

# A Message to the Bride

by Phil Beach Jr.

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*The sermon emphasizes the importance of a vision of Christ and the power of Christ's passion for the bride, highlighting the basis of God's love and the blessing of God.*

**Duration:** 1:05:14

**Scripture:** Ephesians 5:25

**Topics:** "Bride Of Christ", "Identity in Christ", "The Beauty of Christ"

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## Description

Phil Beach Jr. delivers a powerful message titled 'A Message to the Bride,' emphasizing the deep yearning Christ has for His beloved, the church. He explains that believers are no longer seen as the cursed seed of Adam but as the fruit of Christ's sacrifice, related to God through Him. The sermon calls for a holy discontentment with the old life and a passionate pursuit of Christ, urging the church to recognize its identity in Him and to seek His beauty. Beach highlights that true beauty and acceptance before God come only through Christ, and that the church must turn away from self-reliance to fully embrace the life and righteousness found in Jesus. Ultimately, he encourages believers to cultivate a vision of Christ that transforms their lives and draws them closer to God.

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## Transcript

This portion of scripture corresponds perfectly to what the Holy Spirit is saying to us now at this moment. The Holy Spirit, during our time of praise and worship, was so eagerly... Oh my, how we sensed such a yearning, not in our hearts. It wasn't the yearning that we were expressing for God, but it was the yearning that the Holy Spirit was disclosing to us that Christ has for us, His beloved.

We are bone of His bone. We are no longer seen by Christ as the rejected, cursed seed. That's what we are in Adam.

That's why we ought to pray God give us a contempt, a hatred for the old life. Christ doesn't see us. He already bore the penalty.

Why hast thou forsaken me? That was the cry of Christ. But it was the cry of Christ bearing the curse of all the Adam race, all humankind. God has eternally forsaken man on the basis of who He is in Himself.

But our beloved no longer sees the household of faith, those redeemed, as the cursed seed of Adam. But He sees us as the very fruit of His loins, the very work of His cross. He sees us as those in whom He can

say, There they are, the fruit of my travail, related to God, related to God.

We are related to the Father through Christ. Christ came possessing the divine nature, the seed, the holy seed of God. And now He communicates that to us.

There's only one seed. There's only one nature, God in Christ. And now Christ in His church.

We are all related now to God in Christ. And He has a passion for us, a passion for us. He delights in you, not because He found anything attractive in you, in yourself.

It's not because He looked down and saw something appealing in you. No, He sees in you what He saw in His Son. And it's because of that new life that God loves you as His Son.

Oh, if we could just get delivered from assuming that we stand before God on the basis of anything that we are. You cannot approach God on the basis of what you are. God does not love humankind for the sake of loving humankind.

God loves us because He foresaw Christ and who Christ would be, what Christ would do, and what Christ would become unto us. It's on the basis of Christ that God loves us. What emancipation comes when the soul is freed from the lie of trying to find the basis of God accepting it because of what it can do.

Beloved, all praise goes to the Son. All heaven revolves around worshiping the Lamb who has made us worthy, who has caused us to approach God. God's passion for you and I this morning is because He has placed us in His Son, and now there is that life in us that God seeks to bring to maturity, which is a life that will perfectly please Him through the power of the Holy Spirit.

Psalm 45, my heart is indicting a good matter. I speak of the things which I have made touching the King. Oh, that God would give us this kind of a passion for the King.

Do you love Him? Thou art fairer than the children of men. Grace is poured into thy lips. Therefore, God hath blessed thee forever.

We need a vision of the King. We need a vision of Jesus. We need to see that Jesus is fairer than the children of men.

We need to see that Christ is more lovely than any flesh. As the song says, I dare not trust the sweetest frame, but wholly lean on Jesus' name. My hope is built on nothing less than Jesus' blood and righteousness.

There's not another like Him. There's not another like Him, beloved. The fairest man, the fairest woman, the sweetest voice, the kindest countenance is as darkness compared to a glimpse of the King.

It was a vision of the King that apprehended the early church and brought them into a place of union with that King that enabled them to live lives that were unsoiled by this world, untouched by the spirit that now worketh in the children of disobedience. It was a vision of the King. It was a vision of the King that so apprehended them that they died.

They died. They died to the comeliness of what they were. Their beauty suddenly faded.

They no longer walked on the basis of who they were. They no longer esteemed themselves on the basis of what they were. They saw all their life now in relation to that lovely King that sat at the throne of Almighty God.

They saw that now He was their life. He was their righteousness. He was their power.

He was their purity. They saw the King who was fairer than 10,000. They saw Jesus Christ, the Son of the living God.

