

W168_Sacrifice_And_Scripture.mp3

[00:00:01] This is a recording made in the chapel of the opened book. Under the covering title of Christian Fundamentals. And it is number four of a series devoted to redemption. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this recording, if you would like to join us, will you switch off for a little while while we read in the first epistle of John chapter one and then chapter four. Two chapters. Chapter one and chapter four. In our last meeting we were considering mainly. The fact that if you take the seven subdivisions of the Scriptures, the law, the prophets, the Psalms, the Gospels, the acts, the epistles and the revelation, there is not one section that omits or belittles in any measure puts aside the great sacrificial basis upon which the whole plan and scheme of redemption and salvation and victory appears to be based. Now, that was a largely an assembly of material. And of itself. It may not be convincing, but I believe that we should be very wise. If in many other instances we did the same thing. We, first of all, assemble material. We didn't say to ourselves, Well, I'll quote that verse because that supports my idea and I'll leave that bit out because it doesn't. Who are we to decide what is to be included and what is not? And then we do have the material. Then you can begin to sort it out, see its bearings and take it further.

[00:01:59] Well, as I had on this chart, 1 or 2 sorting out and taking it further, I felt that it was not possible to just ignore that and go on to the next aspect. So this evening we are going to assume that we already agree. That you cannot find any part of the teaching of scripture, old or New Testament, that disposes of the sacrifice of Christ. There is no calling which is so high, so holy, and so spiritual as that which reaches the zenith in the New Testament revelation, which we find in Ephesians or in Colossians. And you cannot read more than seven verses in Ephesians before you have redemption through his blood, the forgiveness of sins. Or you cannot go very far in Colossians before you read in the body of his flesh through death to present you. And so. Whether we belong to the kingdom on Earth or whether we are going to walk the streets in the New Jerusalem or whether it is far above all principality and power ultimately. It all points to the sacrificial work of the Son of God, and that is central. Well, now, this evening we'll look at a few only a few outstanding departments of truth that revolve around this one. Great sacrifice. And the first it need not have come first. But I put it first. The first is headed we're dealing with that column on that side of the chart.

[00:03:38] The first is purpose. The thing we want to keep in our mind very clearly is that sacrifice was not an afterthought on the part of God. It wasn't something that he did because he couldn't help himself. It was something that he had in mind and planned and arranged before Adam was created and before Adam fell. You sometimes hear or you read statements concerning God's faithfulness. As regarding statements made in the book of Genesis in this wise. God said without proviso to the first man in the garden that if he transgress the command that God gave him in the day, that thou eatest thou shalt surely die. And no amount of explanation and expansion and dealing with it can alter the fact that it seemed to me just exactly as it reads, that there would be a summary judgment and he would die that day. And yet when Adam and Eve stood in the presence of God and knew that that was the sentence that was passed upon them to their astonishment. Adam was told he was going to earn his bread by the sweat of his face, and he was told that she was going to have children, even though in sorrow. But in both cases it was a reprieve. And Adam lived 900 odd years after that before her. As God said, you return to the dust from which you were taken. Now how can we make that square with the threat in the day that thou eatest thereof, Thou shalt surely die and the man lives over 900 years afterwards? Well, there's only one way of making it square, and that is that Satan did not know the provision that God had made for the fall of man and his redemption.

[00:05:40] So shall we start there with the relationship of Christ who was set forth before time began to be the Lamb of God, so that the whole purpose of the Bible from beginning to end is on that note. When you come to the last book in the Bible, you can't avoid the lamb if you want to. There he is, the lamb that has been slain. He's the light of the new Jerusalem. It's the throne of God and the lamb. Right through to the end. So now we'll turn to the first reference, the first Peter chapter one, verse 18 and 20 to 20. One. Peter 118. Forasmuch as ye know that you were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot. Now, if Peter had stopped there, that would have been just the same as telling them, as he said in the acts of the Apostles, that they had crucified him, that he had been hanged upon a tree, that he bore our sins in his own body on the tree, and it would have been limited to the actual death of Christ.

[00:07:04] But he doesn't stop there. He says this one who was set forth as a lamb without blemish and without spot, was verily foreordained before the foundation of the world, but was manifest in these last times for you. Now, without going into the question of how we should translate the word foundation, we'll leave it as it stands in the English version. But surely before the foundation of the world goes back far enough to help us to see that this antedates what we call the six days of creation. For the foundation of the world was laid before Adam was put upon the scene. In the beginning, God created the heavens and the earth. And he challenged Joe about the laying of the foundations at that time. So here then, before creation, had really started, before sin had entered into the world, God, who, in his wisdom foresaw, was never taken by surprise. But he had this wonderful purpose. I think for a moment it might be useful for you to remember that purpose. The main word that is used in the New Testament is made up of two parts pro thesis and means to set before the mind. God has something set before him and so he was not taken unaware. So we can imagine he never would be. So here we have the first thought that sacrifice is not an afterthought on the part of God.

