

## W\_13\_Reckon.mp3

[00:00:02] Now, the subject I'm going to deal with for the rest of our time involves the word to reckon. Some of you may have guessed that when we read Romans six, but I'm still going to another passage first, which bears upon not doctrine, but the attitude of one of one of us to the other. Philippians chapter. Or as one thing I forgot. You don't mind me repenting, do you? Because this word was impressed upon me. Can two walk together? Except they have met. In those early days, when I arranged with a young lady that we might meet at the park gates one Sunday evening and go for a walk. Well, we did. She waited at one end. I waited at the other and we both went home because we hadn't met. We couldn't walk together because we hadn't met. All that impressed it upon me forever afterwards. We see to it now that we know which end of the park we meet. And of course, we have met and walk together all these years since. Now. I thought I ought to tell you that, too. Well, now I want you to come to Philippians four. Just for a brief word. You'll say this is a strange sort of a subject I'm taking because it doesn't seem to have any point in it yet. Well, we're just clearing up a few little outside edges first. Philippians four, verse eight. Finally, brethren whatsoever. Things are true whatsoever. Things are honest. Whatever things are.

[00:01:32] Just. Whatsoever. Things are pure. Whatsoever. Things are lovely whatsoever. Things of good report. He said, be any virtue. If there be any praise, think on these things. Now, the word I'm considering is the word to reckon. And this is not the word to think. This is to impute or to reckon. I'm going to ask you friends this. Carry about with you a magnifying glass. You don't need a magnifying glass to find the faults of people while they're sticking out a mile, aren't they? And we see them at once. But will you remember that you're in the line of the will of God? If you carry about a magnifying glass. Now, how about Sellers? He won't mind me putting the magnifying glass on him like this. And I say if. See, I'm saying it like that. If there be any virtue. Is there any prize? Reckon these things since you see how easy it would be for me to try to find all the faults I could? Won't it be simply like what they say? Falling off a log, wouldn't it? Yes, but you see, I put this magnifying glass on and I look him up and down and I can begin to see just the remotest little spot. Yes. Yes. I say, if there be any virtue, if I'm getting the folk, as you see. I remember when I took a course at horticultural college, they got microscopes and did what everybody did. They said that's the high power one.

[00:03:00] Well, I couldn't see anything. So he said, That's all right. Now come back here. Oh, yes. That's the leg of a fly. Yes, that's a little egg on the leg of a fly. That's the microbe that's in thee, you see? Yes. Well, now, if you have to do that, if you get the high power on. If there be any virtue. Is there be any praise? Reckon these things and you know what's going to happen next verse. Those things which ye have both learned and received and heard and seen in me do. So the apostle says I do that. The God of peace shall be with you. And that's even more wonderful than the peace of God. So I can disagree with our brother. I can think, well, I don't know where he's got over this. But I can see the virtue. I can see the praise. He believes a word of God. He's seeking to follow out the teachings of the Word of God. And if any man does that, he can do very little more. Because I'm conscious of this. When he and I stand before our Lord at last, I'll have so much that I'll have to confess in that day that I shan't have much chance of saying, Well, I told you so. No, no, not then. So I'm not going to do it now. Now, if that disappoints you friends, I'm sorry, but I hope you'll see the other side. You see, I could be a leader of a faction.

[00:04:22] And I have to say so many times, Lord, save me from my friends. And I see the Apostle Paul could have been a leader of a faction. He could have been the leader of the Uncircumcision party. Oh, what an opportunity. And he said circumcision. Availeth. Nothing. Neither Uncircumcision neither one or the other, but a new creation. That's all I'm concerned about. And so, as I said, I quoted a bit from Shakespeare. I said, I look at some of these folks and I say, A plague on both your houses. I'm not concerned with either of them. The only thing that I'm concerned about is Christ, and all that flows from him coming that way down. Not this way up. Well, now it's time we got down to the subject, which is uppermost in my mind. It is very, very simple. It is very, very intimately connected with our hope and our calling, our salvation and our peace. I'm purposely not taking any subject that would be sort of tickling the ears of someone who was expecting, you know, all these questions of mystery and heavenly places and all up in the blue. This is my one opportunity, and I want to speak on these more simple, direct, basic lines. First of all, you remember or perhaps you do not know. I don't know. You may remember that in the Old Testament, the books are arranged a little different order. And the last book of the Old Testament is the Book of Chronicles.

