

Jesus Is Wonderful

12-26-2023 Handfuls Of Purpose Tuesday Morning

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We'll have a special handfuls of purpose this morning for Christmas. How's that sound? All right, we're going to use Isaiah, Chapter 9 as our starting point, and with a Christmas text for our handfuls of purpose here the day after Christmas. It's [Isaiah 9:6](#) You know the verse very well, I'm sure. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counseller, The Mighty God, the everlasting Father, the Prince of Peace. Well, I like to preach on this every year what powerful applications we have, all descriptive titles of who our Savior is Our Wonderful Savior. So we're going to begin. I'm gonna focus mainly on the first word there wonderful. Uh, which is, and the Hebrew word is pele, and it's a wonderful word. It's all about secret mysterious, full of wonder. Well, this time of the year we speak of it as being well, we speak of it as being what the most. It's the most wonderful time of the year. Ok, so I heard you all singing along, so Yeah, let's decide or find out what makes it the most wonderful time of the year. I don't think Andy Williams knew or any of the other singers. They kind of think it's all about popcorn, and mistletoe, and Santa Claus, but we all know better than that. What makes it wonderful is this. His name shall be called wonderful. So let's delve into the wonders of the nature of Christ, and who he is, and what makes it so wonderful. Or as the Hebrew word suggests, secret and mysterious. There's so much to the character of Christ, so many nuances, so, so many folds in its nature and character. Um, you know Revelation when Jesus appears, he has four names that are given in chapter 19. One of them is He hath a name written that no man knoweth, but he himself. Well, that's rather mysterious or wonderful. A name written that no man knows. In other words, there's depths to his character in nature that we can only know in a partial sense. Well, it was Paul that wrote in [1 Corinthians 13:9-12](#) that we know in part. We prophecy in part, but when that which is perfect is come, then that which is in part shall be done away, for now we see through a glass darkly, but then face to face, now we know in part so the idea of wonder, and mystery, and things that are somewhat shrouded to human intellect. In the days to come, we'll certainly see Christ in the fullness of his glory.

Wonderful In His Eternal State

So let's delve into some of the wonders of his nature and character, and of course, we have to begin there in his eternal state. Who he was from a time immemorial before there's time for that matter. All of this is seen, almost we might say, as a Christmas text

in [John 1:1-5](#) Where we have in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him. Without him was not anything made that was made. In him was life, and the life was the light of men, and the light shineth in darkness. The darkness comprehended it not. All of this speaks of who he was before he took the physical state there in the cradle in Bethlehem, before his physicality. So there he is, called the word, and you're familiar, I'm sure, with the Greek behind this word is Logos, and it is the intelligent creation and creative powers of God. So there's an awful lot in that right there, but this was his state again before his incarnation. So in the beginning was the word wonderful. In this eternal state, we see other places. [John 8:58](#) certainly speaks of this as well. Jesus letting it be known at times. You know there's a certain aspect to his nature that was kept secret even while he was here on earth. It was intended that man find out who he was. Jesus said in [Matthew 16:13-17](#) whom do men say that I am? He gave enough attestation by works and signs, and certainly his teachings that they should have known who he was, but this was something, and again, it's something that to this day people must be curious enough to find out. They have to seek to find, and for that matter, diligently seek to find. So some of this is shrouded, and that's why Jesus says here in [John 8:58](#) he lets it be known before Abraham was I am, and they took up stones to immediately to stone him now so the Jews that were there present understood what Jesus was saying that he was identifying himself as eternal before Abraham was, and then of course he used the divine title I am. So that was enough for them to consider this statement to be blasphemous, making himself equal to God, and with God. Well, we as believers have we received that truth. We believed it from the beginning of our conversion. Understanding it is another thing believing it, trusting it. Is this all that's required?

