

W_38_Work_Of_The_Son_Redemption.mp3

[00:00:02] This evening we are recording a study in Ephesians chapter one and verse seven. The subject being the work of the Son. And the first item, the glorious redemption, which has been wrought for us. It is our custom at these meetings to read a portion of scripture together. And those of you who are listening to this recording may like to share with us. If so, I suggest you switch off now for a time and read together with us. Exodus Chapter 12. You will remember in our study of the epistle to the Ephesians that the first 14 verses or rather verse 3 to 14 is subdivided into three parts by the recurring refrain unto the praise of his glory. Or unto the praise of the glory of his grace. And these three parts we are denominated in order to keep them easily in our memory. The will of the Father, the work of the Son, and the witness of the Spirit. Now the will of the Father, which occupies verses 3 to 6, makes no mention of sin or salvation or faith. It shifted the will of God before time began. That our knowledge of the Scriptures and of ourselves as well. Helps us to realize that what God planned we should be for. You Remember in our last study, the goal of His plan was that we should be holy. We know full well that that has not been achieved. And as we know, our own hearts and the hearts of others, it never will be achieved if left to ourselves.

[00:01:59] So now we come to another phase of the purpose of God. Not needed a will to do the thing in eternity past. But the gracious love and the marvelous power that accomplished this wonderful deliverance which we denote by the word redemption. If you think of creation. You can come across a verse like this, which speaks as Hebrews chapter one does, speak of our savior. It says that his hands laid the foundations of the earth and the heavens were the work of his fingers. But when you think of redemption. The only reference to his hands there are that they pierced his hands and his feet. When you think of creation, it is an act of majestic almighty power. But when Paul was speaking about the crucifixion of the savior, he said he was crucified in weakness. And then as though he thought, Now that's taking you a bit, doesn't it? He had. But the weakness of God is stronger than me. But we got two points of view. Rejection is essential is a condescension of the living God stooping, first of all, to be found in fashion as a man. And then instead of being fashioned in the most victorious and glorious specimen of the human race, like some Alexander the Great. He stooped. I took upon him the form of a slave. And then he went down. Not nearly to death. Which can be sometimes glorious. But he went down to a death.

[00:03:49] Even the death of the cross. Well, they are some of the wonders that are in the background. When we read Ephesians one, verse seven. As we do now, in whom we have redemption through his blood. I want to read now verse seven. And verse eight, because I suggest that we do a little punctuation of this passage. We read it as it stands in our authorized version, first in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence. Well, I suppose we can say God can do anything. As God is rational. And the word to abound means to be prodigal, overflowing, wasting. It needs be. And wisdom and prudence means step by step, carefully weighing and measuring. I think we've put the punctuation mark in the wrong spot. So we'll read it all over again, shall we? And do remember this there are no punctuation marks in the original. We are not adding anything or taking anything. Whatever we do, we are doing it ourselves. But there's nothing there to guide us except the sheer meaning of the words in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, wherein he hath abounded toward us. Full stop. In all wisdom and prudence, had he made known unto us the mystery of his will? Oh, yes. Teaching us and especially teaching us anything to do with a mystery means wisdom and prudence and not choking us and not hurrying us.

[00:05:38] But with regard to the love that gave his son to be our redeemer, it overflows and overwhelms. So you've lost nothing friends, but rather think you've gained the more by just making that little tiny alteration. When after we come back to the early part of verse seven. First of all, you know it is whom? All the way down this section, we have recurring the words in Christ. In whom? In Christ in whom. And so it says at the last verse 16, the beloved, in whom still in him, there is no possibility of redemption. Outside of Christ. If you look at this from other points of view in Christ all by the light. If any man be in Christ, there is a new creation. And in whom? And in no other sphere we have redemptions. Now, this redemption. Is accomplished through his blood. Here is something that we do well to ponder for a moment. There are some lines of teaching which are expressed by some preachers. Something like this. I don't want to travis to them. I want to honor them as speaking what they believe to be true. But I believe they're very wrong. They say we could quite understand in the early, more uncivilized, barbaric days when Moses gave the law that there would be no sort of squeamishness about having a sacrifice and the shedding of blood.