[00:05:47] That's natural. It starts with Adam goes right the way through their history to the last Kings, who ended into tragic failure. And on the last page of the Old Testament at the end of their Bible, no New Testament attached to it. The last page we read. No remedy. No remedy. Then we turn the page and we have the book of the Generation of Jesus Christ, the Son of Abraham. His name shall be called Jesus. And his name is Emmanuel. That's God's answer. So it says his name was Emmanuel, which by interpretation means God with us. Now, there are several words translated with, and I daresay you have had them all sketched out before you. You want to remember their differences. The particular word which is used here in Matthew One God with us is the word metta, which strictly means one after another. You have a row of houses and all the people live with their neighbors, but they don't make the mistake to put the key in the wrong door one night. No, no. There's a difference between living with Metta One after the other and soon together with Inside. Oh yes. If you didn't believe that piece of Greek before you put the key in the door, you'd know it soon afterwards. Friends. Yes. So first of all, here we have Christ coming into this world, born as a babe with us, but separated.

[00:07:10] With us, but holy, harmless, undefiled separate from sinners. And that story goes right on until you read the words which are recorded in the Gospels. Quoting from Isaiah 53, he was reckoned or numbered with the transgressors. Again, the word matter. He wasn't a transgressor. Our version said he was made sin for us. And one friend of mine, a young man, he swept aside all the teaching of the Septuagint, all the teaching of the Hebrew, because as a young man he knew and said that was foolish, that was trifling. So I said to him. It's rather a drastic thing to say of all the testimony of the Old Testament, both Hebrew and Greek, isn't it? He wanted it to mean he was made sin for us and leave it there. But you can't leave it there. You've got to take it further one way or another. But the testimony is continuous in the Old Testament that the word sin and sin offering are used synonymously. Our savior was made a sin offering. He bear our sin, but he did no sin. And so we have the fact that he was reckoned with the transgressors at the moment that took place. Another word is used. The deeper, richer, fuller word soup together with. Not one after the other, but together with. If God. Could treat that son of his. As he did reckoning him with transgressors. Well, I can believe he can treat me as he does. In his love and his mercy.

[00:08:49] On that same mode of imputing, I know I'm not righteous. Not being myself. Not yet before God. I'm not holy. I'm a long way from it in myself before God. Now. He has told me to use his expression. Reckon yourselves to be dead indeed unto sin, but alive unto God. If a man was here in his coffin. We have a funeral service. You wouldn't say to him. Now I reckon yourselves to be dead. He wouldn't even know what you said. So when God says to me, reckon yourself to be dead, I know that I'm not there. Actually, I'm there by reckoning. Because if it was actual, I should despair. There's so much of c.h.w about it that. I shall begin to despair. But then I remember. I remember that C.h.w. Was reckoned to have died with him. The range with him, all that marvelous rattling. But the first rattling which we get is in Galatians chapter two, where we have the words I've already quoted. This is Paul's first great answer to Peter with regard to this question of justification by faith without works. And he says so far as I'm concerned. Verse 19. I, through the law, am dead to the law that I might live unto God. This makes me think. Or about 28 or 29 years ago. I visited Toronto for about three months. And the friend said to me, I suppose you've worked out all your lectures. First I said. What about never? I couldn't do that.

[00:10:31] I just make them up as I go along. You know, that was only what I said. Oh, no. I couldn't go all plumbed up like that. I waited till I got there, and I discovered that there was a need to take this epistle to the Galatians. So I gave them the first lecture and I gave them the second. And then I was getting ready for the third, and I thought, Oh dear, there's a blackboard there. And there's all their notebooks there. And I've got to this section and I've got the ghost of an idea where it begins or ends. But as I couldn't come to any conclusion, I put on my hat and walked right round the block, came back and wrote out the structure. Now, don't think that's the way you do it. Oh, no. But something fell into shape. Look, in the second chapter, we who are Jews by nature, at the beginning of chapter four, those who were by nature and. Oh, God. Oh, I said, when it comes, we who are Jews by nature and those who by nature are no gods. And then he said to Peter, If I build again the things which I destroyed, and he said to those in the fourth chapter, why turn you again to the weak and beggarly elements if I do the same thing? And then he said in chapter two, so far as I'm concerned, Peter, I took the law by the law, am dead to the law.

[00:11:42] And he said to them, Be as I am, for I am as you are. Now, if you want a nice little exercise, read the commentators what they're doing with that. Be as I am for I am

as you are. Or you'll get you'll get a marvelous variety. But if you want. See, he's telling the Galatians that they're doing the same thing as Peter. Only Peter was going one way back to the law of Moses and they were going back to ceremonies and so on, which was tantamount to going back to their idols. Well, now that puts it in its place, but we can't deal with that. So here we have I through the law, am dead to the law that I might live unto God. That's a point to remember. Never stop it. Dead to the law. It was was an object that I might live unto God. Or in Romans six. Reckon yourselves to be dead indeed unto sin. But don't stop there. But alive unto God. God is dealing with life. Death is an incident on the pathway, as it were. A dreadful incident, certainly, but not a goal. Now he says in verse 20, I am. Or better still, I have been crucified with Christ. There are some folks, if you touch upon the the grammar, their faces go blank. Their eyes begin to glaze and. Oh, they think. But. You do know that the perfect gates are there.