Wonderful In His Birth

So wonderful before he becomes flesh, but of course, as we've been studying here in the last couple weeks, his birth was miraculous. It was, there's no other way to describe it wonderful. So [Matthew 1:23](#) Behold, a virgin shall conceive, and bear a son, and they shall call his name Emmanuel, which being interpreted, is God with us. So that's one fulfillment of [Isaiah 7:14](#) now in the New Testament context. [Luke 1:26-30; 32-33](#) The Angel has to explain to Mary this miraculous, and wonderful birth, and the Angel Gabriel was sent from God unto the city of Galilee, named Nazareth, and the Angel said unto her fear not, Mary, for thou hast found favor with God, and behold, thou shalt conceive in thy womb, and bring forth the Son, and shall call his name Jesus. 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 end, but the Angel is clearly paraphrasing the promise in [Isaiah 9:6-7](#). The wonderful Counselor, the Prince of Peace, that his government shall be upon his shoulder the notion of the Davidic Covenant, the everlasting Kingdom. Of his Kingdom, and of his peace there shall be no end. I see it tells us unto the Kingdom, and unto the throne of David. So all of this, of course, Mary taking in what she can of these this strange salutation. So just the announcement itself is wonderful, but of course, his birth then quite unnatural. As a matter of fact, there's no other way to describe virginal birth. It's a miracle. Those that are insisting that that God conform to the natural laws, laws by the way that the creator himself put in place, but can be suspended at his

will. That is what a miracle is. It's the suspension of natural law. So the reversal of the normal order of things. So his birth has to be that. It is that he doesn't come through the tainted, and the sinful line of Adam in that sense, he comes through the Virgin's womb, and so we can't say that his birth is normative.

Wonderful In His Sinless Life

Well, wonderful as he grows up as we consider his sinless life. Now the Bible is quite clear in many places, and I think [1 Peter 2:21](#) says that expressly that here until where you called, because Christ also suffered for us who did no sin. So it's a very direct statement. We have other places. [Hebrews 7:26-28](#) speaks of him being wholly harmless, undefiled, separate from sinners and made higher than the heavens. So places like that we see the character of Christ, the sinless character, the impeccability. This is a vital doctrine we have here, the lamb that is without spot or blemish. We take note here, though, that Christ was tempted. As [Hebrews 4:15-16](#) tells us, tempted in all points, as we are yet without sin, so sinless life as Peter says directly who did no sin so there is perhaps if you were raised as a Catholic, as I was, you remember that they maintained that Christ did sin when he lost his temper in the temple, you know, overturned the tables, and they tried to indicate that's just foolishness. There Christ did no sin. So whatever he did, what did was right. If we think there he lost his temper, well, he didn't really lose his temper. It was righteous judgment for the evil that was going on, and neither was guile found in his mouth. [1 Peter 2:22-25](#) adds that note. Guile is deceit. So there are many people that sin, as [James 3:8-10](#) says, but to sin now we can sin with our lips. That's a whole different matter. Putting the the tongue in control is certainly one of the more difficult things in life. We may be able to subdue our physical actions, but that tongue no man can tame James says. It's an unruly evil, so we have to, we have to see in Christ that even in his words there was no guile spoken. So that's a nature here, the impeccable nature of Christ. So it's all taken up, I think, in the word wonderful.

Wonderful In His Divinity

Well, wonderful also we might say, in his divinity. The deity of Christ is a profound doctrine, and I would say that no one can be admitted into the family of God without the admission of that particular doctrine. We don't have just another man coming here or a good man at that. We have God from heaven, and that's who he is. So here's just one direct statement to that in [Colossians 2:9](#) For in him dwelleth all the fullness of the Godhead bodily. I like that particular passage simply because it's encapsulate the entire doctrine there in just a few words. Now, indeed, it is a powerful doctrine. For in him dwelleth all the fullness of the Godhead bodily. So not just that we have God in Christ, but we have the Godhead. So the notion that the Godhead the Triune nature of God the Father, Son, and Holy Ghost all resident here. Now we see them in their particular aspects. [Matthew 3:17](#) At the baptism the heavens open, the Father says this is my son, in whom I am well pleased. The Spirit descends upon him. So we see the Father, Son and Holy Ghost in there in the aspects of their being. There's divisibility in that, but other