[00:07:14] But as we've reached now such a standard of high civilization, it is monstrous for people and churches and hymns and teachers to speak about the blood of Christ. You see. But what are we going to do about it? There is no portion of the scriptures from Genesis to Revelation. But what emphasizes either the blood of Christ as a type or the blood of Christ is a reality. If you've never done it. Take the Bible in its sevenfold division. The law, the prophets, the Psalms, the Gospels, the epistles, the acts and the revelation. And see if you can find any one of those sections which doesn't come down completely and absolutely for the necessity of the sacrifice by the shedding of blood. And if you would admit that, Ephesians. Is practically the zenith of the spiritual teaching of the New Testament. He says any part of the New Testament that could at last dispense with the blood of Christ. It would be Ephesians and Colossians. But if there without any alteration and we must accept that and we gladly do. Shall we look now at this word redemption? And you will remember that it occurs again in verse 14, in the witness of the spirit, it says, which is the earnest of our inheritance until the redemption of the purchased possession. So redemption is passed, which has to do with the forgiveness of sins. And redemption is future, which has to do with the entry into our inheritance, which would be forfeited.

[00:09:07] Now the chart that you have before you. Seems to just link together. You see, first of all, standing in the center, a doorway. Well, that is the pass over doorway which we're going to consider presently. And the blood on the leaves and the door latch and then underneath it. Is a word that is evidently not an English word. It's the word goel sometimes. Goel. Goel. Sometimes double according to grammatical necessities. So whichever you look up, it doesn't matter. Whichever you find, it's the same. That word Goel is the kinsman redeemer, visualized in the book of Ruth, who didn't bring about the forgiveness of sins. But he did bring about the repossession of an inheritance that was lost by death. So we have in the Passover lamb of Exodus 12, the great outstanding picture of redemption, which sets us free. And in the Book of Ruth, the Great outstanding picture of a redemption that restores an inheritance. We cannot go to the Old Testament types to prove anything about the nature of the dispensation of the mystery. For that would be a contradiction in terms. But this is not to do with the mistress. Whether we belong to the church of the one body or whether we are called during the day of Pentecost or whether we were under the law of Moses. If that was not,

redemption is one of the same and the Redeemer is one of the same. And his cross and his offering is one of the same.

[00:10:51] So here we have redemption through his blood, which is using the forgiveness of sins. Now, I've said already that the Passover, with its deliverance and release from Egypt, is suggested here in verse seven. It's not so, so much on the surface as it is beneath it. Especially this word forgiveness. Now, in order that everyone may be sure of this, I'm going to turn to the fourth chapter of Luke's gospel, where this word forgiveness occurs twice. I'll tell you the word. The word is acesis a p e. S. I. S. That word is the word we are going to consider now in the fourth chapter. Our savior has opened the book and is now quoting from the prophet Isaiah. Verse 18. The spirit of the Lord is upon me. Because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised. Now, twice in that verse we have the word agencies translating forgiveness. First, it is the word to preach deliverance to those who are captives and then to set at liberty those that are bruised, bruised in this sense, suggesting the fetters that were on their wrists and their ankles. Well, that's the basic meaning of the word to forgive. After that come all the blessings. Other thoughts of being set free from the guilt being restored to favor and whatnot that we associate with the forgiveness of sins.

[00:12:45] But that's the basic needing to be set free. Set free from the shadow of it, the guilt of it, and all the other complications. Now we must go back to the Seasons one seven and look at the word redemption. The word redemption in this verse is rather a long word. Apolutrosis apo being the word, which means away from leucosis being an extension of the verb. Lwo I loose. So the word redemption means to lose away from whatever was holding you. So the word redemption is like the word forgiveness. It sets you free. The process or redemption. Is the power that sets you free and the forgiveness of sins you receive afterwards is the freedom that has been brought about. Oh, what a blessed thought. Ah, the apostle Paul, who was the great exponent of this teaching, is the one that rings out the words in Galatians two. The liberty wherewith Christ hath made you free. Stand fast. And it is He that uses that word twice in Galatians ex agoso the word that means to go into a marketplace and put down the money to set a poor slave free. He uses that in Galatians for redemption. In other words. So the New Testament is rich in its terminology. Ephesians uses the word to set

free. Galatians uses the word to put the price down. But that's also that's also incipient in the word redeem.

