can be easily opened and seen, he said, you know this woman was bluffing. She went to the home of Elizabeth and Zacharias, the father of John the Baptist.

He shut her in the temple and kept her there until he made her pregnant, and that's where the child came from. That's blasphemy of the deepest God. I hope you see what he's doing.

I hope you see he's making Mary a bad woman. He's living in a back room with the priest until he makes her pregnant, he's making Mary a bad woman. I hope you see he's making Christ a bastard.

Don't bluff at the word. Just open your dictionary when you go home and get the word bastard is there. And you'll find when an illegitimate child is brought forth and they don't know the father's name, then the child is a bastard according to the English language.

And when Weatherhead makes Mary a bad woman and Christ a bastard, and this book that I'm reading out of a liar, then he licks the cross of false. False work is nothing. If Jesus Christ was the sinful son of a sinful woman by a sinful man, he can't be my savior.

And we sit in this tribe, do we? Oh God, I wonder why we do. Are you stuck in some old place like this? I hope not. I hope you want a lot of people to say these sort of things about the Savior.

I hope you love him more than that. And if the Baptist said it, I would be out tomorrow. I wouldn't wait 10 seconds.

I should stand up for Jesus no matter what it costs. Yeah, I think that this is perfectly clear, isn't it? Now, let me just go on to show you how clear it is. Verse 36, And behold, my cousin Elizabeth, she also hath conceived a son in her old age.

And this is the sixth month with her he was called by. That wasn't miraculous conception with her of the same order, you know. For with God on the job, nothing shall be impossible.

And Mary said, Behold, the hands made of the Lord, be it unto me according to thy will. And I think that was a mighty saving. As we go, stood up and said, All right, if you want to take me and if you want to take my body and if you want to use me to bring the Messiah, although Jews will not understand it in the present world, people will say things about me and they're still saying them.

He said, I'm ready. That you're going to be the Lord's servant. You don't worry about what the folks say.

I don't need to serve the Lord up here. I'll leave the rest with him. If I start to please men, I will be no use.

And Mary arose in those days and went into the hill country with haste into the city of Judah and entered into the house of Zechariah and saluted Elizabeth. And it came to pass that when Elizabeth had the salutation of Mary, the bead leaped in her womb. And Elizabeth was filled with the Holy Ghost.

We were at this one night. She was filled with the Holy Ghost. Now she's speaking, filled with the Holy Ghost.

And she speak out with a loud voice and said, Blessed art thou among women. Blessed is the fruit of thy womb. Don't tell me that she left with an old priest in her back room and blessed is the fruit of thy womb.

This woman's talking in the fullness of her spirit. Whence is this to me, that the mother of my Lord has come to me? How very this Elizabeth believes this. You know, you could almost say this if Elizabeth started to question her.

She had run away from home. She's away in the hill country now. She's in this woman's house.

She says, I'm pregnant. I'm going to have a baby. And it didn't do anything wrong.

It's the Lord that's going to be the mother of the Messiah. And at that moment, Elizabeth is filled with the Holy Ghost. And now, why should the mother of my Lord come? She didn't question it.

What should I do? What am I going to do? Well, be in hell. I deserve to be in hell. And in the pit of hell.

I don't think there's a chance for supper. I think that I'm not past it. Of the deepest die.

I think you can see this, can't you? You see what she says in verse 4. For lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb. Just get that wee bit in, for joy. Oh, so I said to me, they talk about the babe leaping.

It was true, a babe moves in a woman's womb. I said, that's right, you know, but this one didn't just move. She says, well, what's this one? I said, you know, read me, do you know? The babe leaped for joy.

Because John the Baptist was all fulfilled with the Holy Ghost on his mother's womb. That's two of them. Oh, let's go on with it.

Let's go to Matthew chapter 1 for a moment. Matthew's gospel chapter 1. Verse 18. Now the birth of Jesus Christ was on this wife.

When as his mother Mary was espoused to Joseph, before they came together. You see, it's different a little bit in Israel. We call a couple here sometimes engaged.

And they're engaged and they're hoping to get married sometime. It's called espousal there in Israel. And sometimes when they're espoused, they're actually called husband and wife before they're actually mother.

You'll find that that will bamboozle you a little bit if you don't know that. But it says here, when as his mother Mary was espoused to Joseph, before they came together, which actually means before they got married. She was found with child.

Of the Holy Ghost, that's what the Bible says anyway. I want you to get that a little bit in your mind. She was found with child of the Holy Ghost.

And Joseph couldn't take this in very easily. Then Joseph, her husband being a just man and not willing to make a public example, was minded to put her away privately. You know, it would be hard for the young fellow if he's engaged and the girl comes along and she says, you know, I'm going to have a baby, but I haven't been with anybody.

