

W_22_Seven_Steps_To_Glory.mp3

[00:00:02] The two things I would like to say. First, that I glad to see that nobody took any hint from the tune that was being played. O for the wings of a dance. You all kept your seat. And then if you have any qualms of conscience about meeting at three taverns, I would like you to know this, that the B and the V are interchangeable. And the word cavern is the word tabernacle. They are both the same word. They mean little shelter provided for the refreshment of a pilgrim. So. All clear? Well, now we come to more serious matters. We sang a hymn that I think every one of us realizes is a searching. One. Should be. There is a way for man to rise in spite of all our inability and disability and frailty conscious wickedness. There is a way for man to rise to that sublime abode, an offering and a sacrifice. But that's not an offering that we can make or a sacrifice that we we are demanded to make. It's something that's been made for us. And I want this evening to concentrate our attention upon an aspect of the work of Christ and the believer's association with it, which, alas, is not fully known. Many times by quite long standing Christians. The simplest statement concerning salvation, I suppose, is found in the words of the evangelist. He that believeth on the son hath everlasting life. Doesn't tell you what the son did. Doesn't tell you anything about the forgiveness of sins.

[00:01:53] It simply gives you, in the simplest possible way that God has provided a way. From good unto life. And I stand before you as an example that that was all sufficient to open the door for me. Of course, I've learned subsequently there are many other things to do with that Son of God and what he did. But that's where I started. That's where you can start, if you wish. Friends. He that believeth on the son that involves a fact that God has given his son and his son came in the likeness of men. It did something for us which was necessary, that God should preserve his righteousness and not condone sin. And yet his love went out to us. And that's the way he solved the problem by his own gift. But there are other features. We come presently to the testimony of the apostle Paul and he writing to the Corinthians. He said the first plank in his gospel message was that Christ died for our sins according to the scriptures. Now there's a move there, you see, not merely that the son came, but he did something. Christ died for our sins. If you want to know why will you go back over the story you find from the beginning of the record to the end? The wages of sin is death. Isn't it a remarkable thing that you could have a meeting like this packed full of people whose

political opinions would be represented by the rainbow? Every possible conceivable color.

[00:03:34] And yet they would all have to agree in one thing. You say what? They'd all agree? Yes. It wouldn't matter whether they were Americans or whether they came from the USSR. All agree on one thing that we belong to a mortal race. But the only thing about it is they're not all sure why. It is that in a wonderful world like this, with all the evidence of creation and design, it should all end like that. 70 years and a few more and then fizzle and finish. Is that what was God's intention? Or has it intruder come in? Well, that's asking another question and it's outside of our scope. Christ died the just. For the unjust that he might bring us to God. That's where he stepped in and did something so that God's righteousness should not in any measure, be impugned. And yet God's love freely flows out. And so we come to another aspect. Of the relationship of the believer with the work of his saviour. It was assumed in that very difficult reading in Colossians chapter two. He assumes that they already know. He said, If you died with Christ from the rudiments of the world, why is a subject to ordinances? He is asking them. He says, Are you going to let people run about after you and say, touch, not taste, not and not labor with all these things? Well, he said, you're dead to all that.

[00:05:08] That's all finished in the death of Christ. You're raised onto a different ground. And so the third chapter says, if he then be risen with Christ. So he's assuming that they know it. Or blessed are the people who do it. I was astounded when I was around my holiday to speak to people who were Christian people, regular churchgoers, who didn't know the elementary beginning of the basis of salvation. They looked at me as though they were hearing something for the first time. And I thought, Dear, dear, I don't even like to mention it in the chapel because everybody knows it so well. And these people have apparently never heard it. So here we are. We're going to look at an aspect of the work of Christ and those of you who know it. You run your eye up there and you say, Well, I know what's coming when you sit back and thank God you do. But are favoured people. Now, of course, I borrowed my figure from an Old Testament story when I went to Manchester. I think it was last year. I went to the Strangeways prison. And about 35 men stood in a row, all dressed alike and all looked much alike. Fireball under their arms. They filed down into a large room. The warder counted them, shut the door, shut us in. And then I said to the men, I brought a ladder in with me.