[00:14:34] Verse seven. If I give you another word. Apolutrosis. The stem of that word is ellu. All the rest of it is additions. Ellu. Now, when our savior was on earth, he said, the son of man came not to be ministered unto, but to minister and to give his life a ransom for many. That word ransom is the word lutron a lute. So the ransom is the price that was paid to make redemption possible. Now, when Paul was writing, he put the word AC and tie in conjunction with this word. It occurs in the passage in Matthew, but separate. So, he says in one Timothy chapter two, there is one mediator between God and men, the man, Christ Jesus, who gave himself an antineutron, a ransom for all to be testified in due time and antineutron. It's a pair of scales. Word. There is something good there which is an equivalent in the eyes of God, of all the sins of those for whom Christ died. We don't want to make it into a commercial bargain. We got to watch our steps when we use these figures. But what a wonderful thought. An empty neutron, an equivalent ransom. Something that settles all the problems that arise around setting a slave free who is not merely a slave in the ordinary sense, but is a slave to sin and the bondage of death. But all that is in this word redemption. In whom? We have redemption. Now, I think that it would be wise for us to accept.

[00:16:38] We thought. The types of the Old Testament have been included in the scriptures on purpose. They're not to be looked at as being something which gives a little history of the past. And you don't quite know why they're embedded in the book. There are too many of them. And in this particular case. We have got the authority of Scripture writing to the Corinthians. The apostle said this. Christ, our Passover is sacrificed for us. So if. We never use any other type. We're obliged to accept this because it's actually backed by chapter and verse. Christ, our Passover is sacrificed for us. So I'm going to turn back now to Exodus, the 12th chapter, and see what lessons we learn that are embedded in that great typical event. It is the 12th chapter. If we read through the earlier chapters, we find these people in the house of bondage. That is the scriptural definition of the land of Egypt. The house of bondage, the land of Egypt might have been described in many other ways. It's a fascinating country. Or it was, and it's left its mark on the world to this day. We still marvel at the treasures of Egypt, which are being unearthed. But with all that is passed over in the scriptures, that it looks at it from another point of view. These people were in the house of bondage. They were ruled

over by a man who said, Who is the Lord I know not the Lord who himself was worshipped by his peoples as a god.

[00:18:34] Egypt. In the ordinary way does not depend upon rain from heaven. Of course it does depend upon rain from heaven. That's just silly foolishness because it's got to come down somewhere. But so far as they're concerned, all they're concerned about is the rise of the River Nile and the depositing of its fertile mud all over the sides. And when that happens, that's all they need. So the Bible itself says when it discriminates between the nations of the Earth and Egypt, that the nations of the earth, if they do not obey God, they'll be punished by withholding rain. But Egypt, that doesn't need rain from heaven. They'll be punished in a different way. So you see, Egypt is a wonderful type of a world which says there is no God. I don't know him. And with independent of him, we don't even need rain because I think that it's falling rain a little further up to fuel there. River Nile. But it's just like the poor idiots of the world because they do not see the rain. They say there is any. And it's a way to dispose of God as well. Well now except that people is that are in that position. And there are three words which come in the early chapters of the Book of Exodus. And each one of them we can find repeated in the New Testament in a doctrinal sense.

[00:19:57] It says their lives were made bitter. With bondage and burdens. Well, there are three words that could fit in the condition in which men are by nature embittered and burdened and in bondage. And redemption is the only way out of it. Nothing that man could have done or suggested would ever have allowed a whole nation to down tools and walk clean out of the territory of Egypt. They were too valuable. They were engaged in basic work making bricks. And when Moses suggested that the people of Israel should go into the wilderness. So God, a three days journey. Well, let's see. That's a silliness. Surely it's far better to make bricks than serve God. What? You don't get it put so crudely as that today. But I believe if you went in half the offices that are within a stone's throw of the very chapel we are speaking, you discovered the policy of that office was brickmaking rather than this idea of serving God. Oh, it's still there. There might be gold bricks for aught I know, but bricks just the same. And Babel, you know, they couldn't build in anything else. They had brick for stone. It's a symbol of this world method. Bricks? Oh, yes. Millions of. You. There was no other way in which these people could be delivered. But by an act of God and the reckless act of God. And there

is no other way in which you and I can be or have been delivered than by an act of God, a miraculous act of God.

[00:21:56] And the apostle Paul, who wrote Romans chapter one, when he said, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. That word power is the word miracle in Matthew's gospel. So you could say, I'm not ashamed of the Gospel of Christ, for it is the miracle of God unto salvation to everyone that believe it and Christ, our Passover is sacrificed for us and the miracles been accomplished. And we are out of our bondage and we're now God's free men who we can take all these things to ourselves legitimately, for they are written for our learning. Well, now, how does this chapter start? And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months. It shall be the first month of the year to you. A glimpse of Chapter 13. Thus four will tell you the name of the month. That was in my verse for this day out in the month. Abib Abib And you can get a calendar for this day of the Jewish year and you'll find Abib is equivalent to our April near enough April. And you know that whenever Easter comes in the church festival it is exactly the same period as the Passover in Israel's year. They keep together. And there always is somewhere around about March or April.