than that, we'd have to say they're all one, and the same at the same time, and that's what the Godhead is so in him dwelleth all the fullness of the God. Everything the Father, everything the Spirit is, is found in the Son. I just preached last week on these words, and they're very powerful words. My favorite Christmas Carol Hark the Herald Angels Sing as it were, but we have there in the third stanza Christ by highest heaven adored; Christ, the Everlasting Lord; Late in time, behold Him come, Offspring of a virgins womb. Veiled in flesh the Godhead See. Hail thy incarnate Deity. Pleased with us in the flesh to dwell Jesus, our Emmanuel. Hark! the herald angels sing, "Glory to the newborn King!" Now Wesley captures this doctrine, at least in this third stanza where he's speaking of late in time, meaning simply that they had waited a several millennia for the coming of Christ, and he would have appeared to some to be late. Of course we know the Lords never late, but he came late in time, and he came through the Virgin's womb, but notice here he's veiled in flesh. So we have the infinite God, and we will use the word immense meaning boundless. God cannot be contained by parameters. So we see him here. You gained to a finite condition, flesh and blood. Locative where in other words, we have now we could as as Jesus said in [John 14:8-9](#) Phillip, have I been so long time with you and you just say, show us the Father. If you've seen me, you've seen the Father. So, we have the Godhead, so to speak, in a location, and it could be, it could be seen, and as [1 John 1:1](#) that they handled the word of life. They saw with their eyes, and they handled with their hands the word of life, and so there veiled in flesh the Godhead. See, if you've seen me, you've seen the Father, and thus hail the Incarnate deity.

All right, so there's a great wonder, and all of that, certainly through his earthly ministry, could be divided into 3 marvelous sections, and that would be his miracles, his teaching, and his atonement at the cross.

Wonderful In His Miracles

So wonderful and all the miracles that he did. You know what a what a what a wonder it must have been for the people of the 1st century to behold a man that could come in, and heal everyone in the village. There was no case too hard for him. They brought the demoniac to Jesus, and the son that had been taken, and the demons throwing him into the fire one minute, and into the water the next, and Jesus was able to cast the devil out. Whereas the disciples, though power was lent to them, this power was not vouch safe only Jesus could do that, and we see him in the various aspects of miracles. There are the miracles of physical healing that we saw. The blind seeing, the deaf hearing, the lame walking. I mean, that's all rather glorious, and we'd have to say the raising of the dead. I mean nothing. There's no miracle more better than that one, at least in the physical context, but we also have the the miracles of Christ power over the various elements. That he has supernatural power to to contain the sea. To to speak the forces of nature, and they must submit to his authority. All this is quite amazing. Again the disciple said it right after the storm had been calmed. What manner of man is this, that even the wind, and the waves obey him? Indeed wonderful in his miracles I'm using here from [Matthew 8:24-27](#) And behold there arose a great tempest in the sea, insomuch the ship was covered with the waves, but he was asleep. And His disciples came to him, and awoke him, saying, Lord save us: we perish. You know what makes the

miracle this particular miracle even more fascinating is the fact that we've got aboard this ship people that were quite well aware of the tempestuous nature of the Sea of Galilee, they were raised on it. We've got Peter, James, John, Andrew, and perhaps others that were aboard that ship that we're used to these kind of calamities, but this was something that they had never seen before, something much worse, and so they were very troubled and they feared for their lives, and they rightly cry out to the master of the sea, save us, and his response is interesting. First, the fact that he's asleep during all of this, and secondly, that he would rebuke them. Why are you fearful? Oh yeah of little faith. Then he arose, and rebuked the winds, and the sea, and there was a great calm, but the men marveled, saying, What manner of man is this, that even the winds and the sea obey him. So that's the wonders of his miracles. Well, we could delineate a long list of those miracles. In each case, the people that saw these things were stonewashed. We think in [John 11:43-44](#) Of the raising of Lazarus after four days in the tomb. So this clearly established there was an old superstition amongst the Jews that the spirit hovered over the corpse for the space of three days. So Jesus waits for the 4th day, and thus dispels any notion of doubt as to what he was doing here. There were no tricks involved. He was actually summoning Lazarus back from the realms of Hades, and bringing him into physical fellowship again. All quite amazing. How wonderful it was, and you know, the crowd that assembled that day remember that Mary, and Martha, and Lazarus, they had means. They were wealthy people of some kind we know that because they're living in the suburbs. They're living in Bethany. It's only two miles from Jerusalem. So Jerusalem of course was the great attraction, and to live that close to Jerusalem, you had to have cash. Secondly, they were able to bury their brother in a sepulchre, very expensive. These were above ground tombs that were hewn out of Mount Zion, right beneath the city of Jerusalem. So it was considered elite if you could do that, and so there were mourners that were there with Mary, and Martha to help them along in the loss of their brother. They would remain for 30 days in some cases that they were paid to do this. Paid mourners so we have, we would assume, a kind of a crowd that assembled at the tomb of Lazarus. That day when Jesus speaks, and brings him out of the tomb, Lazarus come forth. And I mean the crowd is perplexed, and amazed, and relieved all at the same time. So how wonderful the moment was. For that, I would have to say his greatest physical miracle, but we know there's a greater work than that because Jesus said to his disciples, you will do greater works. So what could that be? I mean, feeding 5000 people, I don't know anybody that can do that. Do you know any preachers that are raising folks out of the coffins at the funeral homes? I don't think so. So what greater work could it be that he spoke of? And that would be the preaching of the gospel, bringing people from darkness into his marvelous light. Wonderful, certainly in his teachings. [John 7:44-46](#) And some of them would have taken him, but no man laid hands on him. Then came the officers to the chief priests and the Pharisees; and they said unto them. Why have you not brought him in? The officers answered, Never Man spake like this man. How true that is. Now how did he speak.

