

W_97_Seven_Steps_To_Glory.mp3

[00:00:01] This is a recording made in the chapel of the opened book. Under the covering title of the Roma. The subject subdivision being an exposition of the epistle to the Colossians and the present series, which commenced last Thursday, forms a set completed itself and will be entitled Seven Steps to Glory. At this meeting we read a portion of Scripture together. If those of you who are listening care to join us, will you switch off for a while and read together with us? Isaiah 52, verse 13 to 54. Verse 17. In considering the teaching of the Pleroma, we have reached the last word that occurs in this story by the references in the Epistle to the Colossians. It occurs if you remember verse 19. For it pleased the father that in him should all the fullness dwell. And in chapter two, verse nine, for in him 12th all the fullness of the Godhead bodily. Now this passage in Chapter two still needs exposition and relation to the rest of the context. But before we do that, before we go on further in the Epistle to the Colossians itself, I felt that the issues were so tremendous. That we should not take it for granted that every one of us was acquainted with the teaching of Scripture, which starts on that bottom rung of the ladder. Crucified with him and dying with him. Especially as this is being recorded. I felt it would be a tremendous gap to have said, Well, that's good enough for that, let's go on.

[00:01:51] So for another study or two, we're going to take each one of these. And I don't say we'll keep to one night for each one, not necessarily, but for the next night or two. We'll be considering this association of the believer with this wonderful sacrificial and finished work of Christ. I think that we might perhaps think for a moment of the work of Christ, the sacrificial work of Christ as falling under three main heads. And the first has to do with justifying God. In most cases, we think about the justification or justification of the believer. But if God weren't justified when he justified the ungodly, we should still be unsaved. So quite apart from whether Christ died for the elect or whether he died for all men, there are all sorts of arguments put up. You see about it. The point is this he died and he made an all sufficient sacrifice so that a holy God would have a righteous ground upon which he could stand and offer a free salvation to anyone who believes. And if it were possible to imagine that even though God had gone to all that trouble, he sent his son, the atonement was accepted and God made the offer. If you could believe that not a single person would ever accept it. The work of Christ would not

be in vain. It would have accomplished what God intended it should do make it possible for salvation to be offered without compromising God's holiness.

[00:03:36] That's one aspect. Then we come to the other aspect where we come into the story much more, and that is usually spoken of as the substitutionary character of the work of Christ. Some people don't like the word, but I don't see that we can avoid it. You get an indication of it in the types. You remember that Abraham was about to offer his son Isaac, and then his hand was stayed and he was shown a ram caught by its horns in a thicket. And the scripture says he offered the ram in the stead of his son, Isaac. And that seems to be one of the words that you will find repeated in the suretyship of Judah. He said, I became surety for him. Let me abide instead of the lad instead of. So there's that aspect. But even that doesn't exhaust the sacrifice of Christ and its relationships. We now are coming to another right relationship identification with him so that when he was crucified we can take to ourselves if we're in this position, that we were crucified with Christ. And when He died, we can say we died with him. And when he was buried, we can say we were buried with him. Now, isn't this tremendous? What do I up to? See? From the cross to the glory.

[00:05:07] These seven steps of identification with Christ in his work and in its consequences. You wonder what possesses some folks when they say that we have no gospel to preach. I wonder what this is. Wouldn't it be a lovely thing if more of God's people were acquainted with this aspect of the grace of God to those who were so far off that they are called aliens and strangers and Krishnas and godless fancy being united to the Son of God in this capacity. What I you notice. Another fact. The crucifixion of Christ is explained as the historic fact. In the four gospels. But the doctrine of a cross, what it stands for. Is exclusively the teaching of the apostle Paul. Not a Peter, James. John nor Jude. The Cross. Twice. Peter uses the word crucify, but he uses two different words, but never in any part of the New Testament. Apart from the Gospels. Do you read The Cross of Christ? Except in Paul's epistles, the doctrine of the cross was a part of his ministry to us for outside Gentiles. But of course, some of you are already thinking to yourself, well, even though Peter didn't speak about the cross, he did speak about. The tree. Oh, yes. Let's let's acquaint ourselves, shall we, with the way in which Peter refers to the offering of Christ Acts the fifth chapter. X, the fifth chapter and the 30th verse. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