[00:08:40] It's a very integral part at the very, very beginning that before the foundation of the world, Christ was set apart. Now, there are only two other references to before the foundation of the world, so they must be linked together. If you'll turn to Ephesians, you'll see this, that the same character which is spoken of the Lamb of God is spoken of those who were chosen in him before the foundation of the world. Ephesians Chapter one. Verse four, according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him. So the very words that are used by Peter. Are used to describe the position of a believer within him. He was without spot and blemish. They are without spot or blemish or blame. That's a marvelous thought, isn't it? And do you remember when you were reading the first epistle of John? It speaks about perfecting love for as he is, so are we. Even though we're in this world. There's nothing more wonderful than that, is there? That as he is in the father's presence. So the redeemed in him are so accepted that they're treated as he all belonging to one company. The other reference to before the Foundation of the world is in John 17, where we have that intimate passage of the son communing with the father that sent him in view of the cross that was now imminent.

[00:10:30] And he says in verse five. And now O father glorify thou me with thine own self, with the glory which I had with thee before the world was. And then in verse 24,

Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me, for thou loved me before the foundation of the world. So when we think of Ephesians, we add the word love. Now. The two expressions, the one found in Peter and the one found in John 17 are both quoted in Ephesians concerning you and me. Chosen in him before the foundation of the world that we should be holy and without blemish. In love. Surpassing all thought, isn't it, that this should be true? But my point, first of all, and mainly is that this indicates that the sacrifice of Christ is no afterthought. It's an integral part of his purpose. And anyone who would seek to remove it on moral grounds or ethical grounds or any other objection is just advocating the gospel of Cain and Cora and. Must be repudiated. Now, if you'll turn to one Corinthians, chapter two. You. Oh, I think that I ought to abide by the chart. I'm going a bit too quick. Revelation chapter 13, verse eight, because there again, we get a reference to this period, the foundation of the world. Revelation 13, verse eight. And I think I read straight away.

[00:12:27] In to compare with that Chapter 17, verse eight. The two together and all that dwell upon the earth shall worship him. That's the Antichrist and the Dragon, whose names are not written in the book of of life of the lamb slain from the foundation of the world. Now, chapter 17, verse eight. And the beast that thou sawest was and is not, and shall ascend out of the bottomless pit and go into perdition. And they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world. When they behold the beast that was and is not, and yet is. You see, that is a corrective to the translation of the earlier passage because in the earlier passage it looks as though the lamb was slain from the foundation of the world. But it's the book that was there before the foundation of the world belonging to the lamb who was slain. The slaying took place in this world. Friends at a particular date in the reign of a particular Roman emperor. But it was purchased by God before the foundation of the world. So here we have again another emphasis upon the fact of purpose. And now to the passage I had in mind in one Corinthians chapter two. One Corinthians Chapter two. He says in verse seven that we speak the wisdom of God in a mystery, a secret, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew.

[00:14:12] For. Had they known it, they would not have crucified the Lord of Glory. We see the crucifixion was an act of spite, an act of religious envy, an act of lack of partiality

on the part of lack of impartiality on the part of Pilate. But this is if only the princes of this world had known, they would not have done that, for that was the very instrument that God was going to use. And in his wisdom, this is the wisdom that was hid and only then revealed is enlarged upon in the preceding chapter where he says in verse 23, But we preach Christ crucified unto the Jews, a stumbling block and unto the Greeks foolishness. But unto them, which are called both Jews and Greeks, Christ, the power of God and the wisdom of God. If they'd only known the wisdom of God that he had planned before the foundation of the world in setting apart this Lamb of God, they would have hesitated to have been instruments in his crucifixion. But of course, as we read in the Acts of the Apostles that what God had determined to be done, they with wicked hands and accomplished, but He did not solve them from their wickedness, because they blindly and without knowledge were furthering the purposes of God. And they. One more reference before we leave this aspect.