The Wonders Of His Teaching

The wonders of his teaching again, the greatest teacher that ever walked the earth. [Matthew 7:29](#) For he taught them as one having authority, and not as the scribes. So, and yeah, used various forms. He would teach parabolic form, and some of them would have taken him, but no man laid hands on him. So these teachings that came in

parabolic form were done so I think intentionally the idea, as Jesus said when he was queried on the matter by his apostles, he said, well, these things should be revealed unto you not unto the supposedly wise men. So he spoke to them in children's fables, and tales, and those of the intelligentsia were rejecting of it. We were insulted by it. For that matter, they thought, you know, why are you teaching little stories, and that would be the sermon on the Mountain, [Matthew 5-7](#). In which he dictates the laws of the Kingdom. How it ought to be. He lays forth the Beatitudes, that that is his introduction to that sermon. In the heart of the sermon he teaches us to pray that the Lord's Prayer, and then he gives instructions including instructions warning against false Christs. Then the Olivet Discourse that we find there close to the end of his ministry, where he takes the disciples up to the Mount of Olives, and in chapters 24 and 25 of Matthew he gives the prediction of how it will be before he returns to the earth, and then I say the third greatest teaching has to be the Upper Room discourse. This happens in [John 14,15](#) and 16, and perhaps even 17 while he's on his way to the Garden of Gethsemane. So the upper room discourse is primarily a pneumatology, the teaching of the Holy Spirit, and who this spirit is, and how he will come, and he will be a comforter, and he'll guide, and so on. So these are the three great teachings. So indeed, we'd say wonderful teachings, teachings the likes of which the world had never heard.

Wonderful In His Counsel

So, I would have to say also he's wonderful in his council. There are those that look at our passage that's before us there and [Isaiah 9:6](#), and say that the word wonderful is actually modifying counselor. In other words, he's a wonderful counselor, and I don't take great umbrage with the scholastics that maintained that. That's what it is I just happen to know that wonderful is a name for Christ, and I know that from his appearance in [Judges 13:16](#) Manoah, and his wife when Sampson was to be born, and they wanted, they required a name. What's your name? The Angel of his presence. This is Jesus in a preincarnate state. We call it a Christophany, and they when they required of the Angel his name, he said, why ask thou me of my name, knowing that it is secret? And it's the same word that we have (peli Hebrew secret). In the Hebrew that means wonderful secret. So when it says his name shall be called wonderful, I know that's what his name is, and that's a proper appalachian for his name, but it's they say, well, no, it modifies counselor. Well, that's fine too. He certainly is a wonderful, counselor. I don't think there's any better counsel. You can't receive any better counsel. [Isaiah 28:29](#) tells us this also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working, so we can assume that is so. I have Jesus pictured here with the law books behind him, with his laptop computer, and so on, but he doesn't need any of those devices. Isn't that something he is the repository of all that God has, all of his wisdom is contained in him. We'll see that in just a bit. So we have this quotation by **My Advocate. It's by Mary Snell Nicholson, and she wrote.**