[00:06:40] And of course they smiled. I said, You know, if I were you, I'd be thinking about digging up floors and breaking windows and climbing walls. But I said I wouldn't have pluck enough to do it. But I said I brought a ladder in. I said, it's not made of rope or steel or wood. It's made by divine love. I can't shorten your sentence or get you out of this place, but I can make it. I have not on earth. Do you know the first man who saw this ladder? Was running away from home, away from his brother's hatred. He had cheated his old father. He had tried to do something to help God out. And then his very mother, who was doing it all, had to send him away and she never saw him again. That man on his journey got to a place where it was dark and night. He had to stop. He just had a stone for a pillar and he went to sleep as best he could. And then he had a vision. He had a vision. He saw a ladder joining Earth and heaven and the angels ascending and descending upon it. And then, to his amazement, a voice spoke to him in sort of reprimanding him, gave him words of cheer and encouragement and changed that man's attitude until at last he reached a point when God could change his name from Jacob the Supplanter to Israel, the Prince with God.

[00:07:59] Now. I said that ladder is possible to you men in prison. You can be lifted and escape. Although you'll be here for the rest of your term. That's another point. Well, you're not in prison, Franz. Not in the same way. But you may be in bondage nevertheless. And here is the way in which you may rise to that sublime height. But you've got to be taken up by Christ and you've got to go in the right way. I bring another package to bear because somebody might say, Oh, these Old Testament types, I don't see how they have any relationship to us. Well, the first chapter of John's gospel, we have a man named Nathaniel. And oh dear, the writing of the book on John's gospel and the number of times we had to cross out the spelling of the name Nathaniel. I won't tell you how to spell it. You think of it and I wouldn't be at all surprised. There's 1 or 2 still left that are wrong in the book. So if you buy that book, you can search for that deliver. At this time, Nathaniel and the Lord referred to him as an Israelite without guile. Now, that was a reflection back on the other Israelite, who had plenty of guile. Jacob. And when that man looked at the savior, he said to him, Hereafter, you shall see the angels ascending and descending upon the son of man.

[00:09:24] That was enough for that Israelite without guile, to know that he was transferring the figure of a ladder from the Old Testament to the new. Christ is the ladder. Now, the next thing is this, that this leads us up to the word fullness. The Church

of the One Body as this extraordinary title. It's called a fullness of him that filleth all in all. Painted belonging to a company of redeemed people and have that as your ultimate goal. The fullness of him, who in his turn filleth. All in all. Now it said of Christ in the epistle to the Colossians saying, If we had read the same chapter, we had read that in him dwells all the fullness of the Godhead bodily. Do you remember? It says bodily. It doesn't refer to the time before his incarnation. It refers to the time when he was here as a man and here as a man in him dwells all the fullness of the Godhead bodily. Now that makes you think of another aspect of truth. Before, wherever he could be filled as a man. He did something else. So I'm going to open my scriptures, my Bible at Philippians chapter two, where you will find that before ever fullness could dwell in him, he did something voluntarily, which is not translated, emptying, but that's what it means. Philippians Chapter two. Supposing we start reading at verse three. Let nothing be done through strife or vainglory. But in lowliness of mind that each esteem other better than themselves.

[00:11:27] I never feel I can read that without drawing attention to that is not exactly what the apostle intended. Because I don't know whether you will agree with me, but I think I'm better than some people. I know you might not. Not to say that, but you see, I don't think the Lord wants me to tell a lie. Mentally let each esteem other better than themselves. It doesn't fit the argument either. But what the Apostle said strictly is let each esteem the affairs of other people are more important than their own. Oh, that's what Christ did. So. Look, not every man on his own things. It's explaining, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Now, would he do who? Being in the form of God. Thought it not a thing to be grasped that to be on equality with God, but made himself of no reputation. Now, this particular word has caused a good deal of stir and given rise to what is called the Kenosis theory that need not trouble you. Kenosis is the word that means emptying and literally. It says he emptied himself. Now that my pass lasts as still how he did it and what he did. And it's a further down the chapter you'll see the Apostle Paul making a remark about himself. He says in verse 17.