[00:23:38] Well, now then, we've got a face to face here. Because the Jewish year actually doesn't commence in April. If you have a Jewish colony in your vicinity, if there's people who profess the Jewish faith in every town in which. You need. You know that the. Great day of atonement. And what is called the Rosh Hashanah. The new year is about October. Always happy. Always will be. Oh, every year, just skipping the year, as it is called, commencing in October. And it goes on ever since. But this is not possible here. This is an intrusion. This is God breaking through the custom and says, Oh, yes, I know, but I'm starting again. Don't you see the point here, friends? The emphasis here in the Passover is the emphasis all through the New Testament that salvation is something new. Salvation is not merely reforming that which is old. As we were looking at with our Wednesday meeting. And new creation is not a reformation. A reformation is a reforming of existing material. You alter the shape and you disguise the color and you say the whole something new. But it isn't. When God makes something new, he always has this attached onto it. And the former things are passed away easily. So now he says, Moses, I'm going to impress upon the people for all time that redemption belongs to the new creation. It's a new thing. It's a completely new start.

When I was speaking, oh, so many years ago that I almost fear to say our father at a Sunday school class.

[00:25:39] I drew on the board an imaginary map of the railway system in London. And when I was actually giving the little word is still in existence. It is called Paradise Street and is actually on the wireless. You can hear Paradise Kids still singing down the same street where I was actually speaking. Here in south London and near to Paradise Street. Conveniently. Was a railway station called Adam Street. Adam Street, For some reason, they've given it a more respectable name and it is now called Surrey Docks or Rotherhithe. No Rotherhithe, But it was Adam Street That was convenient, wasn't it? Paradise Street. Adam Street. And so now we're going to palace gates. That was a station I think I invented. And then I've got the children to tell me. What station I was make for from Adam Street to get the palace gates. Well, after a little bit of suggesting here and a bit here, we came to the conclusion we must go via King's Cross. Have you got it? Kings Cross. As the Savior's work, the cross where he died with the words over his head. King of the Jews. Well, that I think, is the lesson here. This month shall be unto you. You see, this is an alteration because you wouldn't say to anybody in sort of very solemn tones, Dear friends, do you realize that this month, January is the first month of the year of 1955? We say, well, what's the idea? Everybody knows it.

[00:27:35] But Moses had to come six months after the year had started and say to this people, this month is the beginning of months to you. It's the first of the month, the first of the year to you. So that's the first lesson we learn. When we are preaching the gospel or thinking of ourselves, start nowhere else except rejection. You cannot start anywhere else. Until then, you're on the wrong side. It's the fear of death and bondage. After rejection comes the time to talk about keeping unleavened bread or walking worthy of your calling, or having access into the presence of God or whatnot, service and whatnot. But here you must start. What we would go on because there are other beaches that still demanded attention. We love these verses. Three, four, five and six. Speak unto all the congregation of Israel saying in the 10th day of this month they shall take to them every man a lamb according to the house of their fathers. A lamb for an house. And after verse four, it says in verse six, and you shall keep it up until the 14th day of the same month. So they take their lamb on the 10th day and they keep it on the 14th day. Now, why do they have to keep it those five days? They don't correct me and

say for within five days. Why did they have to do that? Well, one of the reasons is embedded in verse five Your lamb shall be without blemish.

[00:29:25] Human nature is the same all the world over. And if. Current interpretations of the Jewish type of mind is anywhere near the truth. It's very, very strong. Sometimes in certain Jewish people and the law of Moses knew this or God knew this. That is, a person was permitted to bring their lamb up at the last minute. The temptation would be too great to say, Well, what's it matter? It's only a sacrifice. Put this one in. I'm not at all sure that what, some of us wouldn't have thought the same thing, you know, possible. So we have to be segregated and you got to be inspected and you got to be passed. There is point three. When I got to the New Testament. I find in the 23rd chapter that pilot, although he was being pressed and he had a great deal to make him give way, the last thing that pilot wanted was to be sent to Rome to have an inquisition made into the way which he carried on. That was the that was the whipping that the Jews had over pilot. And yet he himself examined Christ. And he said, I find no fault in him. And to add to it, his wife said to him, she said, Have nothing to do with that. Just man. Just man. He seized on the idea that Christ had at some time in his career, been preaching and speaking in Galilee.