They saw the One who God spoke from heaven and said, This is my beloved Son. Hear ye Him. Oh, how we need a cessation of voices in the church today.

There is too much of the voice of man. There is too much of the voice of flesh going throughout the church, seducing God's people. But God's Word says that His beloved, His bride, those who are His, those who are bone of His bone and flesh of His flesh, are discontent.

There is a holy discontentment in this day today. There is a discontentment. There is a shuffling.

The beloved is saying, I want to hear the voice of my beloved. I want to hear His voice. I want to know Him.

He alone can satisfy me. Oh, that God would grant to us a stirring, that God would grant to us a discontentment with people and things and activities, and that we would find rest in union and fellowship with the King of glory, the Lord Jesus. Is He fairer than all to you? Has He captivated your heart, beloved? He longs to.

He longs to. Thou art fairer than the children of men. And grace is poured into thy lips.

Oh, that we might know that the law came by Moses, but grace and mercy and truth came by the man Jesus Christ. There's never been a graceful man but in Jesus Christ. There's never been one whose words are so filled with grace and truth than the words that come to us through Jesus Christ.

And when we can come to Him in brokenness and allow His Spirit to quicken His word, suddenly the word of God becomes graceful to us. It is no longer a book of commandments, do this and don't do that, but it is a book speaking to us the very words of God, communicating to us the very life of God. Rivers of living water flow from the verses of the Bible.

When the Bible is opened up and it becomes a book leading us to the graceful King who sits upon the throne of glory to whom all worship is being ascribed. Yes, beloved. Yes, beloved.

This is the King. This is the King of glory. And He is for you and I. Oh, I trust your heart is stirred.

I trust you're hungry for God. I trust there's nothing, nothing that would stand in the way of you and Jesus Christ. As we continue to read Psalm 45, we're going to discover that this King, the King of heaven, the King of kings, the Lord of lords, the greater David, the greater Solomon, the true seed that will reign forever and ever and ever.

We're going to see that His heart is made known. And He speaks to you and I very plainly in this psalm. Let us continue.

Gerb thy sword. Well, before we do that, verse 2, grace is poured into thy lips. Therefore, God hath blessed thee forever and ever.

Beloved, there is so much that we can speak on here as God gives utterance. Do you want the blessing of God upon your life? Do you seek the blessing of God? Cursed are the people who seek the blessing of God apart from Christ. Cursed are the people who seek to be blessed of God, but not through the merits of Jesus Christ.

The Bible says that the blessing of God is pronounced upon Christ. And only as His people come back to Him and relate themselves to Him and draw from His righteousness and His grace and draw from the beauty of His life, will the blessing of God come back to the church. As long as men are tooting their own horns and they are lifting up their voices of their own righteousness and they are busy doing the works of their own hands, God's blessing is removed.

And what is in the place of that blessing is nothing but a cheap counterfeit from hell. That's what's in the midst of a people whose blessing is sought for in a way that is unrelated to the King of glory, the Lord Jesus Christ. You can't be blessed.

You can't know the blessing of God. You can't walk with God and fellowship with God. If Christ has been ostracized from your life, the church must wake up.

Awake thou that sleepest and arise, and Christ shall give thee light. Christ is our blesser. Christ is the blessed one.

Christ is the one in whom we must hide to have access to God. It is Christ. It is the Son.

It is the Holy One. It is the one who devils cry out and say, what have we to do with you? We know who you are. You're the blessed one.

You know, the seven sons of Sceva came and they thought they'd put a formula together and they went to a man possessed by a devil and they said, in the name of Jesus Christ, whom Paul preaches, come out. And those devils lifted up their voices and they said, Paul, we know, and Jesus, we certainly know, but who are you? And they jumped on the man and almost killed him. And I say to you that the church today is calling out on the name of Jesus.

They're calling out on the name of Paul, but they are not living in Christ and the enemy is laughing. He's laughing. God has chosen to place His blessing on Christ, the Anointed One, and only as we come back to Him, in brokenness, in humility, and claim the merits of His death, claim the merits of His sacrifice for sin, claim the merits of His holy life communicated to us by the power of the Holy Spirit, claim the merits of His daily cleansing, claim the merits of His life, claim the power of the Spirit to deny and disown the life after the flesh and see that God has chosen one.

His name is Jesus Christ. He must come back to the assembly. He must come back to the people of God.

He stands in the midst of the seven golden candlesticks and His name is glorious and His garments are white and His lips are filled with righteousness and He says, see me, church? I am the only basis upon which God can bless you and I love you, but as many as I love are abused and chastened, therefore, hasten unto repentance, lest I take your candlestick and swoop it out of the way and your light go out. Men cannot stand before God. Men cannot stand before devils.