[00:12:58] Yay! And if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. Now, that word offered in the margin, if you have a marginal reference to your Bible, tells you that the Greek word means to be poured out. And is referring to the custom in Israel in the olden days that when a sacrifice was offered, the

one who offered it had the privilege of sometimes supplementing by pouring a little vial of wine, he could do no more. He was allowed to do that. A sort of little grateful offering. Paul says I'm being poured out like a drink offering. But he was poured out all in a sense that none of us can ever fathom. He emptied himself and the emptying of himself brought him down seven steps. You see, they come down here. It says he emptied himself. Let's look at the next. He took upon him the form of a servant. Or the form of a slave as the word actually is. And by the way, this word form is useful here. You see, it comes twice the form of God exchanged for the form of a servant. Well, what's the form of a servant if it means external shape? What's the external shape of a servant? Now you know all these bits you see in the papers about certain people's measurements. This. You wouldn't say that any particular servant have got to be certain inches or height or see, you know, the word form there means status, don't you? And if you know your Shakespeare as you ought, you will find that in the when Lear King Lear speaks to his daughters after he divided up his kingdom, among them an apparently retired, he said, I will assume the shape that you think that I have cast off forever.

[00:14:54] The shape. What of shape of a king? Well, what shape, sir? Its status. So he originally existing in the status of God. Emptied himself and took upon them the status of a slave. That's cutting down friends, isn't it? And shall we go down another rung in this ladder? And was made in the likeness of men. And being found in fashion as a man. That was a humility enough to come from heaven's glory and be the greatest man that ever walked the earth. But instead of that, he humbled himself, went lower, became obedient unto death. What sort of death? The death of the cross. The most ignominious death that the Roman power could invent. There's the seven steps down. Unless he had come down those seven steps, there'd be no seven steps up for you or me. That's where we start. But how are we going to get associated with him? But here we have to stop for a moment and consider a very wonderful principle. First of all, I'd have to ask you to let me speak about two small prepositions. If you don't know what prepositions are, well, don't ask me.

[00:16:20] I use the word and hope for the best. But there are two small prepositions used in the New Testament. One is the. Word soon, soon, which usually is spelled s, y, n and s y n. When it comes into our own language like synthesis and symphony meaning together with. And the other is meta meta. Now they're both translated with, but the difference between them is this that soon means an organic oneness like the

members of your body. And meta means like people living in a row of houses. You see, I believe that I could honestly say I live with my wife in a different way from which I live with a person next door. At least if you saw the person next door, you'd understand what I'm saying. So there's a difference between Metta. Metta, you see. It means after adjacent, like Aristotle wrote a treatise on physics, and then he wrote Metaphysics, the treaties that came afterwards. So all that means. Now, then here's the word matter. Our savior. In the fullness of time, was born of a woman, according to scripture. He was born at Bethlehem, according to Scripture. He was born of a virgin, according to scripture. Three things meeting in him at one moment, and then it says in Matthew the first chapter and it was fulfilled. It was written of him and they shall call his name Immanuel, which is God, Metta us God with us.

[00:18:15] Is there. But is a gulf between us. The more you look at that perfect life as recorded in the New Testament, the more hopeless. It might you with regard to any possibility of ever being likened. Any idea of urging some poor senator to be like Christ or to follow Jesus or something is just hopeless misery. Not possible. Not possible. And then I come. To a statement. Turning now to Mark's gospel 15th chapter, verse 28. Where hope dawns with regard to this. You'll see why I'm getting at this in a moment, I hope. Mark 15. 28. This is at the crucifixion of Christ. And the Scripture was fulfilled which says and he was numbered with the transgressors. He was numbered with the transgressors. Now, the testimony of Scripture is he was holy, harmless, undefiled, separate from sinners. He was the just one. He did no sin. He knew no sin. And even the enemy of the truth who examines it says, Well, it's too perfect a character to be real. There he was. And he was numbered with the transgressors. Now, incidentally, that's a quotation from Isaiah 53. So the script is putting its finger on Isaiah 53 as being a truth. You remember? It says all we like sheep have gone astray. We have turned every one to his own way. And the Lord has laid on him. The iniquity of us all. He was numbered with the transgressors. He bear the sin of many.

[00:20:22] He made intercession for the transgressors or he made a meeting place for them. Now then. In what way was it right for God? In what way was it possible for God to look upon his own gifted, well, beloved son, whom heaven itself had said he was well pleased with him, Who did no sin, Who knew no sin? How is it possible that he could be numbered with the transgressors? Well, it's that word numbered. That gives us the key. If you will turn to Romans, the fourth chapter. You don't mind turning. Do you? But if it's

a nuisance to you, well, just. I'll try to make it speak as best I can, but I know most of you like to find these passages. Romans The fourth chapter. Now, I'm going to ask you to look at a few verses. Verse three For what? Saith the Scripture. Abraham believed God, and it was counted unto him for righteousness. Notice that word counted. Now, to him that Worketh is the reward not reckoned of grace, but of death reckoned. Same word. And then in verse six, even as David also describeth the blessedness of the man unto whom God imputed righteousness without works. Well, in that one little section, we've got the word count, reckon and impute, but they're all translating exactly the same word. Largest army and the largest army means to reckon, to reckon. And at the end of the chapter it says verse 23.

