

## W\_93\_Colossians.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the covering title of the Pleroma The Fullness. And the subject before us immediately is a part of Chapter one of Paul's epistle to the Colossians. It is our custom at these meetings to read a portion of scripture together. So those of you who are listening to this recordings, you get to join us. Will you switch off for a little while while we read together? Romans The eighth chapter? In our last study, we were dealing with Colossians chapter one, and our attention was directed particularly to verses 16 to 19. Christ, the image of the invisible God, Christ, the first born of every creature, Christ, the creator of things in heaven and earth, visible and invisible Christ, who must have the preeminence Christ, who is head of the body, the Church Christ, the firstborn from the dead. And it pleased the Father that in him should all the fullness dwell. Well, now. The subject before us, particularly this evening, is what we find in verse 22. But there's a few verses in between that will have to be mentioned. And that he verse 22, is the glorious fact of our future presentation at court. The High Court friends, not the court of an earthly monarchy, but in heaven itself, we are to be presented. Now, if we had any qualms and troubles about this, they'd already quietened by what we've seen in verse 12. Let's go over that again.

[00:01:56] It belongs to our peace giving thanks unto the Father which hath made us. Now, that's past, isn't it? It's something done which hath made us meet to be partakers of the inheritance of the saints in the light. Now, that is echoed in verse 22, in the body of his flesh through death to present you holy and unblameable and unremovable in his sight. Chapter Colossians one, Chapter one, verse 12 gives you the basis of it. Chapter 122 gives you the consequence of it. In verse 12, We thank the Father for what he has done. In verse 22, we are directed to the work of the Son and what he has done. And will you come to think of it? We have the combined work of the father and the Son to make it possible for us to stand in the light and be in his sight. And be able to lift up our heads and look everyone in the face. In that day and answer the question, Who shall I say anything to the charge of God's elect? Friends, It seems almost too good to be true. We are very respectable people, otherwise we wouldn't be here this evening. But if everything that constituted our lives, the secret things that we hardly understand and know were all suddenly displayed on the screen, we wouldn't think much of ourselves. But when that day comes, there's going to be no qualms, no hesitation, no hanging our

head for the whole thing from beginning to end is resting in the grace of God and the gift of his son.

[00:03:58] Well, now, before we go to the presentation, which we have in verse 22, we may notice. What are two things that will help us as we approach it? We are delivered out of verse 13. We have to be delivered out of. Not ready from the authority of darkness. So now we are going to be presenting unto. Two sides we delivered out. A white authority we presented to another. We are translated. Into the Kingdom of God's dear son. We are reconciled. About his day. We are redeemed by the blood of Christ. We have peace by the blood of his cross. So you see, there's a good deal of going and coming in this. Something he said. And then something is built upon it and all the way through. There isn't one reference to anything that we've been asked to do to make our salvation or our acceptance. Sure. You could depend upon it that if we did anything, we should only spoil it. We stand like the man in the parable. We don't stand in the presence of God and say, God, I thank thee. I am not as others are. Some are going to the cinema and some are sitting glued to the TV. But we are in chapel. We don't say that. Production. At least I hope we don't say that.

[00:05:42] We say, God be merciful. To me. I need myself still a sinner. And you know, the publican didn't say a sinner. Did you know that? We were thinking a lot about himself. That man at that time, he was so taken up with himself, he forgot everybody else. He said, God be merciful to me, the sinner. And he didn't compare himself with anybody. The Pharisee did the comparing, but he didn't. It was between him and God and he. That's where we are. However long we've been on the path of the Christian pathway, we're still in that position. We still have to say. If Christ can falter. I must fall. I look to thee to be supplied with light, with power, with strength, with all which souls may glory in their store. But Jesus will receive the poor what may not be poor in this world's goods, but poor in any idea of ever purchasing their salvation or their acceptance. So we look now at verse 20 where we read. And having made peace through the blood of his cross. And you will find that is an echo from Ephesians. He is our peace. Who hath made the both one? To do with reconciliation, you see. By him to reconcile all things unto himself. By him. I say whether they be things in earth or things in heaven. This, again, is an echo of Ephesians. He says, with a view to a dispensation of the fullness of the seasons when he shall gather together in one all things in Christ, whether in heaven or on earth.