Men cannot stand before a wicked, cursed sin world on the basis of who they are, but we must come back to the one who is exalted far above the heavens, far above the earth. His name, Emmanuel. That's what this season's all about, but let me tell you something, this season has become idolatry to the church.

You know, a few days ago I was praying about it and my heart was groaning and the Lord showed me how disappointed He is that His people will not even give up the externals. Not that He is necessarily asking them to, but that there would be a fight. The whole idea of Christ and who He is and the significance of His birth is so mixed in with the lust for things and the desire for things that if God ever did ask His people to give up the whole thing and just wake up and say, praise God, a Savior is born, a Son is given, and I am redeemed by the blood, they'd be disappointed.

Disappointed. Now, I want you to take these words from the Lord and don't say, what is He saying? Don't ask what I'm saying. What is God saying to you? I'm not your judge.

I will not indict your conscience. Let God lead you. The purpose of this short little exhortation in the midst of this, a parenthetical statement, is not to communicate anything personal, but it's a burden from the Lord.

It's what God is saying. And we all need to just listen and say, Lord, show me in Thy Word. I want You alone to be King of kings.

We must come back to Christ. And again, I say over and over again, don't want to come across as scathing, but, oh beloved, we need to know that the Lord Jesus is the only exalted One. I cannot escape this burden.

The blessing, the glory, the favor with God is absolutely related to and holy in Christ. We must come back to Him. We must see Him.

A vision of Christ. A vision of Jesus Christ. And after the Bible says, therefore God hath blessed thee forever, the Bible goes on to say in verse number 3, gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously, because of truth and meekness and righteousness. And thy right hand shall teach thee terrible things. We see here a beautiful picture of the glorious, triumphant reign of Jesus Christ, the Son of God.

And that this reign of righteousness, this reign of truth, this reign of glory, the sword upon His thigh, oh beloved, we need to see Jesus, Jesus, Jesus. He is the King of kings and the Lord of lords. We can muse upon these words and the Lord can give us great understanding.

We won't go into them extensively now because we want to get down to verse number 9 and 10 and 11 in order to show what the Lord's burden is for His people in this late hour. God desires us, He seeks us, but it's only on the basis of Christ. It's only on the basis of Christ.

Okay, beloved, shall we continue here now and just read. Thine hours are sharp in the heart of the king's enemies, whereby the people fall unto thee. Oh, that we might have revealed to us the arrows that are there in the hand of the Lord Jesus Christ.

The arrows speak of His word, they speak of the purity of His word. The Bible says in Revelation chapter 1 that a sharp two-edged sword proceeds out of His mouth. The Bible speaks in Revelation chapter 19 as

the one who comes on a white horse and He has a great sword proceeding out of His mouth and by this sword He smites the nations.

Oh, how we need to be related to Him. How we need to know Him and love Him. Oh, dear Holy Spirit, grant it.

And by these arrows the king's enemies are slain and the people fall under thee. Oh, what a picture here we see. Here we see victory over the world and sin, but it's not through some kind of a dead theology or some kind of three stages of a theology.

It is an unveiling and a revelation of Jesus Christ. It is a seeing of Him and a relatedness to Him through the power of the Holy Spirit. It is the Spirit of God quickening within the heart of the believer, a realization of Christ is my life, the triumphant one, the one in whom God says, there is no wickedness in Him.

There's the life that's mine and I can know it. Yes, I can. Sure, we're compassed about with garments of weakness, beloved.

We have bodies of death. We have a disposition in us that is altogether corrupt, but greater is He that is in you. What about a vision of Christ? What about the fact that if any man be in Christ, he is a new creation? All things are passed away.

Behold, all things become new. Yes, beloved, you have been given an exceedingly, abundantly greater life than the life that you have in the flesh. It's the life in Christ.

And glory be to God, Paul says. There is now therefore no condemnation to them who are in Christ. For the spirit of the law in Christ Jesus has set me free, loosed me, untied me, delivered me, liberated me from what? The law of sin and death which operates in the flesh.

I say, yes, we are weak in the flesh, but praise God, we're strong in Christ. Yes, we are prone to sin in the flesh, but praise God, he that abideth in Christ sinneth not. Do you see it? Do you see it? Yes, we are weak and feeble, but Paul says, finally, my brethren, be strong in the Lord and in the power of His might.

So to every problem in the flesh, we have a corresponding answer in Christ. Whereas we are inclined to sin in the flesh, we are inclined not to sin in Christ. Whereas in the flesh we are inclined to doubt, in Christ we can have the faith of Christ.