Let's play this thing out in the open now. You would know the ducks, wouldn't you? But it's difficult one this. He knows she's a good girl and all the rest of it.

But what's gone wrong? So he's, he's going to put her away privately anyway. He just can't go on with this sort of thing. Verse 20, But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, our son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

And I can tell you that that absolutely, completely satisfied Joseph. Of course, it doesn't satisfy the martyrs, or their people ever. They can't believe that God can do things like this.

But it satisfied Joseph. Many a time God has drew near to a young couple and said, fear not, fear not to take that woman unto thee. Yes, and he said this to Joseph, He shall bring forth a son, and thou shalt call his name Jesus, you'll do the naming.

For he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, because the Lord, the Holy Ghost, spoke through the prophet in these gone by. Behold, our virgin shall be retired, and shall bring forth a son, and they shall call his name Emmanuel, which simply means God with us, there are no problems in us.

The Holy Ghost was talking the way Bangyondo, wasn't it? And he was saying through the prophet Isaiah, a virgin shall be retired, and bring forth a son, and thou shalt call his name Emmanuel, which simply means he will be God with us. Now that's a mighty thing, isn't it? That God the Son made himself of no reputation, came down. Let's go to Galatians chapter 4 just for the moment.

Galatians 4 and verse 4. But when the fullness of the time was come, because God had to wait for the exact moment, you know, he was working things out properly. But when the fullness of the time was come, God sent forth his son. Now I didn't want to take that wee bit up just now, God sent forth his son, but that's a very important wee bit.

Now I want you to get this bit, made of a woman. I said to an old professor once, what do you think it means? He says, I know you are going to talk about this miraculous conception that the way down in the womb of Mary, he was made, made of a woman by the power of the Holy Ghost. He says, well you see, you see, I can't see this, I can't see this thing.

There's nobody could see the end of a woman, there's nobody knew, and you just can't accept that, can you not? Do you think he was more dwarfed than the angels at one time? Or did he? Yes, he was more dwarfed than the angels, did you see that? But he never seen Mary either. He hung on the cross, and his spirit was battered, and his hair was matted round his head, and his bones were sticking through the skin, and he was made skinned. He said to them, do you know what this is? You just look at the cross, you can't see it, it didn't mean anything to you, did it? And he rose again from the dead, and he was made higher than the heavens.

My spirit who looks up and down, I know, and it takes faith. You see, these modernists have a God-faith. That's the trouble.

You see, in this very book here, I can tell you this, do you see, we're at Galatians 4, if we just flipped our eye back to Galatians 3, see verse 13, Christ hath redeemed us from the curse of the law, being made a curse for us. Oh, when you think what he was made. Once when I went to preach at Queen's, I gave me the subject just the day before, and it was written on the piece of paper, was the maker made? And I said, this is what I have got tonight, to preach on, was the maker made? Perfect, yes, of course he was.

Oh, you should see all the evangelicals then, and he had died in the seats, his old man's off the rails. Of course the maker was made. You see, without him was not anything made that was made.

He was the maker. All things were made by him. You see, you really can't say that the maker was made, in the true sense of words.

But you can't say that the maker was willing to become made. Yes, and he was willing to become made more than anything. He was made more than anything.

And then he was made of a woman. This I accept, that the Holy Ghost took the will of the Virgin Mary. And this miraculous conception took place.

And he who was in the form of God, and thought it not robbery to be equal with God, now had taken upon him the form of a slave. And God was manifest in flesh on earth. And that is incarnation.

When we say miraculous conception, if you want to just know every little detail of it, my dear friend, it wouldn't be a miracle. We have to accept miracles. I accept that the Holy Ghost came upon her.

I accept that she was with child of the Holy Ghost. I accept that the Spirit of God did a thing in the womb of Mary, that I need to take in by faith, but the little details is not known to me. But I believe it is true.

My dear friends, you know, when Isaiah, I just quote this to you, when Isaiah is moved to say this, unto us a child is born. And to us a son is given. And the government shall be upon his shoulder.

And his name shall be called Wonderful Counselor, the Mighty God, the Father of Eternity, the Prince of Peace. He stood at the door one day and knocked the door and said, you're Mr. Mullen, that's right. Do you think Jesus Christ was God? I know Jesus Christ was God.

Prove it. And there's so many angles you can start from, and I just took the Bible from the Lord's arm and opened it with this verse, unto us a child is born. He's a child.

Jesus Christ. And to us a son is given. Jesus Christ.

The government shall be upon his shoulder. Yes, he'll take the nations of the world and the kingdoms of this world, he'll make them the kingdoms of God. The child's name shall be called Wonderful Counselor.