[00:15:39] Hebrews the ninth chapter. Hebrews the ninth chapter. Verse 26. He is speaking about the priest entering into the holy place. For then must he often have suffered since the foundation of the world if he was going to be repeated and repeated and repeated? He could not offer himself often. But now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Since the foundation of the world and although I'm not always wanting always to expose what I believe is erroneous teaching on the part of others, yet I have a responsibility because so many will be listening to this recording. It has been put forward recently and it was put forward many, many years ago by a christadelphian to me that when it says chosen in him before the foundation of the world, that means you were chosen in him before God sets up his kingdom in the coming future. Could you say? How can you say that that's wrong? Well, I do have this. That the blood of all the martyrs from Abel onwards. Since the foundation of the world. So since the foundation of the world goes back to Abel. Before the foundation of the world can't be something future. Not unless I've gone wrong in my idea of what is reasonable. I just mentioned that because there is an undermining of our position that we must be watchful to avoid. Now we turn to the next item as we got.

[00:17:25] Not unlimited time. Salvation. Now there is this to be remembered while we are stressing here that there is no salvation for anybody apart from the sacrifice of Christ. It does not follow that every person who is saved intelligently appreciates and understands that Christ died for him. What you say to make that out? Well, look, you

can't accuse John, can you, of not realizing the sacrifice of Christ for what is written in the first Epistle and the very first chapter of John's Gospel. We read Behold the Lamb of God which taketh away the sin of the world. Yet, yet I quote his own words in his own summary. I haven't got to do it for him, he said. But these things have been written that you may believe that Jesus is the Christ, the Son of God, and believing you might have life through his name. Now, a person may believe that, but it doesn't include the word sacrifice. It doesn't say the word redemption. It doesn't give any explanation of atonement. So you can go out to the wide world and you say, friends don't boggle over these things. The Son of God was sent to be the Savior. And if he don't know what he did to Savior, well, accept the salvation first and find out how he did it afterwards. So that will be the joy of the rest of your life digging into the book. But sometimes you see with the excess of desire to preserve the arc of God.

[00:18:58] A person says, Well, brother, I do believe what you say, that the Lord Jesus Christ was the Son of God. Oh, no, don't believe too quickly you go home and baffle the poor man, you see. No, no. If he accepts the simple statement he passes from death unto life. And then if you've got an opportunity, you try to teach him the next step and say, you know what price was paid? Do you know why it was necessary? Because even some Christians today and in those I include myself, I couldn't answer that question as to exactly why it was necessary. I only know it must have been, by the way, in which it stressed in Scripture. So now I lift out from one Corinthians 15 three the statement of the Apostle when he was announcing what you may say is very platform, the very thing, the very first thing he put for I have delivered unto you first of all, that which I received. I also received how that Christ died for our sins. Now, that of itself needs a sacrifice to explain it. A person may die, but that's not a sacrifice. But if he dies for sin and he himself is proved to be sinless, then you've got the element, the beginnings of a real substitutionary sacrifice. Christ died for our sins. Nothing else brought about his death. If we'd never been involved in the bondage of sin, he would have no need to have died.

[00:20:35] He died to deliver us from that bondage. And the cost was his own life's blood. I'm so thankful. That in Isaiah 53 we read these words. He shall see his seed. That's one thing. He shall see of the travail of his soul friends. Can we ever hope to understand the travail of his soul? We get a glimpse of it in the Garden of Gethsemani. We get another glimpse of it when the cry is My God, my God, why hast thou forsaken me? But isn't it almost too wonderful to believe that it says, in spite of all that he shall

see, of the travail of his soul and shall be satisfied? If Christ could be satisfied with the result of all that He's gone through, I'm perfectly certain you and I can be and must be. So we have this element of salvation. And then there's a word in Hebrews chapter nine, which I think is very incisive. We've looked at chapter nine for a one feature. We look to it again, and there we have this statement by the apostles summing up a certain line of teaching. He says in verse 22, And almost all things are, by the law, purged with blood. And without the shedding of blood is no remission. No sin remitted. And this is the word which is elsewhere. Translated Forgiven. Forgiveness of sins is not merely the extension of a kindly father's hand patting us on the head and saying, We'll run away and don't do it anymore.

[00:22:15] That's a wrong conception. The remission of sins is based upon a fact that God has been just and righteous and holy all the way through the transaction, even though his mercy is beyond our family. We'll see that again a little later. Well, I think I must pass. John 3:16. It's one of those verses that we know so well and know so little. But as Moses lifted up the serpent, even so, must the son of man be lifted up? And we've touched upon one Corinthians chapter one, where it speaks about the weakness of God and the foolishness of God, all pointing to the cross of Christ. What wonderful words that God himself has employed, stooping down to our level and says yes. What looks like a weakness of God and the foolishness in the eyes of the philosophic world and the world of power that Rome and Greece. As accomplished the redemption. The deliverance from satanic bondage of his people. And it makes you say to yourself, And what will it be when God's power is exhibited, if his weakness does this? And what will it be when his wisdom is put into full of exercise? If the very foolishness of God is wiser than men. But we pass to the next one. The third one, because it involves a consideration of the nature and character of God.