[00:12:58] So you had it many times is a wonderful tense. And if you don't just come into the little private room of Pilate, when the Jews came back to him once more and said, we don't quite like that inscription you put over the cross. And he turned around and he didn't say, Now, dear Jews, I'm going to use the perfect tense. He said, What I have written, I have written. And they went. That meant to say it remains. What has been done remains. So this is the tense. I have been crucified with Christ and it remains. Yes. Not merely I was, but I have been. He says. That's my condition, Peter. That's my aim. That's where I am. Is a rather remarkable thing. And if you've never thought of it, you may object. And if you do, it will send you back to your Bible, which is the best next best thing. Peter never once mentions the Cross of Christ. Have you noticed that? Every time Peter refers to it as the tree. And so in Galatians we have both. Paul is linking the Roman Gentile aspect of the crucifixion with the Hebrew aspect of hanging on a tree. Galatians 3:13 Christ hath redeemed Us from the curse of the law being made a curse for us, for it is written cursed is everyone that hangs on a tree. So there's the link. This Savior is the Saviour for those under the law. By bearing its curse, this saviour is a saviour for those who are dominated by the world and the flesh and the devil.

[00:14:32] And in both cases, we meet at the cross. Oh, many years ago in London, I was asked to speak to some children. I don't know. I wasn't very much of a children's man, but I just drew on a board a line and I said, Now I was playing on the fact that there was a station then they've changed it since called Adam Street. G and a station here called Palace Gates. So then I'll ask now what? What station must we start from?

And there's plenty of main stations, you know, there's Victoria and there's Waterloo and there's Charing Cross and all the others. Of course, you know where we got it last? Kings Cross. Every one of us are going to start at Kings Cross. In spirit. They can't start anywhere else. The Cross of Christ is where we begin. As the Passover. Chapter 12 of Exodus this month. This month is the beginning of months to you changing the calendar, starting again at King's Cross. Some poor people start at a baptismal font. No, that's not the start. The Passover lamb. The baptism came afterwards when they were baptized into Moses in the cloud and in the sea. And although we're not going to deal with baptism, it's a remarkable thing that that one. Incident of baptism. Every time God mentions a crossing, a red sea, he rubs it into you so that you remember that they were not touched with a spot of water.

[00:15:59] They went over dry shod like a man walked through. But still, that's another question. So here we have the first. I have been crucified with Christ. Now these words are accurately used to describe those two men on either side of the cross as though we mustn't forget. That's what it means. Not need a nice little figure, a dreadful statement. There were crucified with him. Those two men, one of them railed on him. The other said, We are justly condemned. But this man did nothing amiss. Crucified with him. Then in Romans six, he tells you the deepest part of the doctrine. That that through the crucifixion with him, we crucified the old man. But it doesn't say we destroyed the old man. The word means to put out of work in order. But he's got a marvelous ability to rehabilitate itself. He can get his work going again a little bit if you give it an opportunity. But God has put a spoke it need not have dominion over you. Its presence hasn't been removed yet, but its dominion is broken. Well, now, of course we could go on with that for the rest of the time. The marvel of our association by this reckoning with the Cross of Christ. But I think it would be better if we just went up the few steps that lead us now to instead of staying there because you know so well and you know, the next one is that we have died with it.

[00:17:36] Reckon yourselves to be dead indeed unto sin. Reckoned that we died with him. And then the third one. Buried with him. I've already touched upon the fact that the first baptism that's mentioned in the Bible was a baptism into Moses, and that is the type that we should carry over into the New Testament, the baptism of every believer into Christ. But the generality of people ignore that Red Sea baptism and they go back to the Tabernacle services for all the baptisms and washings which the Holy Ghost said were

imposed upon them until the time of reformation. I do remember once Dr. Bullinger in a meeting or somebody said to me, How do you pronounce it? Well, you pay your money and you take your choice. If you were living on the continent, you call him Dr. Bullinger. And if you're living in England, because we're such an easygoing people, we soften it all down and we say, Bullinger. And he answered to that. So I remember in a meeting once he was speaking about the process of confirmation in the Church of England and the ordination of ministers, and then he said a little bit like Winston Churchill, you know, forgot a word and said, what is that word? He says, Oh, the imposition. Oh, yes, the imposition of hands. You know, two meanings. And so imposed on them until the time of reformation.