Whereas we are inclined to drift in the flesh, in Christ we are inclined to stand firm upon the rock. Any need that you have, any kind of weakness that you have in the flesh, you can by faith find something in Christ that'll counteract that weakness so that you don't need to be a slave to it. Oh yes, I'm not talking about annihilation now, I'm not talking about ceasing from being human, but I'm talking about a life of victory now in Christ.

But notice where it is. It is in Christ Jesus. Yes, beloved.

It's ours. It's ours. God's gonna send it.

The Lord's gonna do it. Day and day and day, day after day after day, the Lord has not let me rest in my spirit, in my spirit where the Holy One dwells, the One who is, I can't believe it, I can't believe it. He is so holy and righteous and so strong and mighty.

If He ever for one second turned me over to myself, I would fall quicker than a stone coming down a mountain. I would go down quicker than a millstone in the ocean. Yes, I would.

I would fall so quickly, I'd probably create some kind of a terrible hole in the ground. Oh, I can't believe He is an anchor, is He not? He holds us, He keeps us, He enables us, He strengthens us, He empowers us to do what we could never in a million years with all the help of religion and all the garments of Saul and all the armor of Saul, we could never do what we could do in a moment by His enabling. One shall put a thousand to flight and two shall, what? Ten thousand.

There's Christ and His beloved. Oh, that we might see the exceeding abundant power that is toward us. That same power that was toward Christ when God raised Him from the dead.

Yes, beloved, yes. This is the inheritance of the church. This is it.

Verse 6, Thy throne, O God, is forever and ever. The scepter of Thy kingdom is a right scepter. God has established His throne.

God has established His throne in the man, Christ Jesus. What a mystery. God has found a man in whom He has perfect, 100% freedom to be God without the man raising up and trying to steal from God.

This is the mystery of Christ. A man, a different kind of man, but a man in whom God can say, there's my throne. Now, He is deity.

He is God. But the mystery of being a man demonstrates to the church, to the principalities and powers, God has finally found His resting place, the place of His throne. And this is what Zion is typifying.

And now we are related to that man being bone of His bone and flesh of His flesh. So now that God wants Christ to find His resting place in His people. Jesus, Thy throne, the throne of God is found in Christ.

A kind of life that doesn't get proud. A kind of life, a kind of man who God says, I've given everything to the Son and the Son says, nothing is mine, all belongs to the Father. Now, how many of us on the basis of what we are in ourself could have anything given to us, anything, without getting a hold of it and then trying to find a way in order for it to somehow advance our own cause? You don't find that in Jesus.

You don't find that in Jesus. You find a man. You find a different kind of man.

You find a man who only operates on the basis of God's nature. He embodied the divine nature. He showed us what it was like for a man to be controlled by the divine nature and not controlled by the nature that he gets through his new birth.

What triumph! What glory! And then Peter comes along and says, now in His mercy He has made us to be partakers. That word there means a sharer together with. So we are sharers with Christ, together with Christ of the divine nature.

We do not become deity. We become men indwelt by the divine nature. That divine nature is Christ Himself.

And in that nature, Jesus says, the wicked one, nothing, no ground. That nature, Christ, is where God's reign is. And that reign now though is inwardly.

It's not visible to the eye. Yet there's coming a day when everything shall be subject to and in harmony with God in Christ. What triumph! What glory! The nations will learn righteousness.

The high ones, the mighty ones, the rebels, the God-haters will be punished with everlasting destruction from the presence of the Lord and from the glory of His coming when He shall come to be glorified in His saints and to be admired in all them that believe. Yes. Yes.

All things are subject to Christ. And though we don't see that right now in this world, yet we see the fact that God has promised and what God has promised cannot and will not be frustrated. Oh, beloved, there's so much hope and joy and peace in Jesus Christ.

We'll give you a lot to think about. Thy throne, O God, is forever and ever. The scepter of Thy kingdom is a right kingdom.

Oh, I tell you, whenever I think about a throne, I think about Jesus. And whenever I think about Jesus, I think about the man of God's own choosing. And then whenever I think about the man of God's own choosing, I think about myself and say, why me? Why, Lord? Why, O God? And then I think about Jesus.

That's why, because God saw us in Christ. Beloved, every one of us, if we're children of God this morning, has to come to this place, if we're ever going to grow spiritually, where we see everything related to the King in heaven. You'll get so free, you'll think it's unlawful.

You'll think it's a sin to be so free. You'll probably for a while look for some kind of bondage just to feel secure. You're so free.

You're free. You're free from yourself. You're free from looking to find something in you.

You see Jesus, and then you see you as being with Him, in Him, hidden in Him, lost in Him. I ascribe His righteousness. I ascribe His blood.