[00:07:34] Well together, together under one head. And Christ, the head is to be reconciled. You never be there otherwise. So saying it from two points of view sometimes is useful. Now it comes to ourselves. It's one thing to be thinking about principalities and powers. It's another thing to think about ourselves. And you? You. Now you need reconciling. And the need for reconciliation is always because there's enmity somewhere. If you've never had a quarrel with anybody, you don't have to make it up. If there's never been any war, you don't have to make peace. And if you need reconciliation, depend upon it. There's enmity somewhere. Now, first of all, he says. Yeah. What did. Hibs in your mind by Wicked Works. If you look back to Ephesians, you'll find there's another basis of alienation and another need to be reconciled. In Ephesians chapter two. We are told in verse 12 what sort of people we were. By nature. That at that time ye were without Christ being aliens. From the citizenship of the word commonwealth is of Israel. And strangers from the covenants of promise having no hope and without God in the world. But now in Christ Jesus, you sometimes were far off, are made nigh by the blood of Christ. So there's one alienation, an alienation for which we are not responsible. We are not responsible for being born English people.

[00:09:37] And these were alienated not because they'd done anything, but because they were Gentiles. The people of Israel were the people that were nigh unto God. Although there were a bad lot and the Gentiles were far off, although some of them were pretty good, it wasn't a matter of whether they'd done anything or hadn't done anything. It was a sheer fact that God had chosen Israel to be his people, and He let the rest of the world go on in their darkness until the apostle Paul said. During that time he winked at, but now commanded all men everywhere to repent. The beginning was of the bringing of the Gentiles back had started. So there's one alienation now in chapter four of Ephesians, we've got another one. We are doubly alienated friends. We are alienated by our birth and we're alienated by our deeds. For 80. Having the understanding darkened, being alienated from the life of God. What a position without God, without Christ, and cut off by our alienation from the source of life. Alienated from the life of God through the ignorance that is in them. Ignorance. Not really knowing the mind and will of God. Shut you out. We are not saved by what we know. And we've got to be watchful about being puffed up by what we know. As Paul says, but all never let us undervalue ignorance of the mind and will of God. But if only we knew his will.

[00:11:18] If only we knew his word. If only we knew his purpose. In the true and foolish sense. It must make an essential difference to us. So it puts it here because of the blindness of their heart. So Ephesians tells us we are alienated from two points of view. And then. In Colossians. We've got it once more. Colossians 121. We are aliens because we are enemies in our mind by wicked works. Keep the Ephesians because there's an enmity in Ephesians. Colossians two. Ephesians two. First the team. Having abolished in his flesh the enmity. So there's an enmity that has to be. Oh, of course. If you're going to reconcile somebody, you've got to cancel the enmity. And obviously coming into this strange expression in his flesh, We've got it in Colossians, so we'll see it again in a moment. So there we have an enmity. And in verse 16 that he might reconcile thee both the articles there unto God in one body by the cross, having slain the enmity thereby. All the enmity had to be dealt with. And how was he dealt with? It was dealt with in the person of Christ. He was lying. Friends. In disposing of this enmity. Because coming back to Colossians, it says in the body of his flesh through death. Oh, yes. This is the only means. The only way in which reconciliation can be brought in. Is by the fact. That our savior.

