

**THE MYSTERY OF GODLINESS.  
TWELVE SERMONS CHIFLY ON  
THE TRUE AND ESSENTIAL  
HUMANITY OF THE LORD JESUS  
CHRIST**

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The Mystery of Godliness. Twelve Sermons Chifly on the True and Essential Humanity of the Lord Jesus Christ by Charles Gordelier

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**CHARLES GORDELIER**

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# THE MYSTERY OF GODLINESS.

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## TWELVE SERMONS CHIEFLY ON THE TRUE AND ESSENTIAL HUMANITY OF THE LORD JESUS CHRIST

IN RELATION TO HIS MEDIATORIAL WORK, AND THE  
VARIED EXPERIENCES OF THE TRIED AND  
EXERCISED CHILDREN OF GOD.

BY  
CHARLES GORDELIER.

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LONDON:  
JOHN GADSBY, GEORGE YARD, BOUVERIE ST. E.C.

1869.

## PREFACE.

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SERMON literature attains its proper place and limit when it becomes a faithful expositor of God's word; or when it is suggestive in its character, leading the mind to a thoughtful study of the sacred page. Something of this has been attempted in the Sermons now presented to the reader's attention. The aim of the author has been to set forth the subjects they refer to in an experimental manner, though, occasionally, some remarks are made in which the subtle and insidious errors of modern Arianism and semi-Arianism are confronted and confuted. He ventures to hope that, under the anointing of the Spirit, the book may be read with profit, savour, and comfort, more especially by that portion of the Church of God whose path is that of tribulation. To them this little volume is dedicated; and is also designed by the Author as a supplement to his former work, "The Truth as it is in Jesus."

LONDON, 49, STEPNEY GREEN,  
*June, 1869.*

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THE DIVINE OBJECT  
FOR WHICH THE  
TONGUE OF THE LEARNED  
WAS  
GIVEN TO THE SON OF GOD.

A SERMON,

PREACHED AT THE FOURTH ANNIVERSARY OF THE AUTHOR'S  
MINISTRY AT HEPHSIBAR CHAPEL, MILE END,

On Lord's Day Morning, April 14th, 1867.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."—ISA. l. 4.

I AM accustomed on these periodical occasions to bring before your attention more definitely topics intimately connected with the doctrine of the Divine and eternal Sonship of our Lord Jesus Christ—a doctrine most dearly cherished by me, and one which I hold as primary and fundamental in all that relates to the covenant of grace, the preaching of the gospel, and the experimental enjoyment of the truth as it is in Jesus. I have stood before you as your minister now full four years, and I think I can appeal to you that I have ever aimed to preach Jesus Christ and him crucified. His Person as the eternal Son of God, and his Mediatorial work, have always been my main themes; and, so far as I have been experimentally taught, these themes have been commended to your hearts and consciences in that way and manner, so far as simplicity and sincerity are concerned, which I could desire for myself had I been permitted to occupy the position you hold as hearers of the gospel.

The text to which my mind is directed has special reference to the mediatorial character and work of the Lord Jesus Christ. His qualification in having the tongue of the learned divinely given to him relates to his



*manhood* only; for being God, he needed not to be instructed, for he knew what was in man, and he is essentially in himself the fountain of all knowledge, wisdom, and understanding. It must ever be considered, "great is the mystery of godliness; God was manifest in the flesh." The complex Person of Jesus the Son of God is a subject too profound for mortals to explain. Occasionally, we have glimpses of the humanity, but it is a *perfect* humanity, seen only in him; at other times, we see the mighty God. Here, in our text, we have a most beautiful description of his mediatorial capacity, and *why* he was fitted for the peculiar work to which he was called of God the Father. It is the testimony of Jesus, and the testimony of Jesus is the spirit of prophecy; and let it be remarked, this prophecy is not of what shall be hereafter, but of that which already is done; it is the language of Jesus Christ, "who is, and wast, and art to come, the Alpha and the Omega;" "the same yesterday, to-day, and for ever."