Oh, glory, what freedom. And whenever that freedom turns into license, you're deceived, because it's not a freedom to sin. It's not a freedom to backslide.

It's not a freedom to manifest or fulfill the lusts of the flesh, but it is a freedom to fight by the power of God against every devil, demon, and sin that comes to you and be triumphant in Christ. It's a freedom that liberates us from the weakness of the flesh and transfers us into the almighty power of God in Christ. This idea of freedom to continue to sin was belched out of hell, and Paul vehemently stood against it in Romans chapter 6 and Romans chapter 7. That was so far from his heart.

That was so far from the revelation of God in Christ, and the very thought angered him. The very thought caused his blood to boil in Christ. Paul oftentimes went from the lamb to the lion.

Oh, the meekness of Christ. When he was with the saints, he was base and humble. He didn't want to rebuke.

He didn't want to chasten. He wanted to wash the feet of the saints. That was because he got so much of Jesus, and that's the way Jesus is with his beloved.

But I tell you, you just start playing and flirting with sin, or you start getting the old man and his deeds in the church, and that affects the heart of God so severely, I cannot communicate it, because it is those

things that sent Christ to the cross. That's why he stood on the cross, and he was slain, and he sweat drops of blood. It was for those things, and then those things, free course in the church, that's crucifying the Son of God afresh.

That's walking and trampling on his blood. That's why whenever Paul sensed it, he smelt it, not with his nose, but with his spiritual senses. Whenever he sensed that the devil was doing this, I tell you, he had to watch it, because that lamb turned into a lion, and he said, shall I come with meekness or with a rod? That's what he said.

And it wasn't the wrath of man he was threatening them with. Let me tell you, it was the judgment of the lion of the tribe of Judah, and he was vindicated, because 30 years after he died, John the Beloved came up with the book of Revelation, and Jesus showed himself very clearly to the church as that lion that Paul oftentimes got a little taste of. I mean, there it was in full panoramic view, the one who says, I'll kill the children, spiritually speaking, the one who says, I'll remove your candlestick.

Yes, Paul wrestled with that aspect of the Christ. He preferred to walk among God's people with praise and commendation and encouragement. Love believes all things.

Love hopes all things. He wanted to walk in that revelation, because he understood that of all people, he received mercy upon mercy upon mercy. And he understood it, but he was constrained, though, by God, that when God's heart began to boil, and he had to deal with things in the church, he had to.

And this is the hour that we stand at, even this very moment, in the church of Jesus Christ. God's love is an everlasting love toward those that are his. But he cannot and will not place his blessing upon a people whose focus is somehow removed, and the enemy comes in, and as Paul said, the enemy seduces the mind as he did Eve, and they depart from the simplicity of Christ is all my righteousness, and he is my life, and they somehow begin to serve God on the basis of themselves, and they sweat.

You know, the Bible says that the priests couldn't wear garments that caused them to sweat. And what that means is that God says in his house, there's no work that's going to go on that's not directly by the Holy Ghost, because when we start sweating, that indicates man is in there with his power and his might and his wisdom and his doing, and all of his religious garments, and God says the priesthood is being corrupted. The sure quick way for the priesthood to be corrupted is let the priest start wearing garments that make him sweat, and you'll find in a very short time the Lord is going to react against it.

He'll react against it. He has to. It's his character.

Can God be anything but God? Listen, if man in his natural state can't be anything but man, how much more cannot God be anything but God? If we see the history of humankind, and we see that there's none righteous, no, not one, that we're all sinners, that no one has ever approached God and produced out of their own nature anything that could compare with what Christ is. If we've seen a consistency that hasn't failed in one iota about humanity, God's creation, but seduced by Satan's sin, how much more can we be assured that God says, I am the Lord and I change not? How much more can we know that God cannot change? Oh yes, we see God smiling on his people. We do.

The blessing is there, but only as the people are looking to Jesus. You cannot disassociate it. You cannot see the smiling face of God apart from the life and blood and merits of Jesus Christ imputed to and made good daily by the Holy Ghost and the people.

You cannot do it. You remove one, you remove the other. You remove Christ, you remove Psalm 45 verses 1 through 4, and you remove God's blessing, you remove God's approval, you remove God's moving, and you have a people turned over to themselves on the basis of themselves, and you get emotionalism, fanaticism, legalism, dead orthodox, false doctrines, demonic powers, giving people visions, dreams, feelings, ecstatic relations or experiences.

The whole nine yards comes in, but you don't have the blessing of God. You don't. And it's a subtle thing that happens.

It comes in, but the trumpet is sounding. And God's people are being warned. God will not have it.