[00:13:16] Let the glory. Became a man. Let's look at 1 or 2 passages which stress that. Ephesians we've already read speaks of the enmity. And in his flesh. And the dispatch alone. Was it possible to dispose of it? In another passage we read, The veil of the temple was rent in Twain from top to bottom. That wasn't the middle wall of partition, but it was the same idea. It was something that kept you out. And Hebrews commenting upon it says the veil, that is to say, his flesh. Now if Christ had never died. He is very perfection here in this life would have been a veil between us and God. The more we have to say he is perfect, the more it would have condemned us. We are not saved simply because Christ came. We are saved because He came with one object. What was that object? Let the Scriptures speak plainly to us. Hebrews Chapter ten. Verse four It is not possible that the blood of bulls and of goats should take away sin. God says so, although the law of Moses enjoined. That I should offer the blood of bulls and goats and I should have given. As a result, ever received forgiveness of sins. Yet they were only types and shadows pointing on to the one offering. Because, Roman says, for the remission of sins that are past as well as the present, all are settled by that one offering. So he says it is not possible that the blood of bulls and of goats should take away sins.

[00:15:14] Wherefore when he cometh into the world, he said sacrifice and offering thou wouldest not, but a body hast thou prepared me. Well, that's the answer. Not the body of bulls or of goats, but a body as thou prepared me. In burnt offerings and sacrifices for sin said no pleasure. Then said I lo I come in the volume of the book. It is written of me to do thy will. O God. And why did he come? Verse ten by the which will we are sanctified through the offering of the body of Jesus Christ once for all. We must remember. But if the Lord Jesus Christ. Did not become a man and was not really flesh and blood. We have no redeemer. Redemption is always associated with an offering of blood. And he stooped down to become a man. And being found in fashion as a man. He humbled himself unto death, even the death of the cross. And you remember that John opens his gospel and says in the beginning was the word. The word was with God. The word was God. All things were made by him. And then he says in the word was made flesh and dwelt among us. The fact that he in the beginning made all things would never have saved us. The only way whereby we could be saved or reconciled and received peace and forgiveness was if he should stoop down to become a man.

[00:17:09] And that wouldn't have saved us. If he become the most glorious man the Earth had ever seen, it would not have saved us. If he'd avoided the cross all his life, would not have saved us. He came with one specific purpose. To do what? Sacrifice and offering can never do. Put away sin by the sacrifice of himself. You may say to me, Oh, well, I know that, friends, you can't know it too much or too well and you can't know it too insistently when you're speaking to others. It is not sufficient that somebody nods his head and believes this and believes that and believes the other. That may be a patronizing of God. What we've got to nod our head and believe is that all have sinned, including ourselves, and come short of the glory of God being justified freely by his grace through the redemption which is in Christ Jesus. If we omit that we are on the wrong side still. So we have the insistence. John, writing in his epistle, he said, This is the spirit of Antichrist that denies that Jesus Christ has come in the flesh. He wrote in his first epistle to Timothy. He says there is one God and one mediator between God and men. The man. Christ. Jesus. But in case we should think of him only as a man. Before that chapter ends, he says something else.

[00:18:43] In that very same epistle, he says. Confessedly great is the mystery of godliness. God was manifest. Where? In the flesh. Same words. In the body of his flesh through death. To save us in the body of that flesh. God was manifested. And so we

have in Colossians chapter two, verse nine, for in him dwelleth all the fullness of the Godhead bodily not merely spiritually bodily. There's a reason why the church, which is the fullness of him, is called the Body of Christ. Or there are reasons here that may baffle us, but they're there. So you see this insistence. And he does not say. In verse 22 of Colossians, one in the body of his flesh. He reconciled us or he will present us each in the body of his flesh through death. He says it again in Hebrews Chapter two. Let me quote the verses because they are to the point. Hebrews to aware. In verse 14, he said for as much then as the children are partakers of flesh and blood. He also himself likewise took part of the same that through death you see, he took part of the same, but that through death not because he was born at Bethlehem. That was the beginning. This is the end. The through death, he might destroy him. That had the power of death. That is the devil and deliver them. Now the word destroy. Is a word that we've got to look at because you will find that this means.