I sinned. And straightway post-hast, Satan flew before the presence of the Most High God, and made a railing accusation there, he said. "This soul, this thing of clay and sod, has sinned. 'Tis true that he has named Thy name, but I demand his death. For thou hast said, the soul that sinneth it shall die, Shall not thy sentence be fulfilled, is just as

dead? Send now this wretched Sinner to his doom. What other thing can righteous ruler do? And thus he did accuse me day and night and every word he spoke, oh God was true. Then quickly one rose up from God's right hand, before whose glory angels veiled their eyes. He spoke. Each jot and tittle of the law must be fulfilled. The guilty Sinner dies. But wait. Suppose his guilt were all transferred to me and that I paid his penalty. Behold, my hands, my side, my feet. One day I was made sin for him, and tied that he might be presented faultless at thy throne. And Satan flew away. Full well he knew that he could not prevail against such love. For every word my dear Lord spoke was true. Now isn't that a wonderful way of describing the eternal state? And this is, in a sense, a forensic action that takes place in heaven that we're quite unaware of where the adversary, the accuser of the brethren day and night, accuses us according to revelation. I think I have it here. Let's see. Yep [Revelation 12:10](#) The accuser of our brethren is cast down which accused them before our God, day and night. Now we're not, we're not completely aware of what's going on right now., but this is our adversary he comes on as a friend, you know, and all of us were fooled by him at some point in our lives, and we lived out the folly of sin, but you know, he's no friend, and he will turn state evidence against us in a heartbeat, and as the poem said, there he spoke the truth. He's speaking the truth before God. We're not worthy to be saved. He's quite well aware of that. So we call him the Defamer the accuser of the brethren. Accuses you day and night, but thank God, as that poem suggests, that we have a defender, and that's Jesus, our Savior. [1 John 2:1-2](#) We have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. So we know that we have A sure Defender. He's never lost a case, and he will be there to defend us against the accusations of the evil one. So what a wonderful counselor he is and as I mentioned before. He has the He holds all the treasures of wisdom. There it is in [Colossians 2:2-3](#) So the mystery of God, of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. You know, I often speak to people that say, well, I don't have much education, and I said, well, you know, that's an advantage. Well, that's an advantage I said well people with a lot of education have a hard time coming to Christ because they're smart. They're too smart for their own good. They have to have answers to questions that childlike faith that doesn't even ponder, and even for a moment, but they have a problem with this thing, and that you know. And how how do we reconcile it with the science, and all the rest? How sad this is for people to be trapped like that. It's just the devil's trap, but here we have the answer all the treasures of wisdom and knowledge. We found in our great counselor, and indeed. [Romans 11:33-36](#) says the depth of the riches, both of the wisdom and knowledge of God, How are unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath given to him, and receiveth again? For of him and through him and to him be all things, to him be all glory for ever. Amen. So indeed, we have the riches. We have everything available to us, and so we're here this morning just scratching the surface, aren't we? But understanding what we can. For the present distress. Now I like this in [Ephesians 3:17-20](#) that Christ may dwell in your hearts by faith. You, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; So now we have all of the confinements of human dimension, right? So breadth, length, depth, height, and to know the love of Christ, which passeth knowledge that he might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, well, that's a glorious little passage. There we have it in Ephesians. So our hearts are rooted, and grounded, and settled, and we comprehend. It's a wonderful word that we may be able to comprehend what is the breadth and length. Now, I often use the word apprehend because I think comprehension suggests that we

are that we have the totality of understanding. We only scratched the surface. Much of what we believe is predicated upon faith, and not comprehension, but apprehension we can apprehend something. We can see how it could be. Like the concept of eternity, but we don't really comprehend it because we're finite beings. So I prefer the word apprehend, but here it's telling us we can comprehend. There's much that we can know that is available to us. God made this marvelous machine. It's called the brain, and there are certain things that it can understand. [Psalm 92:5](#) Oh Lord, how great are thy works! And thy thoughts are very deep. [Ecclesiastes 7:23-24](#) All this have I proved by wisdom, said the wisest man that walked the earth. I said, I will be wise, but it was far from me, that which is far off exceeding deep, Who can find it out? [1 Corinthians 2:9-10](#) But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things. Yeah, the deep things of God.