God will not have it. He will not have it. That's the quickest way to see the lion of the tribe of Judah suddenly appear in lieu of the lamb.

You want to see the lamb changed to a lion? Desecrate the house of God. Desecrate it. You say, well, how do you desecrate the house of God? Introduce into the house something that adds to or takes from Jesus Christ.

Go ahead. Bring it into the church. Bring it into your homes.

God will give a season of grace and mercy. God will give a season of turn from your sin. But God also changes seasons of mercy and grace into judgment.

If God allowed that trash in his house, he would have to look at his son and say, good job, Jesus, but not good enough. Good job, Christ, but we're going to add a little bit to your work. Now, I know it cost you your life, and I know that you bore the iniquity of the world, and I know that for a moment you even bore the wrath of hell.

I don't understand it, but I know Jesus did. Just a few days ago, as I was praying, the Lord was showing me Christ never sinned, but he experienced sin. Now, you figure that out.

He never sinned. He was holy, undefiled, separate from sinners, a writer of Hebrews, yet he was made sin. So that tells me that my Jesus never sinned, but has experienced the sin of the world.

I've experienced the sin of Phil, and it makes me not able to even lift my head up to God. Though I despise the fall of hell, yet I know that it's a righteous thing if God cast me in hell. I know it is, not now, because I'm a new creation.

Glory to God, I'm in Christ. But on the basis of Phil, if I was void of Christ, it would be righteous for God to cast me in hell. It would be righteous, and that's only because I've awakened to my own sin.

But what about Christ? He embodies my sin. The iniquity of us all, Isaiah said, was laid upon him. And it wasn't just some kind of a superficial act.

His soul became a sin offering, the Bible says. Though essentially in his nature he was free from sin, yet somehow, somehow he became sin. And it wasn't just a casual thing.

It wasn't where he became sin, but was somehow removed from it, not so. He touched it, he felt it, he experienced it. And it wasn't the sin of one person.

It was the iniquity of us all. How could God, how could God allow anything to add to or to take from the finished work of Jesus Christ? He could never do it. It is an impossibility.

Though Satan would love it to be so, it's an impossibility. God is pleased with his Son. The work is done, and for eternity it shall stand as the way, the only way to God, as far as humanity's concerned.

The only way to God, as far as creation's concerned. The only way to be liberated from that curse of sin, from the defilement of iniquity. So to think that we can introduce something into this relationship with God is blasphemy.

And you know whose name is blasphemy, the beast. And you know who's behind it in the text, the beast, the anti-Christ spirit. Anything that takes from Christ, what he has done and who he is now in the presence of God, for us.

Anything that takes from that or adds to it is anti-Christ. It comes from the devil. And many, many assemblies and many preachers are under the spirit of anti-Christ and God, God, God, God knows many unwillingly, inadvertently, totally oblivious to the preaching of gospel that if Paul sat in the congregation he'd stand up and say, where did you get that? What are my writings? And it wasn't from the prophets' writings because I knew the prophets.

That's where I got the gospel from. That he'd stand right up and say, where did you get that? Where did you get that? Get that out of the house of God. Call the people to Jesus Christ.

Preach against sin. Lift up the son of God. Get all that trash out of the house of God.

That's what he would say. Because it's a gospel that's adding to and taking from and it's not anchored in Christ Jesus himself. Verse chapter 1. You know where that verse is.

Hebrews chapter 1. Hebrews chapter 1. This is a quote. Here's chapter 1. Verse number 9. Verse number 8. But unto the son he saith, thy throne, O God, is for ever and ever. A scepter of righteousness is the scepter of thy kingdom.

You see, the writer of Hebrews is quoting from Psalm 45 here. Psalm 45 verse 6. Thy throne, O God, is for ever and ever. A scepter of thy kingdom is a right scepter.

See, the writer of Hebrews was indicating that the throne from which God will rule the eternal ages to come is in his son Jesus Christ. What glory! I mean, you can't separate the throne from Christ. You can't do it.

Where you see Christ, you see all heaven working. Where you see Christ, you see God's glory. Where you see Christ, you see all the executive power of heaven being operated.

When you saw that man, Jesus, walk on the earth, my God, when you saw him feeding the 5,000, when you saw him raising Lazarus from the dead, you didn't just see a man born of a woman. You saw God Almighty working through a man, God in Christ, reconciling the world unto himself. Oh, this kind of stuff really is incredible.

You don't just see some man. You don't just see some prophet when you see Jesus. You see thy throne, O God.

You see the very seat of power, the eternal wedding habits. Oh, that our eyes would be opened. You see the power that created the worlds.