[00:20:32] To abrogate. To abolish. And in this. In the. Epistle to the Romans. It comes quite a number of times and God save us going all over the scriptures to look at a few passages together. This word to abolish chapter three of Romans. Chapter three of Romans, verse three. So what if some did not believe show their unbelief, make the faith of God without effect? As the word. Robert rob it of its influence without effect or verse 31. Do we then make void the law of God, the law through faith? Do we empty it of it? Meaning or. Chapter 414. To decide which are of the law, the heirs. Faith is made void. And the promise made of none effect. And chapter six, verse six. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, Made of none effect. Abrogated. Put out a working order disposed of. And we might as well get the other. Chapter seven, verse two. For the woman which has a husband is bound by the law to her husband as long as he living. But if the husband be dead, she is loosed. The marriage is not effect. It is finished. And in verse six. But now we are delivered from the law. That being dead wherein we were held, that we should serve in newness of spirit and not in oldness of letter delivered from again.

[00:22:34] See how many ways this word abrogate or destroy is used? Well, that's what he did. Any offering of himself. He cut right through all those obligations which had put condemnation onto us. Cancelled. Set us free. Well, now I think it's time we looked a little bit more closely. At this word in verse 22. So in my usual custom, we look at another verse. Ahmad. Whatever. Poke at yourself and let somebody else do it

afterwards. Monday. So the other verse we're going to look at is verse 28. Whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. As a twofold presentation in front of his friends. The first and most glorious one is that we are going to be presented by the Lord himself. And the basis of it is his finished work. And then Paul comes along all very, very neatly and very loudly. He says, you know, I want to be there, too, and I want to present you. I shall present you because I died for you. I shall want to present you because I taught you. And you believed it. We may not get to that one tonight. This verse 28, It may come better when we reach it in its true place. But there is a two fold presentation, one through the finished work of Christ and then those who believe him and grow in the truth and be and become, as it were, as he says, perfect.

[00:24:20] Because that's a word that wants to examine him. We mustn't make a mistake there. So we'll come back to verse 22, and it may be sufficient for us this evening to get that presented, that presentation clear in our minds. We've got so far that it's in it's in the body of his flesh through death. That's the only vehicle. There are all sorts of ways in which you may be presented. At court. If you belong to a certain grade in society. Or if you have made some outstanding contribution to life. In all any realm of art or science or business. But the only ground of presentation here is that Christ. I died for you. No possibility of getting in otherwise. There's a reason why in one of the parables. Is a little bit comes at the end strange a little bit after the guests are all assembled at the wedding. The king goes round and he says to one man, he says, Friend, how camest thou in hither not having a wedding garment? Well, he didn't say, Oh, well I didn't see any reason. No, no, no. It's said he was speechless. We got plenty of arguments just now what we would do and what we wouldn't do. But not then. You cannot gatecrash into this. You cannot get in by somebody else's paper. You can't bribe anybody or buy tickets unless you are presented by Christ.

[00:26:08] You'll never be presented at all. There's a hymn in our book. It's written It was written by a lady who was in her 80th year. I think I've told you before. And she died when she was 101. I think that him she's written another version of Nearer My God to Thee. She says angels will stand aside. Not. Angels will welcome me. Angels will stand aside. No one but Christ beside brings me to thee. That's the stuff, friends. That's where we want to be. Nobody can give us an introduction. It wouldn't be worth it. Because the challenge would always be waiting for us. And we couldn't meet that challenge outside

of Christ. But when we are presented, not one of us are going to be looking around and saying, I wonder if so-and-so is here. Because you see in a presentation here, if at the last minute it could be actually demonstrated that you had committed a felony or done something contrary to the law of the realm. You'd be out of it. Oh, yes. You could not be. And all of us are out of it already by nature. But God. Who knew all about this recording tape long before we started using. It knows that one of the wonders of that recording tape is. That is our problem. Mr. Ramsey would have put it on again. And we started using it all over again. All that I'm saying now that I need to vanish.