Wonderful In His Death

We'd have to of course, say he was wonderful in his death. We can only imagine those that watched him die. You know that John was there. We know that his mother was there. We also know that the disciples watched all of this from afar off, Luke tells us. So there were watching it, but they weren't close to it, but they saw enough of it. What wonderment must have filled their hearts, and minds. Jesus had attest to the fact that I and my Father are one, and yet they were watching the eternal God die. It was a contradiction that even their faith couldn't grasp, and what it meant to them. Most of them believing that Jesus was to usher in the Kingdom, and to see him now on the cross with a crown of thorns, and submitting to death, this was something that was inconceivable to me, but Jesus had told them there in that upper room discourse, [John 15:13](#) Greater love hath no man than this, that a man laid down his life for his friends. [Hebrews 12:2-3](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endures the cross Hebrews tells us endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest he be wearied, and faint in your minds. You have not yet resisted unto blood, striving against sin. So wonder the wonder of it all that Christ becomes a sin sacrifice, the one who knows no sin in his life becomes sin for us, [2 Corinthians 5:20](#) says, and thus reconciles us to a holy God. He was born to die, you know. We have much joy about the Christmas message because it's Christ coming into the world, but we have to at all times understand that he came to die. That was his mission. [Mark 10:45](#) He came to give up his life as a ransom for many, and the marvels of his, and wonders of his birth are superseded by the wonders of his death. That he came here to give his life as a sacrifice.

Wonderful In His Burial

Well, we also have to say wonderful in his burial. So here we have Jesus there on the cross with the. The six hours of torment, and fiscal brutality that was involved, and at the end surrenders up his life. It was Jesus that said in [John 10:18](#) No man taketh my life

from me. I give it so he's offering it up as a sacrifice. [John 19:30](#) It is finished, he says at the end, and now, what will they do with the corpse? Now here's that physical frame. That God deemed to use by coming, and living inside of this physical frame. Again, this is the infinite God. [1 Kings 8:27](#) This is a God who cannot be contained, is a God that Solomon said that his temple could not contain. The heaven of heavens cannot contain him, but there he was willingly participating in humanity flesh and blood like his brethren, [Hebrews 2:17](#) too says, so that he could be a merciful and faithful high priest, and things pertaining to God, but now he vacates that physical frame. It is left now for his disciples to take the remains of that body, but little do they know or understand that his flesh could see no corruption. It's [Psalm 16:10-11](#) that we find there that the, you know, his body would see no corruption. That God would save him, and it's showing the path of life in his presence of fullness of joy at thy right hand of pleasures forevermore. So it behooved Joseph of Arimathea in [Luke 23:53](#) To champion the cause, and to fulfill the prophecy without him necessarily being aware of what he was doing. So he has to go and petition Pilate, and at this point his secret discipleship is now made known. Well, no disciple can remain secret for long. At some point we're called out, and we have to stand up for Christ. Joseph being a one of the members of the august Council, the Sanhedrin. Would now be putting all of his position at jeopardy. His brethren has condemned Christ. But Joseph will stand up for Christ and come out from among them, and be separate from them. So in [John 19](#) we find that Joseph of Arimathea being a disciple of Jesus, but secretly. For fear of the Jews besought Pilate, that he might take away the body of Jesus, and Pilate gave him leave, came therefore, and he took the body of Jesus. Now you might know that he had a compatriot in this matter another member of the Sanhedrin, and that would be Nicodemus. So we have two essentially secret disciples, and perhaps more than that, but it's clear that the majority of the Sanhedrin wanted Christ dead. Remember again that the Sanhedrin, primarily these were 70 rulers in Jerusalem. They decided that Christ was a problem, and was gonna create problems for them with Rome. That he was an insurrection, and so it behooves them to get rid of him. They had plotted scheme almost from the beginning of his ministry. They were looking for ways to trap him in his words, something that could use to condemn him, and ultimately, bringing him to their council forced him to testify against himself. [Luke 22:70](#) Art thou then the Son of God? Jesus answers yes, and that's the end of it. They consider that blasphemy, but Joseph and Nicodemus apparently stand apart from this conspiracy, and now they have to. They feel compelled to do something more they couldn't prevent his death, but they could certainly do something about the body, and so they present an opportunity is presents them an opportunity to come out of the shadows, and to declare what they believe. Again, I think for both of them that was probably the end of their position with the Sanhedrin. Now you know, there were two schools of thought in power at that time, and that would be the Pharisees, and the Sadducees. Pharisees were law keepers. They we're students of the scripture. We would assume Nicodemus, and Joseph to be of that category, but the majority of the council of the Sanhedrin were sad you see, and as a result, we're liberals, rejectors of the scriptures, except for the Torah, the first five books they acknowledged, but other than that, they rejected the rest of Scripture, particularly the prophets, and they were of the ilk that life was to be lived out here. It was all that there was to life, and the service at the temple was nothing more than an acknowledgement of a great creator. We had during the great enlightenment, if you want to call it that the intellectuals decided that Christianity was antiquated. There rose up a group called the deists, and the deists acknowledged that there must be a higher power, an intelligent being, but a God who is distant from humanity, and really has no interaction with humanity. That Jesus was a good man, and a prophet of sorts, but was not God in the flesh. That the Bible invented various miraculous signs, and wonders