[00:19:03] So we mustn't go to a passage like that or any passages like that to get the glorious relationship of the believer with his Lord. But it's deeper than that. We are crucified with him. We have died with him all by reckoning. We have been buried with him. And there's nothing so final, is there? Beloved friends as a burial. It's been my shed bit of service. I daresay our other centres have to do it to conduct a funeral service for a beloved brother or sister in Christ. And we see the little company afloat there. They bear the marks in their faces. They've sat up day and night. They've spent their money freely. They've done everything humanly possible. And now they're stopped. Why? Because there's nothing so final as dead and buried. And when you stand at that grave. You know this, that if ever another movement is to take place, it must come from the hand of the living God. Well, that's where we are. Hadith. Every believer. We knew that we'd be a different class of people altogether. We would realize that the old man and all his ways has been reckoned by God to have been crucified, dead and buried. And now we stopped and quite a number of God's people have gone over it likeness as they crucified crucified with him. We died with him. We buried with him. We raised with him. We seated with him. We are manifested with him.

[00:20:34] Said you left one out. Have I? Let's go over the gate. Crucified with you. We died with him. But buried with him. But raised with him. We are seated with him. But what if I left out? Ephesians two says before we are raised with him, we are quickened with him. Oh, whenever they lose that. Are we friends? That's where I'm coming in. That's where I've got my little bit of vitality. It isn't the vitamins I've been having for me. Breakfast. That's only. That's only a means in the hands of the Lord. No, no. So long as I've got service for him, that quickening. Is my. And when I touched the tape at the end,

and I've no more need for that in this vim and vitality, then we'll end it. But nobody will stop me. Nero never stopped, Paul. The Lord stopped him because he finished his course. And so don't barter away that by forgetfulness. The life I now live in the flesh. And the Apostle. You can't get away from that, can you? So there is a quickening beginning now. Quickening isn't verse. But it's an indication that birth is on its way and you don't undervalue it. So here we are, the outward manifestation. I'm not being rude, of course. The outward man perishes. The inward man being renewed day by day. Don't give up that precious result of your union with Christ. A vital connection with the risen living Son of God.

[00:22:09] That comes in Ephesians two, of course. And then we go on. Not only are we quicker with him, but then it says raised with him. Now there's another feature to keep in mind. There are two words translated to raise. One means to wake up and the other means to stand up. Now, in the ordinary course, that's what happens with you and me. We, first of all, wake up. And we're sort of. Seeing things a bit busty. We are seeing men like trees walking. If you shut one eye, you know what it looks like. If we're not careful, we're going to sleep again. We just wake up. Then presently it dawns upon us. Oh, we get her. Students. We are not yet raised from the dead. Not literally. You know, there are some people perilously near teaching. The resurrection is past already, and that word eats as a canker. But that should not prevent us from seeing this blessed anticipation that even though we may not be yet in resurrection glory, we've been awakened out of our sleep. Just a little touch, Just a little movement. With awake. Awake now that sleepest and arise from the dead in Christ shall give you light, said the apostle. So the error lies here in this world is a very small little anticipation of the glory that's coming. Then we move from being raised together with him. To the elite passage in Ephesians two. We are seated together. Seated together. Oh, I have some letters over that.

[00:23:58] It's One man called me a blasphemer. I've been called all sorts of things. I've been called a hardy perennial. I don't know what else here. And this is a terrible statement because I was usurping the unique place of the Son of God. Of course, I wrote back to him and I said, Well, leave Ephesians out of it altogether. Is a passage in the revelation. He that overcometh will I grant to sit with me in my throne even as I overcame and am set with my father in his throne? What are you going to do about that? Is that blasphemy? This particular expression seated together occurs nowhere



else. Seated, yes. But not seated together. It's the climax, seated together. Now I'm not seated together with Christ physically, literally, but potentially as my position or Philippians chapter three says. Your citizenship. Not many is the verb to be, but exists as a reality and a fact all the time in heaven as my citizenship. Are there occasionally. And the Philippians would appreciate that because Philippi was a Roman colony, a very different idea from a British colony. It was a Rome. It was Rome with one exception. It wasn't in Rome itself. They were exempt from certain taxes. They had certain privileges. And the apostle wrote to the Philippians says, Won't you act as Romans even though you're not actually in Rome, Won't you act as citizens of heaven, even though you're down here? That's the idea. Remember your citizenship. And so we have seated together with him.