[00:27:53] It is completely go. You wouldn't find a spot of it. Marvel, isn't it? If God can still use a thing like that that utterly blot out from existence, we can trust him. That he means the same thing when he says I am blotted out as a thick cloud. I've cast them behind my back. I've buried him in the depths of the sea as far as the east is from the west. He is all sorts of figures to tell you the one thing and that he sums it all up and says their sins and iniquities will. I remember no more. Isn't it wonderful that God can forget? You might say to a person who wasn't prepared for what you were going to say. Do you think God ever has a lapse of memory? Do you think he ever forgets anything? Oh, no. He remembers it all. So aren't you glad that you're wrong? He says that he can plot it out of his mind. Okay. So when we come to that day in the presentation takes place, he's going to make us so completely fitted. We're going to have no worries. We're not going to look round any corners. We're going to look them all straight in the eye and say, You holy beings who have never fallen and never known what sin is. I do. But it's not troubling me now. When I look at the right hand, I'm not looking where the accuser sits.

[00:29:17] That is placed at the right hand in the court of Israel. When I look at the right hand, instead of being one with the accuser, I see one who love me and gave himself for me. A while. That's true. This presentation need give us not anything but joy in contemplation. Now, there's two ways in which this presentation is mentioned in the Scriptures. When you turn to the epistle of Jude, and if you know anything about the epistle of Jude, you know, it's a shocking statement that it makes about the awful corruption of the times. It speaks about the angels that sinned. It speaks about the dreadful things that happened in Sodom and Gomorrah. It speaks about the devil and the ungodly in the days of Enoch and speaks about those who were clouds without water and twice dead and raging waves of the sea, foaming out their shame, wandering

stars to whom is reserved the blackness of darkness forever. And it ends up in spite of all that surrounding and all that corruption. Verse 24 now unto him that is able to keep you from falling and to present you faultless. Present you faultless. Look at those people. But before we go further, look at the beginning of this same epistle of Jude. First verse. Jude, the servant of Jesus Christ and brother of James to them that are sanctified by God, the Father and preserved in Jesus Christ and called We are preserved now in the midst of corruption.

[00:31:05] We're going to be presented then. But now there's a little difference. The Greek word used by Jude is the word history. Never mind whether you know what it means. Just listen to it. He's stealing the Greek word used by Paul is Palaestinae. Now you says you're going to be presented before, before the presence of his glory. But the epistle to the Ephesians and the epistle to the Colossians, you're going to be presented beside it. It's a deeper word. The one is in front of the throne and the other is with him. Because, you know, the glorious position of the church and the one body is not to be before the throne, but seated together in heavenly places where Christ sits. So the very word is changed. In Jude, it's a wonderful presentation before the throne. He's seen it, but Paul adds the word para beside alongside. When he speaks about the presentation of the church of the one body. Now, as he has used this reference, the presentation in Ephesians, I think we must include verse 27. Of chapter five. Verse 26 says that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself. A glorious church not having spot or wrinkle or any such thing. At the beauty treatment in it. Great. No spot, no wrinkle. But that it should be holy and without blemish.

[00:33:02] Look back at chapter one of the Epistle. Best for what? According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. God chose us before we were born that we should ultimately be without. Blind and crushed by his work is cleansing and his work for us as guaranteed that we shall be presented without blemish, without blame. Now in Colossians. There's a little addition. It's even more wonderful. It is here in verse 22, in the body of his flesh through death to present you holy and unblameable. And then he adds these words and unretrievable. As a little addition. Now this is belonging to us, so we want to be sure what it all means. First of all, let's collect together the words that mean without blemish. Now, we've looked at two of them. I'd already mentioned them

again. Ephesians one four. He chose us that we should be without blame. And Ephesians 527 is going to present us without blame or blemish. The word is. And in Colossians 122, the word is unblamable. It still means without a blemish. Now you'll discover what that blemish means if you turn to Hebrews, because it's a sacrificial word. Hebrews nine, verse 14. How much more shall the blood of Christ who, through the eternal Spirit, offered himself without blemish? To God. Now, that looks back to the Levitical law. The law of Leviticus said it shall be perfect to be accepted, whether it be a sacrifice or whether it be the priest that offered.