to give some kind of authority to him, but really that Jesus was just a common man, and a teacher. That was all he was. Those are the deists. In other words, they acknowledge there's a God, but that's as far as it goes. There are theists, but they're not Christian, and this is this was a modern well, it was considered the beginning of modernity starts with the great enlightenment, and supposedly we're still in the period of modernity. I don't know if that's true or not. We've got a lot of atheists around, but during that particular time, there were people like the Founding Fathers. Most of them were deists. So we're confused. Sometimes we see that they acknowledge God as great power. You'll notice that Jesus is never mentioned in the Constitution. His name is not mentioned in the Declaration. God as the God of nature, is mentioned. It's deistic teaching, and it's false teaching, and it's damnable heresy, because it's the rejection of Christ, and the rejection of anything that's divine. It's really a modern extrapolation of Sadducee doctrine. Same idea rejecting the miraculous signs, and wonders, and saying, well, you know, Jesus is just a man that's all he is. At any rate, so these two, arrive to you know, give Jesus a proper burial, and again, the notion of Jesus flesh could not see corruption. The promise that was given to us there, and again, I'm referring now to the 16th chapter of the Psalms. And so you have there thinking the 10th verse. It says, for thou wilt not leave my soul in hell, and that word there is Hades. Neither wilt thou suffer thine holy one to see corruption. So that was the promise that his flesh would see no corruption. Thus he could not be buried in the ground. He had to be buried above ground, and for that to happen, rich people had to show up. As I already mentioned above, ground burial very expensive as it is to this day, and so Joseph has to lend his tomb. Nicodemus has to lend money to buy the mixture of myrrh, and aloes, and to preserve the flesh. That idea, they did this quick embalming, but again, did they understand? Did they know the prophecy? They were scholars, perhaps they did, and they understood that they were actually significantly fulfilling, and aspect of Christ's burial. All of it's quite wonderful as a matter of fact.

Wonderful In His Resurrection

Well, we'll move on. Wonderful in his death, but certainly. Wonderful in his resurrection? [Romans 14:9](#) For to this end Christ both died, and rose, and revived that he might be Lord, both of the dead, and the living, so many places affect our salvation depends upon the belief in the resurrection. It was Jesus that said of himself, [John 11:25-26](#) I'm the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. So this is a grand statement. It's one of the great I'm's of the Gospel of John, and the fact that he had the power. To be raised from the dead, and as a result can now pass that upon those who simply believe in him.