[00:07:22] That's Peter's putting it. And you'll find again in chapter ten, verse 39, that when he's speaking to Cornelius. And we are witnesses and all things which he did both in the land of the Jews and in Jerusalem whom they slew and hanged on a tree. And then in his epistle. He doesn't change it because now he's writing to the church that was under his authority. He still says in one Peter, chapter two, verse 24, who his own self bare our sins in his own body on the tree. So Peter consistently speaks of the tree. Now, will you turn to the epistle, to the Galatians? And as far as my understanding goes, this is the first epistle that Paul wrote. And here we have his own personal testimony. He is. With scaling, Peter. In chapter two. He's reminding him. They who had the law had been obliged to forsake the law and find justification by faith only in Christ. So he says in verse 19, For I, through the law, am dead to the law that I might live unto God. How do you mean, Paul? Well, he says, I have been crucified with Christ. That's being dead to the law. But if. Explain how it's dead to the law in the next chapter. Chapter three. Verse 13, Christ hath redeemed us from the curse of the law being made a curse for us, for it is written.

[00:09:14] Cursed is every one that hangeth on a tree. So Paul's a man who links together in one epistle. Peter's reference to the tree and his own insistence on the cross. It's the same sacrifice. It's the same offering. But in the one it was an exhibition that all those who had come under the curse of the law could see the one who bore the curse, and those who had never been under the law but were under the bondage of sin and death and the elements of the world. They could see the whole thing finished so far as he was concerned, and they could start all over again with him. And there we get the two. Now, I'd like you to turn back to the book of Esther. If you will. And. In the Book of Esther. There is a reference to the gallows that Hayman had erected with the idea of hanging Mordecai, the Jew, that he hated upon it. And there is five references to this idea of hanging. On the gallops. And in the ordinary way, when you look at the Septuagint version, the Old Testament in Greek. Four of those references are translated by the Greek word to hang. There's one exception. Will you look at chapter seven, verse nine and ten and harbrough? One of the Chamberlains said before the king. Behold also the gallows margin 350 cubits high, which Heymann had made for Mordecai, who had spoken good for the king standeth in the house of Heymann.

[00:11:17] Then the king said, hang him thereon. So they hanged Heymann on the gallows that he had prepared for Mordecai. Now the word hanged in verse ten is the

ordinary word to hang in the Greek and the word hanged. In verse nine. Oh no. He only refers to the tree in verse nine. But when the king. Is quoted at the end of verse nine. The Septuagint goes out of its way. The one passage in the whole of the Old Testament where it changes the word to crucify. It's the only existing reference to crucifixion in the Bible before you get to the New Testament. When the king, this gentile king, says, hang him. Why did they, 300 years before Christ, go out of their way to change the word? Well, none of us know. But we can't help but feel there was a superintendence over those men who were translating that Old Testament because it was an exceedingly valuable piece of work and it carried tremendously the language of the New Testament. You couldn't have for 300 years a version like this in constant use among a people without it practically settling their phraseology. So here we've got in the Old Testament long before our idea of crucifixion takes place. Here it is embedded in the book. Now, some of you have seen this role. The role of the Book of Esther.

[00:12:55] I've brought it before for other reasons. Now, that is the ordinary writing of the Scroll of Esther. You see? But when it comes to the record and tells you that Hyman and his sons were all put on that tree, that's how they write it. You notice. She asserts it out. That's the names of the sons of Hyman who were hanged on the tree that he prepared for Mordecai. Now, the apostle Paul, being a Jew and a reader of the scriptures, he knew all about that method of emphasizing. So whether you wrote to the Galatians, he says, you see with what large letters are written unto you. When he took the pen and with his own handwriting in big letters, he said, God forbid that I should glory save in the cross of our Lord Jesus Christ. He was only following out the same idea that they'd been many times. You'll find other instances if you have access to the Hebrew original where they'll lift a letter out to make it stand out to spell a word. Well, that's only, by the way. Well, now, should we now come to this further statement concerning the cross of Christ? First of all, we will look at passages which speak about the cross in the epistles of Paul, and then we will look at those passages where it speaks about crucified with and by so doing. At least in this age, without perhaps comprehending the wonder of the method of God who reckoned us to be there when his son took our place.