[00:31:13] I'm sorry, for suddenly he was suddenly afflicted with the thought, Oh, I dare not intrude into the jurisdiction of Herod while I read people doing the same thing today. Oh, what a get out it was. Oh, if only got to hand the whole responsibility over to Herod. So he sent the prisoner to Herod. But head of state came back and said, I find nothing worthy of death in him. But they. At times he rebuked his fellow and he said, this man has done nothing amiss. We are being punished for our sins. But this man hath done nothing amiss. And even after he was dead, the centurion seeing all that happened, looked and said. Other truths. This was the Son of God. Now, that's what I mean. Our savior. Did you suddenly emerge at the last minute and offer himself as a sacrifice to God? He was tested all through his growing years. He was tested through the three and a half years of his public ministry. Heaven itself opened over his head at the beginning and said, This is my beloved son, in whom I am well pleased. And it was repeated. On the Mount of Transfiguration a long time afterwards, and it was endorsed by a pilot, by pilot's wife, by Herod, by the dying thief and by the centurion. In other words, they all examine the lamb of God and they said no blemish. Isn't that wonderful? Isn't that

blessed to know that there is no possible doubt? He who bore our sins has this attestation from his very enemies that he did not receive had in him was no sin.

[00:33:09] Well, that, I think, is something worth pondering. It may be a little pleasantry, but at the same time, it's worth stressing that. This reference to A lamb grows more personal each time it's introduced. At the end of verse three, it ala perhaps. Ala. As that the next time. Of course, it's the now we're looking at that one particular the Zealand. As verse five is even more personal. It's your dad. I think that's a blessed thought, isn't it? It should be so with us all. We first begin to think there must be something in this teaching which we've heard about a savior. As we learn a little more from the Word of God, the conviction grows that he's not a savior to be compared with other saviors. But we we begin to hear the ringing of words of Isaiah. Look at me and be ye saved all the ends of the earth. For I am God. And there is none else. Oh, no. He's the Savior. Added, We suddenly collapsed and came to ourselves. In all humility, the words of the apostle Paul, the Son of God who loved me and gave himself for me. Alien villain. Your life. And then he goes on one stage further and says, the whole congregation of the children of Israel shall kill it.

[00:34:43] Well, now the whole congregation of the children of Israel killed a lot of dads. They couldn't kill it. But you see, we've we've almost passed from the type to the reality. The language of Moses leaps down the ages and sees the one Lamb of God, of which all these lambs were pictures killing. Now the ocean says kill it in the evening. But if you've got a marginal reference in your Bible, it tells you the Hebrew reads between the two evenings. Now, there are two explanations for this. What is that? On the same day there was a sort of an early beginning, an approach to the evening, and then after an interval there was the evening itself, which finished the night. But there's another meaning. I wonder. I think should be borne in mind. To us. From a gentile point of view. We're not quite happy about thinking of a Jew. We say, look at this Jew. He's got his shop open on Saturday evening and thought that was his Sabbath. But it isn't Kansas all over. His travels ends at sunset. It's the next day. If you could get such a way of putting it for the time you've got to the evening. So that if you could imagine the shape of a day, it would start here. Go up across there, go down there, go up there and end again at the next sunset. So did you see? He is a problem which is answered.

[00:36:38] How could it be possible that Christ. Could keep the Passover on the 14th day of the month with his disciples. And yet be offered in the afternoon of the 14th day of the month on the cross itself. How can he keep these first Passover in the evening of the 14th day and in the afternoon of the 14th day? Die on the cross? Well, yes, sir, that's absolutely impossible. Of course it is if we are reckoning by gentile time. But supposing we go back to their time. The 14th day of the month begins. Actionscript. And there in the upper room, he kept the Passover. Then he was apprehended and hurried away through the illegal trials and handed over to Pilate. And by the afternoon. Patient, but still within the 14, 14th, the same assignments. We can apologize for nothing. Explain nothing. But only put ourselves right, that's all. Reckoned the time as the people themselves reckoned it. And to this very day, it's in our language. Christmas Eve. Doesn't come after Christmas, does it? The eve of Christmas is before you say, Well, I thought the evening was the end. No. Well, you were wrong then. The eve of a battle is before it starts, not afterwards. And from Genesis one onwards, it's the evening and the morning were the first day. The evening is the beginning. Or that is not perhaps too important, but it's here embedded in the very tight now as the word Passover, I would like to mention.