Wonderful In His Ascension

Well, we're going to move even a bit further, and that is wonderful in this ascension. So after Jesus dies on the cross he's buried the third day he rises from the dead. He appears to his disciples, then two on the road to Emmaus, but before that Mary

Magdalene, and the other Mary and some of those that were on the road. He appears to them. So 500 brethren at one time see him, so there there are 16 different post resurrection appearances all of which attests to the miraculous moment, but Jesus then, after spending 40 days with his disciples, and after spending three days and three nights in the center of the earth, so to speak, into paradise, see now rises from the dead, and he ascends into glory. [Ephesians 4:8-10](#) Wherefore he sayeth when he ascended up on high, he led captivity captive, and gave gifts unto men. I've taught on this so many times, I don't think I need to reiterate what was going on there for the three days, and three nights, and Jesus was taking those who were held in paradise, and delivering them up to glory. This was part of his ascension, and so his first ascension happens immediately after his resurrection. He goes right up to glory, and Mary Magdalene is told to go back, and tell the disciples that he has risen indeed, and that he was going to his father. So he would go to the Father, and he would take these that were waiting in what's called Abraham's bosom which is a part of Hades. The afterlife, the existence of a burning hell Hades, and a paradise Hades, is taught in [Luke 16](#) and [Ephesians 4](#). So he takes these, and ascends up with them, and then comes back to earth where he spends 40 days and 40 nights with the disciples, and then ascends again, now from the Mount of Olives, to take his place at the right hand of God where he is now, and evermore shall be. All right, so what's he doing in the meantime? And that is also quite wonderful, his incarnation coming to earth, loving us, giving us life, rising from the dead, and then ascending to the right hand of God.

Wonderful In His Intercession

Now his purpose is fulfilled, and that is to intercede for sinful men. He had by himself purged our sins. [Hebrews 1:3](#) He sat down at the right hand of God. Sitting down indicates the work is over. Yeah, and now at the right hand of God indicating advocacy. Other places of course in the scripture maintain the same. [Hebrews 7:25](#) Wherefore he is able also to save them to the uttermost that come unto God by him. Seeing he ever liveth to make intercession for them, and [1 Timothy 2:5](#) tells us there's one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for many, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. So there's the the notion of advocacy and the intercessory mediatorship. That's what he's doing now. It's quite wonderful. In fact, there's no hope for sinful men if we don't have an advocate that appears in our behalf, and we covered this when we spoke of the wonders of his counselor.

Wonderful In His Second Coming

We'd say wonderful in his second coming the Lord indeed is coming back. [Revelation 11:15](#) The kingdoms of this world will be the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. So we were glad to sing this during Christmas. In [2 Thessalonians 1:8-10](#) we find him coming back in flaming fire, taking vengeance on them that know not God, and then obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory

of his power. You know how amazing it is that people now have so twisted the gospel that we don't have anybody going to hell anymore? Or everybody's going to heaven, apparently, but the Bible says that there's a punishment coming, and that it's an everlasting punishment. So there are people that say, well, yes, you know, they'll die, they'll be burned up, and that'll be the end of that, but it's not what the Bible says. It's everlasting destruction, and you say, well, what is that? Well, again, we're thinking in our terms. We understand destruction to be an end all, but not an eternal terms. So we have the contradictory expression everlasting destruction. That's oxymoronic, but that's what that's what's awaiting those who are lost, and that's why it is incumbent upon us as believers, to do what we can to pull a few of these out of the burning, and to do what we can to convince people that there is an everlasting contemplation. Here we've got to think about what's going to happen beyond this temporal life? Well, I'd like to add this to.

Wonderful In His Love For Sinners

It's wonderful, and his love for sinners. [Ephesians 2:4-7](#) God is rich in mercy. For his great love, or where they loved us even when we were dead in sins at quickened us together with Christ. Isn't that a great resolution? For sinners that we can be brought into covenantal relationship, and eternal love because Christ has offered himself in our behalf, and it's [Isaiah 61:10](#) clothed with his own righteousness by grace you saved in the ages to come. You might show the exceeding riches of his grace in his kindness toward us through Christ Jesus, and so I will greatly rejoice in the Lord. My soul shall be joyful in my God; For he hath clothed me with the garments of salvation. He had covered me with the robe of righteousness. Well, that's just one of the names that I need I think. Five more weeks to talk about the other names. Wonderful Counselor, The Mighty God, The Everlasting Father, the Prince. There was some.

Lord it's great to meet in this fashion the zoom meetings exciting, and we're glad Lord, to have people that are interested, and we just pray your blessing upon us here today, Lord, and we thank you for gathering us in this fashion. Remember us the Lord and strengthen our walk with you. Help us to know your word, and to love your word, and to live your word every day of our lives in Jesus name we pray. Amen.