[00:22:05] Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed if we believe on him. That raised up Jesus, our Lord, from the dead. So now we have a principle upon which God has acted. He can impute. Because of an agreement between him and his son, he can impute the trespasses of his believing people to his son who voluntarily assumed responsibility. What say if my God, if my God can impute sin. To Christ. It's no difficulty for me to believe that he could impute righteousness to me. As a consequence, that's what he's done. Be very clear. He says he does not say Abraham's faith was righteousness. Oh, no, my faith is not righteousness. Your faith is not righteousness. It's counted for righteousness. I don't know whether I've got a pound note in my pocket or. No, I haven't. I'm not asking for any. But if I could imagine it can't. You see, here is a pound note. Well, it will buy an equivalent to a pounds worth so far. Pound. But if you're under any misapprehension about it, if you think it is really a pound, do this. Drop it on the fire. I think you've got just under the lash. You see, that wasn't worth that much intrinsically. Its only value is its reckoned for a pound and presumably behind it in the Bank of England is the real pound.

[00:24:04] Now, that's the. That's. That's how I stand. My faith isn't worth that much. If you put it on the side. It's just a little ashes. But it's reckoned for righteousness because the Son of God came. He took my place, He bore my sin. And I now associated with him. Reckoning, I can now be reckoned. That's where I'm going to start. Well, where should I start? He started for heaven's glory and came down to the cross. I've got to start where he came and he will take me up. Think of the parable of the Good Samaritan. Just by way of illustration, there is a man left dying by the roadside. Then a

priest comes along. He belongs to Israel and a Levite comes along. He belongs to Israel. And the Lord himself said they passed by on the other side. But the Good Samaritan, He came where he was. That's what we read in Philippians two. He humbled himself. He became a man and found in fashion as a man. He went right down to the doom that sin has brought. I took it away. And now you're going to take us back with him. So we come now. To the fact that at the bottom of this ladder is where you and I can meet with Christ. Is it good to know we haven't got to make one step up to meet him? Listen to the words of Romans five while we were yet sinners. Christ died for us.

[00:25:38] Yet. You see, some people think they've got to go through an endless misery and repentance and tears. And I don't know what before ever, the Son of God will listen to them. Oh, surely we've got not to minimize sin and its guilt and its enormity, but that will come after you saved a good bit more than before. He came to deliver you from the bondage of sin and death. And the only way it could be done without compromising holiness and righteousness was that he. Should pay the price to set you free. Of course, some people make a great objection to say that they cannot conceive of God.

Demanding a bleeding sacrifice before he will forgive his little children. They put it that way. Does sound hard, doesn't it? You imagine a man on a soapbox in Hyde Park saying it like that and they put it that way. Fancy a loving father like that, you know, demanding a bleeding sacrifice before he will forgive his little child. Everybody says, Oh, it's terrible, isn't it? But supposing somebody on another soapbox says friend who gave the bleeding sacrifice? Oh, the very God who demanded it is the only one who gave it. And didn't ask you to give anything. Your giving comes after your saved. Not before. And so we meet here. He meets us here. When I was speaking to children some time ago, we had a little argument as to what railway station in London we would choose as an illustration of where we first start on our trip to Glory.

[00:27:26] Well, we thought about Victoria. That's a good sounding one. We thought about Waterloo. That's where the other one gets something. We thought about more different ones. And at last we got to King's Cross. Yes, That's where we all start. Friends, if you're going to glory. You must start from King's Cross. And if you don't start from there, you'll never get there. Solemn thought. And you know, some people have got this philosophy. It doesn't matter so much what you believe so long as you are in earnest. Have you heard that? I remember standing behind someone in a bus queue. When it was black out time and terrible business to get home. He was grumbling

because the bus hadn't come. So I ventured to say to him, I said, Friend, if you stay here till midnight, you'll never get your bus. You're in the wrong queue. Now, supposing you said it doesn't matter, my friend, as long as I'm in earnest. I don't talk like that. But it's a matter of getting hold of what they think about getting the glory. They just sacrifice it on a quibble like that. Don't you hide behind that, friends. If you haven't started at King's Cross, you're in the wrong train. Now, what's the meaning of the word repentance? Repent. Think again. A change of mind. Get out at the next station and go back.