[00:38:33] The word Passover. I remember once, many years ago when I was at Draycott. Speaking of this subject. One of the young men of the party very well was about perhaps 18. He's now a father of a family that are many of them out to work and some married. So you see, it's a long way back. He came up to me just before the meeting a very solicitous for my good name. I was so glad he said, Excuse me, He said, But you spelt the word Passover wrong on your chart. So, yes, thanks, but I'll explain why. That was very nice. Okay. What would I put on the chart? Was the word pause over a u. S e over. I took a little liberty instead of saying Pass over. I said pause over. Now, when you look at Chapter 12, verse 23. But the Lord will pass through to smite the Egyptians. But when he sees the blood upon the legal and on the door side, the Lord will pass over the door and will not suffer the destroyer to come in. He will pass through to smite the Egyptians that he will pass over. Now pass over. Suggests sort of moving on, doesn't it? But the figure seems to demand that he should stay there and protect. Well, there's a reason for this, and we can find it in other scriptures. First of all, the first of things. The first Book of Kings, the 18th chapter.

[00:40:41] This chapter contains two references to the word Pesach, which is the word we are considering Passover one games. 1831. One Kings 1821 and Elijah came unto all the people and said, How long? Between two opinions. If the Lord be God, follow him. But He failed him. Follow him. Now that word halt is the word pass over. But he doesn't mean pass over. It means hover. A person who hawks between two opinions. Is sitting on a fence. He's not going. He's hovering. Or look in the same chapter, verse 26. These priests are bail. But there was no voice nor any that answered. And heaped upon the altar, which was made margin. They leaped up and down. They hovered. They didn't go away. They stopped there. Up and down, up and down. And the figure to me, illustrated by Isaiah 31. Isaiah 31. Thus five. 31, verse five. As birds flying, so will the Lord of Hosts defend Jerusalem. Defending also, he will deliver it and passing over. Pausing over. Hovering over. He will preserve it. That's the way a bird preserves its young. It doesn't pass away and leave them. It spreads out its wings and hovers over them. I know you get this pick out, don't you? Later on in the Psalms and elsewhere. The outspread, we all were many times. That is a picture of the redeeming love of God. The protecting love of God. The under the protection of his feathers. So strong. Is this embedded in the thought? So there we have the thought there.

[00:42:58] Not to pass over, to leave, but to pause over, advocate, come back to Exodus 12. I think perhaps for the last thought that we'll have at this study. It was the bus on which we ended our reading verse 30. And Sarah rose up in the night. He and all his servants and all the Egyptians. And there was a great cry in Egypt for there was not a house where there was not one death. Now, strictly speaking, that was referring to the houses of Egypt only. But it could be taken more. You can include the Houses of Israel. There was not a house in which there was not one dead. But the difference was this in the Egyptian house, it was a man. And in the Israelites house, it was on hand. And that's the essence of redemption. A lamb instead of a man. And somehow or other, I think we've got to see this. That the wages of sin is death. It'll be borne by everybody. But you're varied. Either. Is the Egyptian in your own body? Or you're buried in the person of him who took your place. It might be a crude way of putting it, but it's there. What? Don't you think that that was worth stopping? Holding up our study of the epistle to the Ephesians with all its mystery and its wonderful blessings. Just to go over this old, old story of a redeemer's love set forth in type and symbol in this first great exodus.

[00:44:49] From Egypt. And you do know, don't you, in the New Testament. That word exodus is used of the work of Christ. In the record in Luke's Gospel, which speaks about the transfiguration of our savior on the mountain. Moses and Elijah are there depicted and speaking of his decease. Which you should accomplish at Jerusalem. But that word decease is the word exodus. I don't know whether Moses and Elijah looked at one another and gave one another a sort of a little glint of the eye. I wouldn't be surprised. So she said, Well, yes. I know what addiction this was for. I laid my people dry shod across the Red Sea, and Elijah stayed. I led Elijah across the water, dry shod to. They both did it one in a vast sense, one in a small sense. They both knew symbolically an exodus right through without being touched by it. And now they're looking at him and said he's going to accomplish that, which we only did in Typekit shadow. Moses The law. Elijah the Prophet. Christ the Fulfilled. So let's be glad that although for a prison epistles may represent to us the acme of the Apostles teaching concerning the present dispensation, let us be glad of the law of Moses and the testimony of the prophets that, like John the Baptist finger, continually saying, Behold the lamb of God, which taketh away the sin of the world.