[00:14:40] Supposing we look at the first Corinthians before we go to Galatians. Now. First Corinthians, you do remember, stresses the cross of Christ. And may I remind you. That all the references to the Cross of Christ in Paul's epistles are applied to the

believer. Never once is the cross mentioned as a gospel message to the unsaved. Now, I know this would call down a good deal of judgment if some people only heard me say it because they would quote Chapter two, one Corinthians, chapter two, for I determined not to know anything among you, save Jesus Christ and him crucified. But of course, even those who take that as their key for preaching the gospel don't stick to it, because one Corinthians 15 will tell them that if Christ be not raised from the dead, your faith is vain and you are yet in your sins. So they themselves have to add the resurrection. Otherwise, they have no complete gospel. So shall we look first of all at chapter one and end of chapter two, where this emphasis upon the cross comes. Verse 17 of chapter one oh, verse 13 is where we get the first reference. Is Christ divided? Was Paul crucified for you? Now the sufferings of Christ are stressed. Paul, I'm sorry, are stressed from the call in Acts nine to the last epistle he wrote.

[00:16:13] He was enduring suffering always beyond dreams. And the lists that you have of the things that he suffered seem almost unbelievable. And yet not one of them, or all put together would have saved one soul. That was an accompaniment. That was something that accompanied the ministry. But it didn't accomplish salvation, he said. Was Paul crucified for you? Were you baptized into the name of Paul? And then he says in verse 17, For Christ sent me not to baptize. But to preach the gospel, not with wisdom of words, lest the cross of Christ. Should be made of none effect. So now we're up against wisdom. Not so much, uh, sin needing forgiveness. But one system against another. For the preaching of the cross is to them that perish foolishness. But Andrew actually just saved It is the power of God. Verse 23. But we preach Christ crucified unto the Jews, a stumbling block and to the Greeks foolishness. But unto them, which are called both Jews and Greeks, Christ, the power of God and the wisdom of God. Now he turns it the other way. Christ, the power of God in the writings of the same church in the last chapter of the second Epistle to the Corinthians, he says that Christ was crucified in weakness. But he doesn't leave it there. I think perhaps we'll look at it, shall we? Two Corinthians. Two Corinthians. Last chapter.

[00:18:07] Verse four. For though he was crucified through weakness, yet he liveth by the power of God. Crucified through weakness. Yet he lived by the power of God. So he stresses. We come back to one Corinthians, chapter one, verse 25. Because the foolishness of God. Is wiser than me. She said, I'll admit it does look foolish. To exhibit a crucified man and tell you that's the power of God unto salvation. Did the Jew. It's a

stumbling block. To the Greek. It's foolishness. Who ever heard of it? He said the foolishness of God is wiser than men and the weakness of God is stronger than men. For you see your calling, brethren? How that not many wise men after the flesh not many mighty not many noble are called. Verse 29. That no flesh should glory in his presence. The cross is particularly removing all possibility of anyone boasting in the presence of God of anything He has done or can do. It's completely removed by that instrument. Now then, chapter two and I brethren, when I came to you, I came not with Excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you. Say Jesus Christ and him crucified. Verse six. Howbeit. We speak wisdom among them that are perfect. We got it. He could speak it, but he said, I know. I could have tickled your ears. I could have used wisdom of words.

[00:20:10] He said I was with you in weakness and fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom. Oh, my God. I should. I could have used it, but I didn't. Instead of going on into Rhapsodies and taking you up into all sorts of second heavens and dealing with philosophic subjects, the Corinthians were all ready for it. He said, I determined to know nothing about you, say Jesus Christ and him crucified. Look at Chapter three, and I brethren could not speak unto you as unto spiritual. But that the carnal even as unto babes in Christ. I fed you with milk and not with meat. For hitherto you were not able to bear it neither Yet now are you able? That this preaching of the cross was to Christians, to a church who are called saints. And the absence of the preaching of the cross to saints and handing it over to the sinner is robbing both. You go to a man who knows nothing at all about the ways of God and you emphasize Jesus Christ and him crucified, what does it mean to him? But supposing you say to him, Look, Fred. It doesn't matter what your politics are. It doesn't matter whether you're pro or con or whatever it is. Anything that's going. We all agree with one thing. It's a remarkable thing. We all agree over one thing unless we are lunatics.