What do you do in the next verse? The child is the Mighty God. Then they're stuck now. Not prepared now.

Not prepared to say that he's the Father of Eternity either. Not even prepared to say he's the Everlasting Father, because they get the fatherhood mixed up with the sonship. They don't know where they are.

They have no troubles about it. You know, in 1 John, chapter 4, this mighty phrase is there. Listen to it, it's easier when you listen to it.

The Father sent the Son to be the saviour of the world. Don't you forget that. If you put these personalities into this, the Father.

The Father sent the Son. Let me say that he was the Son before he was sent. He didn't become the Son down here, did he? No.

Oh, I know some of you get mixed up in the sonship of Christ. You see, when you go back before the world began, you can see him in the glory with the Father, he had glory. The glory that I had with him before the world began.

Now that's the eternal Son in the eternal glory. That's God the Son. Let me say that God never had a Son like that before.

He said so that he was the Son before he was sent. The Father sent the Son. He was the Son before he became the saviour.

The Father sent the Son to be the saviour. He came down here before to be the saviour. I want you to get this, that when he came down and this miraculous conception took place in the womb of a virgin, this is what the angel said to Mary, the Holy Ghost will come upon me and that holy thing which shall be born of me shall be called the Son of God.

I want you to get this. Because God never had a Son like that before. That's another sonship of Christ.

Yes, and when Christ died on the cross and lay in the tomb, when God brought him back from the dead, God said, behold my Son. And God never had a Son like that before. That's a Son out now, yes, with a body, flesh and bones and he will never die and he'll never taste of death and God never ever saw my God before.

What I want you to see is the eternal Son and the Father sent the Son. And you say, oh this mighty work took place when he was in the form of God. But not robbery to be equal with God.

When he made himself of new reputation and took upon him and it happened in the womb and it happened by the power of the Holy Ghost. And he came to be the Savior. This is a mighty point for everybody in this meeting that's not saved.

Now this fellow out there at the farm, he said to Jim Moore, one of the farmers that's here tonight, he said, you know, you know, I'm going to heaven. Now I don't believe you need to be saved. I just believe that if you pay all your debts and you live right and you don't tell lies and you go to church and you're a nice character, I believe you'll have to go into the glory.

And the farmer sitting back there tonight, he said, it's a pity God didn't know this. He says, what? He says, it's a pity God didn't know that. He didn't know what he means.

He says, well you see, if you could get into heaven like that, God mustn't have known about it because the Father sent the Son to be the Savior. You see, God believes this is the only way. And God sent him to prove this is the only way.

And if you miss the Savior, and you miss the mighty work of the cross and the power of the cleansing blood, you know what will happen to you? You'll go to hell. And you see me talking about your good works when you're despising God's Son. You'll let the Pharisees that come up and push them through the door into the judgment hall and stand back, lest they should be defied.

Oh, what a phrase, lest they should be defied. Lest. They're afraid of being defied.

What hypocrisy is here? Men crying out for the blood of God's Son and empty religion at the same time. Is that humiliating? Oh, you're going to go to hell, you hypocrite. You need to be saved, do you? You need the Savior.

What do you think God was doing? God sent his Son. What a mighty thing took place when the Savior was born. When the angel comes to the shepherd, the angel says, this day in the city of David is born a Savior, which is Christ.

Get the last bit, the Lord. Because if he had not been the Lord, he could never have been the Christ, he would never have been the Savior. I think we've got this, haven't we? You know, I think you've always got to come back from the heights and the depths of doctrine.

This is what I get frightened of. And you must come back to the mighty practical application of the whole thing. And I think C.T. Stubb did it best of all, because he said, if Jesus Christ was God, he came to this planet and died for me, there is no sacrifice too great that I can make for him.

So let's get the hold of this. This is not only a mighty arguing point. This is the mighty truth.

That God's Son came down to this planet for you. He died for you. Many are here not saved at all.

We've had no time for that. Those of us who know this, I wish you'd go through the doors tonight to live for him who died for us. Next week we are moving on to what the Holy Spirit meant to Christ in the days of his flesh.

Oh, yes, so many things happened in the days of his flesh. And what the Spirit of God meant for him in the days of his flesh. Let's bow together before them all.

Lord, we bow gladly before thee. Oh, thou art wonderful. We feel like staying with David tonight, but we're looking at thee, we're not looking at Jonathan.

Lord Jesus, thy love to me was wonderful. We thank thee that we can say tonight, the Son of God loved me, gave himself for me. Lord, help us.

Please help us to stand up for thee and to love thee and to follow thee. Part us now in thy fear and with thy blessing for thy mercy. Amen.

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