[00:35:22] There was a very great scrutiny of the priest, even from a physical point of view. If you could have seen one of the priests of Israel in those days, you'd see the finest specimen of the race, because if he had anything wrong with him, anything missing, anything superfluous, if he got a little gross or anything that you might imagine a person to have, he was out of it. He must be without blemish. He may have been a simple person, but physically he must be a perfect specimen. And the same with the animal. Anything wrong with it? It was out. Don't you see what God is saying to you and me friends? He says you are going to be so accepted in the beloved. That in the Temple of God. Is a temple of God. You'll find your place. You'll be without blemish. You'll be like the sacrifice. And the priest. And while we've got this in mind, one Peter chapter one, verse 19, you'll find there again it has to do with sacrifice. One. Peter 119. We are not redeemed with corruptible things, but with the precious blood of Christ as of a lamb without blemish and without spot. That's the character of the Lamb of God. Well, then the other word in Colossians. Unretrieveable. We are to be without blemish. That's the temple word.

[00:37:04] Unretrieveable is the law court word. Now the verb that gives us this word Unretrieveable. Occurs. Six times in the Acts of the apostles and once in the Epistle to the Romans. So the word without blemish occurs seven times in the New Testament and the word unretrieveable. This particular word occurs six times in the Acts and once in Romans. So should we look at these in the acts of the apostles? They are all grouped together. It won't take us a minute or two. The Acts of the Apostles 19th Chapter. Verse. 38. It is a town club speaking. Verse 35 of the town clerk. There's been an uproar, he says in verse 38. Wherefore if Demetrius and the craftsmen which are with him have a matter against any man, the law is open and there are deputies. Let them increase one another if they have a matter against anyone. That's if they got something that is

removable. Same idea. We'll see it presently grow in front of us. Verse 40. So we are in danger to be called in. Question Called in question. Same word as the word unretrievable. When I say the same word, one is a noun and one is a verb. It doesn't matter. Does it mean you sing a song? You don't sing a speech? So if I can prove by the verb the meaning of the word, it's just the same. Look at chapter 23 of the Acts of the Apostles.

[00:38:55] Verse 28. And when I would have known the cause whereof they accused him. As the word retrievable. He was reproof accused. Oh, look at the verse 29. And when I perceived who is perceived to be accused of questions of their law accused. 26, Acts 26, verse two. I think myself happy King Agrippa, because I shall answer for myself this day before the touching of all things whereof I am accused of the Jews. At verse seven, the last reference unto which promise our 12 tribes instantly serving God day and night hope to come. For which hope sake, King Agrippa. I am accused of the Jews. Well, now you know what I'm going to say now, I've said it so many times, accused. We read Romans the eighth chapter, didn't we? I think we better look at it again, even though we know it by heart. Romans eight, verse 31. He summed up now the work of Christ on our behalf and all the purpose of God vested in Him. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all. How shall he not with him also freely Give us all things. Who shall lay anything? It is. Who's going to accuse us? Zechariah Chapter three. I saw. The priest. And Satan standing at his right hand to resist him or to accuse him.