[00:28:49] Oh, yes. I couldn't do that. Because people will look at me. And of course they will. So what's the good of that? Think of what's hanging in the issue. Now, what is he done? He not only has died for me. But these aren't coming into the inner secret of God's grace with me. I find that I'm associated with him. So now I'm going to just turn you to the scriptures without commenting very much on them and let them speak for themselves. Galatians chapter two makes me think of when I was coming. It's been referred to about me going to America. So I'll mention it. I came home on the Queen Elizabeth and there was a long table in the dining room and I was allocated a seat at this long table. And when I sat down, I discovered it was a medical conference that was coming over. They're all doctors. I was the only one odd man out. And the doctor who was immediately opposite me looked at me and he said, Are you anybody of any importance? Well, of course, that might have disconcerted anybody except me. I said, it depends on your point of view. You're only looking after the body. I'm looking after the spirit. So what? Oh, well, you know, by the time they're done with me pulling my leg, which I allowed them, one doctor reached, he says, You know what we'll have to do when we get home? We'll have to read those epistles.

[00:30:25] I said, You're absolutely ignorant and quit quoting bits of the Sermon on the Mount, and that's as far as you can get. Everything they said. Oh, said the Apostle Paul is cut that out completely. I'm not the slightest idea who I was glad I said at that conference table. I was nobody before. Well, the epistles, I keep on saying, don't I? That's because that's the word of the risen Christ. See, the Gospels are the word of the Christ who walked the earth. Yea, but what about when he spoke from Glory? You're going to ignore them. Not while I'm here, anyhow. You know that, don't you? So here it is. Galatians chapter two. This is what the Apostle says in verse 20. I am crucified with Christ. Well, he was never physically crucified. He couldn't possibly mean that. He

means to say that now in this process of God's reckoning, when Christ was crucified, Paul says. It was done for me. It so much that it's reckoned that I did it. This is arguing with Peter. He says in verse 19, I through the law, I'm dead to the law. Don't do it. That I might live unto God. I've been crucified with Christ. And the crucifixion, or, as Peter puts it, being hanging on a tree with enduring the curse of a broken law. So that's finish for me. Are you in that position? Friends? Finished? Rising to stand and walk in newness of life.

[00:31:57] There's a little bit to be done before you get there, but let's read the whole verse now. We've got it. I am. Or better still, I have been crucified with Christ. Nevertheless, I live. Please. Yes. Yet not I, but Christ liveth in me and the life which I now live in the flesh that's now, friends, this present moment. We don't want to be fanatical, but we do want to have what God intends us to have. He doesn't intend that we should walk about as though we're half dead. He does intend that while he has a work for us to do, we shall draw upon that fount of new life and find all it's necessary. I'm getting better and better this evening. Standing talking to you. I've been commiserating with myself all the afternoon because, as some of you know, I'm going backwards and forward to the hospital. I'm creaking, I'm heading to be bound up and cracks are showing. And as I said, something, something. That's the only time we thought there were some cracks and we thought they were a long time ago. But they're different. But you see, if God has a work for you or for me, the life I now live in the flesh, said the apostle Paul. I live by the faith of the Son of God who loved me and gave himself for me. When my trustee saw the program, I'd fill in my visit to the United States.

[00:33:25] They thought it'd kill a man half my age. Well, I did more than the program. I threw a few in. And I came back as I went because I believe at that time I went in line, direct line of the will of God, making no claims for myself. He just sent me. He supported me. He brought me back. I couldn't believe I was on the ocean because it was smoother than it was when I'd been on the Thames. And what the ocean can be sometimes brings. So there it is. I have been crucified with him. Now the next step is we find in the Epistle to the Romans. In chapter six. In chapter six, it says. Verse six. Carry on now, knowing this, that our old man is crucified with him. Oh, dear. The old man. Has anybody here has got any knowledge of the old man? Well, if you haven't, your friends have. Yes. You know that story it's attributed to Spurgeon. I don't suppose it's true, but it doesn't matter. Somebody went into the study once of Spurgeon, and he told him that

he hadn't committed sin for seven years. You know, you've got to sinless perfection. So Spurgeon picked up the glass, a little drop of water in it. And he went like that. And oh, he said the old man wasn't dead. A glass of water revived him. Now, no, nothing that you can do. Friends will get rid of him.