[00:21:42] If we get the Albert Hall with all the colors of the rainbow manifested in their political views, and they'd all have to agree. That we belong to a mortal race. Just say that. That not explain it. But if you say it, you must have agreement. A person who is sane in his right mind knows that we belong to a mortal race. Right. You say we've got to stop it. Now, you may not be able to tell me why we're a mortal race, but this book

says that that because of sin, death came and passed on all men. That's an explanation. You haven't got one, but that gives you one. Death passed upon all men because of sin. Right. The wages of sin is death. Now I'm coming to you preaching the gospel. And I say Christ died for the ungodly. You see, there's no problem there. That's meeting the case. Now, if you start talking about crucifixion and the cross, you wonders what you're talking about. But the scripture doesn't preach the cross to the unsaved. It preaches the death of Christ to the unsaved. You are on the way to death because of sin. He is one who died the just for the unjust to bring you to God. Now after you are saved. After you are saved. Then begins the worry and the problem. Because instead of being just perfectly holy and nothing ever interfering with your intercourse with God, or you're continually being tripped up and falling and failing and making mistakes.

[00:23:20] And then the apostle says, Yes, my friend. Now you're just ready to understand the Cross of Christ, which puts an end to the old man and all his ways and makes you absolutely dependent upon the Son of God. So he says in Galatians chapter. Two when he was dealing with this great question of putting yourselves under law, going through ceremonials in order to make your salvation a bit secure. That was the thing he was fighting when he wrote this epistle. He says, so far as I'm concerned, Peter, so far as I'm concerned, I through the law, am dead to the law that I might live unto God. And how has that been brought about? Dead to the law is because Christ died on the tree. Now, that man was under the law. So Paul needed Christ to die on the tree and he needed him to die on the cross. If we've never been under the law of Moses, we don't have to stress the cursed is he that hangs on a tree. We have to speak to the Cross of Christ and say that's what the world did with him and that's what God has done with us. And so when he wrote this, this epistle, he sums it up in the last chapter. Verse 14. God forbid that I should glory or boast, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.

[00:24:57] That's one aspect. And in chapter five, verse 24, they that are Christ's have crucified the flesh with its affections and lusts. So the world and the flesh. Not really initial sin and forgiveness, but the world outside and the flesh within are all touched by the cross of Christ. And in chapter three, you may remember, he says, O foolish Galatians, who hath bewitched you, that you should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you. And I've told you before, I'm sure that this evidently set forth is the word to placard on a wall. The actual

fixing of a placard on a wall. He says, I'm so placarded this. I can't understand how it is. This only would I learn of you received ye the spirit by the works of the law or by the hearing of faith. Are you so foolish having begun in the spirit, are ye now made perfect by the flesh? That's where the cross comes in. You see, now the only reference to the cross. Before we get to the prison epistles is Hebrews Chapter 12. Hebrews Chapter 12, and you will notice that it has nothing to do with salvation. Nothing to do with salvation. It has to do with running the race with a crown in view.

[00:26:30] Chapter 12. Wherefore seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience. The race that is set before us looking unto Jesus, the author and finisher of faith, who, for the joy that was set before him, endured the cross despising the shame, and he sat down at the right hand of the throne of God for consider him see the cross bearing upon the question of running the race and attaining the crown. It is a trite saying no cross, no crown, but it seems to fit the teaching of Scripture. The cross is to do with the crown. The overcoming believer is to do with the world and the flesh and not the initial presentation of the gospel of free salvation and the forgiveness of sins. Take the mighty Epistle to the Romans. If you read chapters one, two, three, four and five, you've got the basis of Paul's gospel justified by faith. Righteousness imputed Christ the Redeemer, Christ the Atoner, but never in chapter one, two, three, 4 or 5 does he mention the cross of Christ. Isn't that strange? You think there you'd find it? It's not till you get into the inner part of Romans. Does he mention it? And then he doesn't say the cross. He uses the word that we are considering.

[00:28:02] So let's now get to Romans. The sixth chapter. Romans, the sixth chapter where we get the one occurrence in that epistle of the word to crucify. I think we'll read a few verses to get the context. What shall we say then? Shall we continue in sin that grace may abound? You see, he's already said in verse 20 of the preceding chapter. Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Then He gets the possible objector. All I see, the more you sin, the more grace is manifested. So my argument last week, the more of those pictures you buy and save us shooting on each one, the more you buy, the more money you save. But you could see through that, couldn't you? But everybody see through this. So he said, Now what shall we say then?

Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein. He doesn't parley with it. You see. He goes straight away to the cross of Christ. He says you can't possibly live in a thing that you're dead to. You haven't really changed your religion and turned over a new leaf. No, no. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death.

[00:29:38] Therefore we are buried with him by baptism into death. That like as Christ was raised up from the dead, by the glory of the Father. Even so, we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now here it comes. Knowing this, that our old man is crucified with him. It's the old man that's crucified with him. And if you say to me, And who is the old man? I say, Don't you tell me you don't know. You cannot have lived in this world very long without discovering what the apostle Paul discovered, that when he would do good, evil was present with him. He said, I find a law. There's a law of sin in my memories, which is opposing the law of the spirit of life. In my mind, all the conflict that still may go on. And he says, this is how God is dealt with it. Knowing this, that our old man is crucified with him. The old man hasn't been actually crucified. Friends don't make a mistake. Not actually. It's been crucified by reckoning with him. And your strength is to stand where God has put you. Don't deceive yourself and say, because Christ is your savior, you haven't got any trouble with the old man. You soon will have.

[00:31:03] But if you stand where Christ has placed you and do what he tells you, you'll discover that it gives you the strength and will go on. Then, knowing this, that our old man is crucified with him, that the body of sin might be destroyed. Not quite. The word destroyed. Catajo means to render inoperative. Put a spoke in the wheel. But if you take the spoke out of it, it'll start working again. And that's what some Christians do. They forget. And as soon as they forget, it begins to work again. And they're caught up sometimes doesn't it? Doesn't find any influence, their salvation, but it influences their peace. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe we shall also live with Him. Knowing that Christ being raised from the dead dies no more. Death hath no more dominion over him. For in that he died. He died unto sin. Once that in that he lives, he lives unto God. Likewise. Reckon ye also yourselves. God has reckoned this. The reason why we read Isaiah 53 is because it contains the words

he was reckoned with the transgressors. Well, it might be translated. He was numbered or counted. It doesn't matter. He was reckoned with the transgressors and on the same principle God reckons us with the just one. If he can transfer to him all that misery and lay upon him the iniquity iniquity of us all.

[00:32:29] If he can do the one, he can lay upon us the robe of righteousness and make us accepted in the beloved. It works both ways when you see that we've gone over. I couldn't help myself because the scripture doesn't put it in watertight compartments. I've gone over to the passage which says Crucified with him, and it's all surrounded by dying with him too. You see the two coming together. Now, as we look. To the Epistle, to the Ephesians, Philippians and Colossians, so that we may complete the survey of the use of the word cross in Paul's epistles. Now Ephesians Chapter two. 16 and that he might reconcile them both unto God in one body by the cross. You see, that's not salvation from sin. That's not the forgiveness of sins. That's what the gospel to the unbeliever. This is something to do with a new unity that's been made. The middle wall of partition gone and it's enmity destroyed that he might reconcile them both unto God in one body by the cross, having slain the enmity thereby. That's the one reference to the cross in Ephesians. In Philippians we have two references. Philippians two. Verse eight. Those who are looking at this chart will see that on the one side of the ladder we are descending down. On the other, we're ascending up and here's the descent. And being found in fashion as a man, he humbled himself and became obedient unto death.

[00:34:07] Even the death of the cross. You couldn't get any lower. Wherefore God also hath highly exalted Him. And Chapter 318. Chapter 317. Brethren be followers together of me and mark them which walk so as you have asked for an example. Now the Philippians were on a very high spiritual standard, as you can read by reading the epistle through. And it's intolerable to believe that Paul means that these Philippians were just following anybody, however wicked they might be. You can't believe that, he says, I want you to watch because you can be deceived. Keep us before you. As an example, for many walk of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ. A Christian becomes an enemy of the cross of Christ if he turns his back on what the cross means as he goes on to say here, who's in this destruction or perdition? The word used in Hebrews, the alternative to going on to perfection. That's where many a Christian can slip. Truly God is their belly. Whose glory is in their shame, who mind earthly things for our citizenship is in heaven.