You see the power that spoke the stars into existence when you see that man, Jesus Christ. And just think of it. God can entrust all that to the man, Jesus.

Why? Because he was a partaker of the divine nature. And now God says, you and I in Christ have that nature. Oh, that we would pour contempt and we would turn from by the enabling of the Spirit from what we are and see our identity in Christ.

What an incredible unveiling of God's plan. And this was his eternal purpose. This is what Paul saw, the eternal purpose of God, which he purposed in Christ, in Christ his Son, that he would gather all things in Christ, that everything would walk in harmony with and in correspondence with his nature.

And he would have a unique people who would not walk in obedience to his nature as an imposed rule, but they would walk in obedience to Christ's nature because they would be bone of his bone. What an unveiling of God. It's going to be a family, beloved.

It's going to be a family. It's going to be a display to all the universe. Angels have been a display to the universe for God only knows how many millions of years.

But never, never, never has there ever been what God is doing in the new creation through his beloved and only blessed forever Son, the Lord Jesus Christ. Never has there ever been a people where God will look and say, bone of my bone, flesh of my flesh, one. Never.

It is a unity of spiritual union. It is possessing something of God that no other creation possesses. As we use this illustration in the past, you can have a group of people in the church, all related, all in harmony, and then I come out and I have my children with me, and we're all together, a big family, but there's something about my children that relates them to me as sharing an intricate part of what I am with them because they are biologically related to me.

God could never share himself with any human being because of the corruption of sin. That's what his intention was with the first Adam. That's what he eternally purposed in Christ to do.

He knew that Adam was going to fall. He knew that Adam was going to believe the lie. He knew it, but he also knew that his son wouldn't fail him.

But God wanted to create man and then share himself with it. But man fell, so the last Adam had to come. And the last Adam embodied in himself the divine nature, that life that God wanted to give at the beginning in order to relate himself to humanity that would bring humanity into a place of sonship, father, son.

That's the significance of being called sons of God, children of God. It is a word that indicates a relatedness to God that is like birth in the natural, but it's a spiritual thing. But there's a unique relationship that a father has with a son that no one else shares it.

And now we see the son, the only son, comes out of eternity, clothes himself in humanity, and he calls himself son of man. There, for the first time in all creation, God had a man where the divine nature was operating, and he could truly be called a son of God, truly. But Jesus did all that, and now he's sitting at the right hand, and all who believe in him, he's snatching them from hell, and he's bringing them into the

same relationship that he has with the father, accepting his deity.

That same relationship that he has with the father as being one who is indwelt by the divine nature. Now, Christ comes into us and communicates to us that lovely nature so that we can know union in Christ with the father that he knows. He truly is the firstborn among what? He's the firstborn among many brethren.

So you see, verse 9, "...thou hast loved righteousness," Hebrews chapter 1, "...and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Now, you see that? Psalms chapter 45, verse number 7, is a Scripture where the writer of Hebrews quoted from. Now, let's read it in Psalm 45.

"...thou lovest righteousness and hatest wickedness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Now, see, we hear so much about the anointing today. We hear so much about the anointing of God.

But you know, there is a great injustice being done in the church today because people think God's going to anoint them. It is so abominable. It is so despicable before God as His nostrils sense this smell, as His ears hear this cry.

And when people are doing it in ignorance, there's pity. There's pity. There's a fatherly pity.

But He won't respond. You see, beloved, you can't seek the anointing supposing God is going to give it to you on the basis of who you are so that you can have power with God to do what you want. No, everything has to be related back to Christ.

The anointing dwells on the Anointed One, Christ. Only as the life of Christ is secured in a people and then given free course to mature and reveal Christ can the anointing be there. The anointing is there to the measure that Christ is there.

And if it were any other way, God would be entrusting His power with humanity, the old, and He doesn't do it. Doesn't do it. You could see what happens when God gives power to a king unless that king is what? Redeemed and indwelt by God and Christ is being formed in that king.

You see what happens. He turns into a belligerent tyrant. All this desire for anointing is trash.

Trash. We want the anointing. We want the Spirit to move.

And then they go to Acts chapter 2. They need to go back three years and walk with those who are in Acts chapter 2 and go through the experiences that they went through and end up men, devastated, destroyed, all hopes destroyed. And then they'll find the Holy Spirit because in such a condition Christ is dwelling. Oh yes, I'm a believer in the anointing.

I'm a believer in the infilling. I'm a believer in the power of God. But you get that stuff in without understanding Christ and who He is and He's the only one, the unction dwells in Him and only as He gains ascendancy in our life does that anointing dwell with us.

You remove that from that message and you've got a mess on your hands. You've got every kind of evil work. So we need to come back to Jesus and the Lord will give understanding to those who seek Him.