[00:35:16] That's that's the element that's within us. That's beyond our capability of stopping. This is how it was tackled by God that the old man is crucified with him, that the body of sin might be destroyed, that henceforth ye should not serve sin. You're no longer in bondage. There's a deliverance. For he that is dead is freed or justified from sin. Now, then, if we be dead with Christ. See? That's assuming it now. We are crucified with him. If we be dead with him, we believe that we shall also live with him. So that's assuming that we died with Christ. And Colossians says if you died with Christ from the rudiments of the world. Why are you subject to ordinances? What sort of religion is yours? Getting up in the morning very early and going somewhere and doing something which is a bit awkward and coming back feeling well. I've done my good deed for the day. That's ceremony. That's finished. If you died with Christ, why are you subject to these things? And then he enumerates touch, not taste. Not handle. Not with all is or perish in the U.S.. Now set your affection on things above. Now, before we reach that, we have to take another step. So there are three statements concerning this side. Christ was crucified. He died. He was buried. There's nothing so final as the two words dead and buried. Okay. I've had to conduct quite a number of funeral services.

[00:36:59] I know. I've stood there and I've realized. That are outstanding, there would have given half their lives or given anything. But they're giving nothing now. So. It's no good sitting up at night. It's no good spending more money. Dead and buried is final. And unless God makes a move, there never be any a move again for eternity. That's where we offerings in the spiritual sense to. It says here that we are buried with him by baptism. Now, that's going to take us too far afield to deal with, except in one case. Most of the statements concerning baptism refer to the washings that were involved by Israel. Repeated by John the Baptist and others, repentance and cleansing from sin and so on. But there's one reference to baptism in the Old Testament that goes back before them all. And Paul refers to it right into the Corinthians. It says, All our fathers were baptized into Moses. When they crossed the Red Sea. They were baptized into Moses and there was not a spot of water to each one of them. For every time it refers to the Red Sea, it reminds you they went over dry shod like men walk through a wilderness.

So after Christ himself was baptized in water, he said, I have a baptism to be baptized with. Future. I'm not going to dictate to you whether you're sprinkled or immersed or anything else. I only say this here is something deeper and faster and more important to be so associated with Christ in his crucifixion, death and burial.

[00:38:52] That you now live and live only because he lives. But. Oh, what a guarantee. We moved out in two Ephesians chapter two and Ephesians Chapter two takes us a stage further. It says in verse four, But God, who is rich in mercy for his great love wherewith he loved us even when we were dead in sins hath quickened us together with Christ. That's the next one. Quickened us together. Quickened us. Quickening has taken place. Birth hasn't taken place yet. That's coming. Fullness of glory hasn't come yet, but the quickening has started. See, the scripture says the outward man is perishing. Yours and mine. The outward man is perishing, but the inward man is being renewed day by day. Something's going on that God has started. It's already here. The quickening has taken place. The next step. Is very wonderful. Jesus raised us up together and made us sit together. There's two. Together He's raised us up together. That's on resurrection ground. Of course we're not there physically. This is potentially. This is all by reckoning. Raised us up together. The bottom left is there. That would be wonderful. But it says and seated us together. Seated us. The only occasion of that word is used in the whole Bible, as far as I can discover that word. Compound word to seat together. Let them enjoy all its uniqueness.

[00:40:47] You know, when Paul was writing to the Hebrews about the service and the tabernacle, he stressed that the priests stood stood daily. Offering oftentimes the same sacrifice which never took away sin. Then first, the Christ. But this man, after he had offered one sacrifice for sins forever, sat down, is the only seated priest in the Bible. The only one who ever sat in the presence of God. Now is a staggering thing. That a person like myself. No association with Abraham, Isaac and Jacob. No covenants made with my fathers. No promises. A rank outsider should be brought into such close contact with the Son of God that I can start with His cross and dare to say of myself, I have been crucified with him. I have died with him. I've been buried with him. I've been quickened with him. I've been raised with him. I'm seated with him. Seated me. Where is he? It says that he was raised from the dead. And set there at the father's right hand. Far above all principality and power and might and dominion and every name that is named seated with him. Then some people tell you, don't you go to the Chapel of the

Open book, they rob you of your hope. Rob you. I wish people to rob me like that in the ordinary way that they are too wise, you see, in the things of this world. Now we come to the climax, the crown on the top.