Those who forget their citizenship and forget that Christ has put the cross between them and all these things are the enemies by their very walk. Or don't you follow them? Follow us, said the Apostle.

[00:35:40] And in chapter three, it's not salvation that's in view. It's verse 14. I press toward the mark for the prize of the high calling of God in Christ Jesus. A prize. And in Colossians. 120. And having made peace through the blood of his cross by him to reconcile all things unto himself and. Chapter 214. Blotting out the handwriting of ordinances that was against us. Which was contrary to us and took it out of the way nailing it to his cross. So he uses the very figure of nailing it. Christ showed the print of the nails. He was literally nailed to the cross. But when he was nailed there, all these things were nailed there too. In the East. I'd be given to understand that when a transaction would be completed and a bill was paid, it was the habit to put the bill on the door, post outside and put a nail through it so the whole village could see it for sale. And here we have the nail put through it. Now, what is he speaking about? Blotting out the handwriting of ordinances. Having spoiled principalities and powers, he made a show of them openly triumphing over them in it. Let no man, therefore judge you in meat or in drink or in respect of a holy day or of the new moon or of the Sabbath days. Because you can't understand the cross of Christ in you. Going back to all those things, He's repeating the same things that he said to the Galatians.

[00:37:13] He said, You observe days and months and times and years, I'm afraid of you. Blessed are bestowed upon you, Labour in vain. I preach the cross to you. I preach the cross to you like our placard is on the wall. And you go back to these things. This is it. Can't do it. So you see, the Cross of Christ has something to say with regard to religion and observances and doing any mortal thing except putting your full trust in the finished work of Christ and standing there where God has placed you. Now, of course, that takes a bit of faith to be able to launch, clean out and leave all these things. But it says, after all, they're a shadow of things to come. But the body is of Christ. The reality is in him. Now I want to turn to the references in the Old Testament in the Gospels, where we have the first occurrences of these words crucified with our. Oh, well, I'll have to take Matthew and Mark, I think. That's great because I've only got a few more minutes. John The 19th chapter. We'll look at that one just for a moment, John. 1932. Then came the soldiers and break the legs of the first and of the other, which was crucified with him. Their exact words crucified with which are used in the doctrine.

[00:38:43] But now to finish. Luke 23:39. And one of the malefactors which were hanged railed on him, saying, if thou be Christ, save thyself and us. But the other answering rebuked him, saying, that's not thou fear God, seeing thou art in the same condemnation. And we indeed, justly, for we receive the due reward of our deeds. But this man hath done nothing amiss. So there's the cross of Christ on either side, a malefactor one riding on it and the other saying we are being treated justly. But this man hath done nothing amiss. And then come the words he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And if you read Psalm 22 and get the idea that on the cross itself, our savior quoted the whole psalm. He started saying, My God, my God, why hast thou forsaken me? He said, They pierced my hands and my feet. They cast lots upon my vesture. The kingdom is the Lord's. And when he got to that, the poor old thief couldn't stop any longer. He said, Lord, remember me when thou comest in thy kingdom, a man who could believe in a crucified man like that was the coming king was a saved man. And the last words of Psalm 22 in our English version are He hath done this. Now, where this is there he hath done. And it's not a great stretch of imagination to know that that could also be it.

[00:40:24] He's finished. He hath done. So you've got the first words of the cross and the last all going there in front of that dying man. So there was an exhibition that faith cometh by hearing and hearing by the Word of God. Whoever had a sermon preached like that man had for what? A pulpit, the pulpit, the cross of Christ and Christ himself quoting that psalm and fulfilling every feature of it. Well, we haven't exhausted the theme, but I think we've seen something of the wonder of the first rung in the ladder that we start ascending. You must start here. As I said, two children years ago when I drew on the border imaginary railway system, we were trying to get to a station called Palace Gates, and we were all getting the station from which we started. Waterloo. No, Charing Cross? No. Victoria. No. Eventually we got to King's Cross. You don't need any explanation, do you? We must all start from Kings Cross. The Cross of Christ. The Passover was the beginning of months to you. If you don't begin here, you never begin at all. May the Lord give us grace to realize some of the wonder that is embedded in these words. Where the apostle could say and say it for us. I have been crucified with Christ, nevertheless. Early yet not. I see the cross is blotted that out. But Christ liveth in me.