The subject before us is great and comprehensive, and in order that our minds may the easier apprehend the truth as it is in Jesus, I shall endeavour to observe the following method, by considering, in the

FIRST place, *the Person of Jesus Christ the Son of God in his mediatorial capacity.*

SECONDLY, make some inquiry as to *what is to be understood by our Lord having the tongue of the learned GIVEN to him.*

THIRDLY, notice *the school in which our Lord was instructed and became learned;*

And, FOURTHLY, *the great object designed in the Father giving Jesus the tongue of the learned.*

I confess, I feel unequal to undertake what lies before me; but I earnestly pray that the Spirit of truth may take of the things of Christ, and reveal them unto us. May he shine into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; for the Spirit searcheth all things, yea, the deep things of God. May the Lord be pleased thus to give us his help and blessing, and then to his name shall be all the praise.

I. We are to consider **THE PERSON OF JESUS CHRIST THE SON OF GOD IN HIS MEDIATORIAL CAPACITY.**

The apostle Paul speaks of Christ as the unspeakable

gift of God the Father to the Church. The love of God in the redemption of the Church by Christ Jesus is most gloriously displayed in the great fact that when sin entered the world, and death by sin, "God sent his only begotten Son into the world, that we might live through him." (1 John iv. 9, 10.) He spared not his only Son, but freely gave him up for us all. The work of salvation was ordained in the hands of a mediator—one who could be equally interested in both parties, the offended and the offender; one with whose work divine justice should be fully satisfied, both by meeting the claims of God's most holy law, and also suffering the penalty of its having been violated and dishonoured. All this has been revealed to us in the gospel as having been accomplished by the eternal Son of God undertaking to become our Mediator; first, by becoming our Surety in covenant engagement with his Father; secondly, by becoming incarnate, and thus in our nature, by *the sacrifice* of himself, thereby effecting a reconciliation. This mediatorial work could only be undertaken by the Son of God himself. No archangel, or any other creature, could make an atonement for the sin of man. If all the heavenly host had combined to offer themselves for human redemption, it would have been condemned; and if all mankind had perished in their sin, that is, died eternally for it, it would have been no sacrifice, no atonement, no reconciliation; for punishment, though it may satisfy law and justice, cannot, abstractedly considered, *reconcile* the offended with the offender; but a *sacrifice* made on behalf of the offender by one interested in the honour of the offended, and on equal terms with him, would not only prove acceptable, but effect also a reconciliation with the offended and the offender. Now this is what the Scriptures set forth as having been done by the mediatorial work of the Lord Jesus Christ on behalf of the whole Church of God. "The soul that sinneth it shall die." "In the day thou eatest thereof, in dying, thou shalt die;" this was God's all wise and just decree. The nature that sinned must pay the penalty of sin; for the creature is subject to the Creator, and being under the law, is under the curse of that law. We read in prophecy: "And Jehovah saw that there was no man, and wondered that there was no intercessor; therefore his own arm brought salvation unto him; and his righteousness, it sustained him." (Isa. lix.

16.) And again we read: "Whom shall I send, and who will go for us?" Then it is we hear the voice of the Son of God, "Then said I, here am I; send me." "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." (Isa. vi. 8; Ps. xl. 7, 8.) Now, no other Person but "the only begotten Son in the bosom of the Father," could receive the Father's commission, and undertake and finish the work given him to do. None but the Son of God could take human nature into union with his own Person, and in that nature accomplish both his Father's will and our redemption; none but the Son of God could offer himself an acceptable sacrifice to his Father. Hence, he became the Christ of God, being divinely commissioned, and is, therefore, *the* divinely anointed *one*. Hear the Father saying, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him," &c. (Isa. xlii. 1.) Hear the Son also saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," &c. (Isa. xli. 1-3.)

These quotations from the prophet Isaiah show the *official* appellatives of Jesus the Mediator, every one of which were needed by the fallen and sinful condition into which the Church of God had been brought by the disobedience of the first man. These offices are all united in the Person of the Son of God. As the Mediator of the new covenant, he has the authority to fill, administer, and execute the functions of his office between God and man, because he is *the* Son of God; and, because he is *the* Son of God, the only Son, his own proper Son, such a Son as he has never another, he therefore is *the* mediator of the new covenant, the only Mediator, the Lord's Christ, the Christ of God, the only Saviour. Thus we see, that as he is called *officially*, not *a* Christ, not *a* mediator, but *the* Christ, *the* Mediator, so we also perceive that, relatively to the Father, he is called *the* Son; setting forth to us the peculiar and unequalled designations that belong only to Jesus of Nazareth, born of the Virgin Mary in Bethlehem. It is true his designation "the Son of God" was affirmed at his incarnation; not because his incarnation made him