[00:42:30] We go back to Colossians Chapter three. Colossians Chapter three. I'll read these four verses again. If ye, then be risen with Christ. Because it's assuming that you take this position, seek those things which are above where Christ sitteth on the right hand of God. Set your affection and the word affection. There is our bent. It's the word that enters into the word free knowledge. You're bent. Set your affection on things above. You mustn't think that our assistant principal and secretary have got so tired and weary that they must go. They have to go. A long journey. Then he gives the reason our version reads for ye are dead. Strictly speaking for ye died. Ye are dead. Leaves you there. Ye died Opens the possibility that you are alive again. For you died. And what happened to me? Your life. Your life. You died and your life is in. With Christ. In got. Can you conceive? Other, more secure hiding place. Now at this moment, my life. He hit. With Christ. In God. Doing nothing can touch it. Nothing can ever enter to spoil it. There is no safer place in all creation. Now, what's the sequel? When Christ, who is our life? So this is the future when Christ who is our life. Shall appear. Now this word appear can be translated. Perhaps better be made manifest. Always come back again. He wants to learn a bit more. The word appear doesn't mean movement so much, but it means outshining almost like revelation, but deeper as though something have been hid.

[00:45:04] Oh, of course. And now it's revealed. See? So we're waiting for the opposite. Our life is now hid. Your life will be manifested. When? With him. Where? In the glory. Now, of course, glory attaches to all callings, even the earth. But when you have already ascended this ladder and you find your seated together and you're going to be manifested together for, you know, full well, it means there where Christ sits at the right hand of God. You can understand that if that is my hope and my position, if by the mercy of God I can see I'll get to the top of the ladder there. I'm a little bit unmoved when I read in a magazine that the earth and the earth only is the hope of all the redeemed. Well, I think I must be an oddity for I've got to hope that I'm going to be as far away from the earth as the top of that ladder will reach. Friends. I haven't done justice to this theme, have I? But this is an anniversary meeting where we meet together to see one another, to rejoice in the fact that God has led us on through another 12

months. Witness And then to rehearse some of the things we love, some of the things that form the basis of our hope and trust that if there are any here to whom they may sound a bit strange, they will give us at least this credit that we haven't been airing our opinions.

[00:46:44] Every step has been based upon a scripture. So the quarrel will not be with us. The quarrel will ultimately be with this. Has God spoken or has he not? Well, there are some people, you know, friends who are never going to heaven. Because they're worried over one thing. And until they can get this answer, it's no good going any further. They don't know who Kane's wife was, and because of that, nothing matters. Well, I'm afraid I don't care. I should call her Mrs. Kane and get by that immediately and get on. Because there's a lot more about Cain and Abel than merely that superficial story. But as I think we must say, is another story. I thank you for coming to this meeting, although I'm sure you don't need tax. I believe you look forward to it as I do. And I always remember once having a testimony given me, which I hope I preserve until the end. Someone said to me after a meeting was over, he said, If nobody enjoyed themselves at that meeting, you did. Well, I think that's the best way to help other people, don't you? I believe what I teach with all my heart. I may sound dogmatic because I can't sit on the fence, but I honestly never attempt to make your mind up for you.

[00:48:11] Some people have complained about my writings that I don't make up your mind for you, but I do everything else. I'll give you the Hebrew or the Greek. I'll give you the structure. I'll give you all the occurrences. I'll give you all the meanings. I'll do everything, and then I'll leave you, don't I? Well, that's where you start with God. It's your salvation, not mine, that you imperiled. It's your hope that's in view, not mine. And so may we all go away conscious that the brilliant spirit that we seek to foster, we call it the Berean. And if you don't know what that means, I'll tell you. There was a certain company who lived in a place called Berea who were said by God to be more noble than another company for this reason that they searched the scriptures daily to see whether the things that were taught them were so. We can't be fairer than that, can we? So you go away as you come. Nobody buttonholes you. You're not asked to belong to anything. You're not asked to subscribe to anything. But we do hope before long, if you're not true now, you'll say, I'm glad I don't belong to anything I find I belong to someone. It's the attachment to a person that is the center of our witness. Like this with

all the way up from cross to glory and ever so much more. So may the Lord once more accept our grateful Thanks. And share together as we bring this meeting to a close.