[00:40:47] This is who is who shall lay anything to the charge of God's elect. It's God that justifies. It's Christ that died who rose again rather than this. All right. All makes intercession for us. He piles it on. Shall we come back to Colossians in the body of his flesh through death to present you Holy. Now, that includes two things. It includes without blemish from the sacrificial priestly point of view. It includes an absolute discharge in the law. Court of God. Now finger can be pointed at you. All debts cancelled. All sins forgiven. Everything lifted. And instead of that, a positive acceptance in the beloved. Oh, what a position we have. Would you believe it, Friends, There are some still think that because we believe the teaching of Ephesians and Colossians, we haven't got any gospel to preach. It would make you smile if it didn't pity the people. And when we hear some of the gospels, they preach the muddler mix up there is with regard

to parables of Sowers and were all because they haven't obeyed the principle rightly divide the word of truth. We have no need to apologize, but it is good to remember that if ever the charge is made, we should begin to to give them. Even the believer a gospel that they perhaps have never yet endorsed or believed. Well, now that means to say we've looked again at this epistle from another angle. We've conceded. The person.

[00:42:43] And he always must be first. The creator. The creator of heaven and earth. Visible and invisible. We've seen that he's the first born. In all creation. He's the firstborn from the dead. And that one and that one alone is the one who became our Kinsman Redeemer. And largely what we are saying here is the expansion in doctrinal terms of what incipient in the word redeemer in the Old Testament. In the Old Testament. Every time you read the word redeemer, it always means the next of kin. No word in it, meaning redemption at all. It means your husband's brother, your next of kin. But because in the law of Moses. The next of kin. Had the right to redeem and was the avenger of blood. That was impressed upon that people that the only redeemer they could look for was one who was next of kin. And then you go into the profits and you find that word redeemer is used of God himself. The Lord of Hosts is the Kinsman Redeemer. Ajobe knew it when he got desperation with his comforters and turned away from it. He said, I know that my redeemer live it. Kinsman Redeemer. And here we have the Kinsman Redeemer in fuller manifestation. So never give up the thought that it's in the body of his flesh. If he were not flesh and blood as we were, we'd still be looking for a redeemer. For that's the only one God knows.

[00:44:38] The only one the Old Testament knows. The only one that the Apostle Paul or John or Peter or any of them know. So let's be grateful that in his mercy, he stooped to become a man. And there must have been a reason, a compelling reason that we get a hint of it in one Corinthians 15, as by man came death by man came the resurrection of the dead, as he said. But man has sinned. It's no good putting an animal in its place. A lamb may be a picture of Christ, but that lamb will never take away sins. It never touch a conscience. All they were given as pictures till he came. And if he'd remained in glory, our redemption would still be undone. If he'd laid it upon an angel, it would still be undone. So there's another word that we want to remember. And with that, our close. Himself. Himself. Christ. Love the church and gave himself for it. The Son of God who loved me and gave himself for me. The son of man came not to be ministered unto, but to minister and to give his life. Himself a red. Khomeini himself. It's so easy to give

something else, isn't it? You remember the three of them in the Old Testament? Simeon, Reuben and Judah. What is. You know for this one says it offer that I think Ruben says slay my two sons. Judas says, I offer myself, I will be surety for him.

[00:46:34] Have my hand. Shalt thou require him? If I bring him not back, then I'll bear not merely blame, but the word in the Hebrew is sin forever. But how shall I ascend up to my father? And maybe not with me. That's an anticipation of what Christ said. If I do not present this church perfect in the presence of the Father. Something's gone wrong with my work, and that's intolerable. We cannot believe it. So that instead of us saying it's presumption on our part to believe that we are saved and accepted and glory is certain, it's presumption on our part to believe that Christ could come and Christ could suffer and Christ could die and be raised again and then not be satisfied with His work. The prophet looking down the ages. It speaks about him who was despised and rejected of men, a man of sorrows and acquainted with grief. And it ends up by saying he shall see of the travail of his soul and shall be satisfied. Friends. I don't think I'm asking you to do anything. When I say, Are you going to be dissatisfied with the work that satisfies him? Never. If he is satisfied with it. That's all I need for time and for eternity. So late at night thinking to yourself. Dancey Hatry. I. I am not to be presented there. Before angels? Yes, before principalities, before powers. And all because of love that passes knowledge.