Verse 7, notice what the anointing is related to. A love for righteousness and a hatred for wickedness. I know of a man who boasted of having the special, the end time anointing on his life and he fell into sin and became unfaithful to his wife.

The two do not go hand in hand. Oh, I've got the anointing, the Elisha anointing. I got a letter from him, a letter from him, beloved, a couple of years before it happened.

The anointing of God is characterized by Christ's passion for what is right and hatred for what is wrong. Christ is the anointed one. And as the church is made to see Christ and the Holy Spirit does His work of revealing and imparting and devastating us and bringing us down and just causing us to see all that Jesus is and Christ gets more and more ascendancy in our life, that anointing will be there.

That anointing will be there. All right, let's move on. Verse 8, all thy garments smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad.

You see that? All the garments of Christ. This indicates that Christ in His person has no smell of sin. These lovely spices are types and shadows of the Old Testament revealing the divine nature, what God is like.

Myrrh and cinnamon, all these things indicate things that are lovely to the smell. And spiritually speaking, the only thing that's lovely that God's smell is a life without sin. And who lived that life? Our blessed Jesus, our Lord, our King.

All thy garments, Christ, all thy garments smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad. Oh, let's see, Jesus. King's daughters were among thy honorable women.

Upon thy right hand did stand the queen in gold. Now listen, verse 10 and verse 11 is the most important part of this message this morning and we're closing on this. Here is what the Holy Spirit gently, lovingly, but firmly is whispering to His people in this late hour right now.

Hearken, O daughter, and consider and incline thine ear. Forget also thine own people and thy father's house. Forget also thine own people and thy father's house.

Here is a call, and we're going to give you the meaning of this as the Holy Spirit would indicate. Here is a call of God to the church to forget her own people and her father's house. It is a call to turn the eye from the natural life, from the life that we inherited from Adam, from the nature of sin, a call to turn from it, to forget it.

We are no longer related to that sin-cursed life anymore. We are no longer in the flesh, but we are in Christ. We are no longer in the kingdom of darkness, but we are in the kingdom of light.

We are no longer under the tyranny of sin and the devil, but we are under the leadership and headship of Christ and righteousness. Now watch this. One more time, verse 10.

Hearken, O daughter, and consider and incline thine ear. Forget also thine own people and thy father's house. Verse number 11 is the most beautiful verse in this chapter.

So shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him. Oh, may God give us eyes to see. Do you see here that the Lord will desire our beauty only as we turn from and forget what we

are in the flesh and go after Him because the beauty that the Lord will desire is whose beauty? His own.

It's Christ's beauty. You see, when we turn from the flesh, when we turn from our own natural heritage, that we are in our own nature, then we come to what? What we are in Christ. His beauty, His righteousness, His holiness.

And that's the only basis upon which God can desire our beauty. He doesn't desire what we are in the flesh. It's cursed.

But we are in Christ, and if we turn from the old life and we see that we are in Christ, and His righteousness is in me, His holiness is in me, then the Lord says, then shall what? The king greatly desire thy beauty. See, the true beauty of the church is gold. The true beauty, it's a church of all gold.

It's gold candlesticks. That indicates that God can only accept us in Christ because Christ is the gold. Do you want the Lord to desire you, your beauty? Turn by His power, by His Spirit.

Turn from all that is of the old and see Jesus and you in Him, and the beauty that you will reflect will be the beauty of God's own Son, and then God will desire you because He is always for His Son. He's always for it. And every true blood-washed child of God has the Son.

There it is, beloved. There it is. So shall the king desire thy beauty.

Verse 13, the king's daughter is all glorious within. Her clothing is of what? Raw gold. How was the church described in Revelation 1? A candlestick all of gold.

That means the church shining with the beauty of her Savior, Jesus Christ. And this is the inheritance of the church. What do we inherit? Christ.

The true treasure that fades not away in heaven, reserved for who? For you. Let's bow our hearts. Oh, Father, thank You.

Lord, we humbly come before Thee. We pray You'll make good Thy Word by the power of the Holy Spirit, for Jesus' sake. Lord, tenderly but firmly minister to us.

Open up our eyes to see Jesus. Cause these words to find fruitful ground and bear much fruit. Our hope is in Thy Son alone, who is alone worthy of praise.

We pray, Lord, that You would conquer the enemy shine light, dispel darkness, Lord. The darkness of lies, the darkness of wrong kinds of ideas. Flood life into the hearts of Thy beloved, enabling us to see a truth in Christ.

Grant it, Father, for Thy Son's sake. Let's just sit for a few moments and meditate on the Lord. Amen.

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