[00:23:54] Now, I think myself and we should have to face these things presently. We speak about God as though we know Him. Well, you might say I do. Well, I'm going to tell you, I don't. And I do not think it's possible for any one of us if we draw aside and enter our own quiet room and close our eyes and shut everything else. I didn't think of God as God. Where do you begin or end? You cannot conceive of anyone. Who is bound. Is not bound by time and place. You and I will agree most readily that God is here. And that is. In the Milky Way and is wherever the universe extends. He must be. But what do we know of him in that sort of light? Not at all. If he never stooped to speak

to me in the person of his son. It will be what? It would not be comparable. To a figure that did cross my mind that you went into a nursery and saw a little baby of one year old and you sat there trying to explain what is meant by nuclear fusion. What even is worse than that? Because you wouldn't even get an opportunity to say anything. God is so vast, so immense, so imponderable, so belonging to another realm. That he doesn't enter into it. He himself has come down to our level in order that we may get to know him. And that's the whole purpose of the ages involved in the person of Christ.

[00:25:43] That's another story. But again, all within the glorious sacraments that we read in one John, the God is love. And isn't it also another fact that there are some people who pick that one verse out and shut their eyes to everything else? Am I not as much obliged to say our God is a consuming fire as I have to say, God is love. Who am I to say? Oh, I would never say that to anybody. But God himself has put it in the same book. And if I say that I'm going to quote the first epistle of John and God is love, should I not remind myself that in the first epistle of John, it says, and God is light and in his presence, no darkness at all. And we couldn't possibly have fellowship with him and walk with him unless the blood of Jesus Christ, his son went on cleansing us from all sin. And if you say, how do you know God is love? Well, how do you know friends? Oh, well, these are all. Well, you start reasoning and going from president to president, you never prove that God is love by any other way than this. Herein is the love of God manifest what he sent his son to be the propitiation for our sins. Sacrifice. Sacrifice is God's answer to whether he loves you or not. And I've mentioned before in meetings on an ancient again.

[00:27:16] That the love of God to man is never found in the three Gospels. Matthew, Mark and Luke. The first occurrence of the love of God in the Gospels is that God loved the world like this. Not merely so. He loved the world like this, that he gave his only begotten son that sacrifice. So you see with these things are in your heart and in your mind, you cannot tolerate the idea of a gospel without a sacrifice in it. It cannot tolerate the idea that we've moved away from those primitive times when an altar and a priest and a sacrifice seemed to be necessary. But now all we've got to do is to walk humbly with our God, and the rest knows it isn't true. It isn't true. Sacrifice is the basis, and it's there upon which God has built the whole structure. Well, we have got his love. And another feature creeps into the first epistle of John. He said, No man hath seen God. He said, Why do you slip that in, John? Well, he says, you only know anything of God by

what he's done. You can't tell anything of God by what you've seen. You do not know the nature of God. You only know his character by the things that he's done. And the first great thing that he has done is that he sent his son. To be a sacrifice for sin. And so from that, you begin to conclude all how much he must have loved us if he went to all that for our salvation and more.

[00:28:51] And that brings me to the next word that he is just. Many years ago, walking down the Whitechapel Road, I passed a house which was turned into a mission hall, and it had got over the fanlight the words God is love and nothing else. Well, either that was so wonderfully true that you wondered how anybody in the Whitechapel Road had reached it, or it was desperately untrue. I believe it was Andrew, because God is something more than love. I'm just as much right as tell a person. God is a jealous God is to say God is love. Or I'm just as much right to say that from I already quoted from Hebrews. Our God is a consuming fire, as they say is love. I must save a lot. And there isn't any more. Oh, no. God is love. Certainly. But if we knew all that love is, we could say it was all comprehensive. But we don't. And one of the great outstanding features in Paul's ministry is that the whole transaction was carried out that God's righteousness should never be beclouded. Whoo! What a glorious thought that my salvation has not been in the expense of God's righteousness. But somehow it's been honored. Will you turn to the basic passage in the Epistle to the Romans, Chapter three? I remember when the time came to publish the book, which is an exposition of the epistle to the Romans.

[00:30:29] I think I had a sheet of Horse gap with all the sorts of titles trying to get a title that would be comprehensive of such a book. It seems almost impossible. And then at last I thought, Oh, I believe this verse sums it all up. Just. And the justifier the two sides. God's. Righteousness that could never be sullied. And my utter sinfulness that could never be anything else. And yet when he saves me and forgives me, his righteousness is upheld all the time. Then, of course, comes the next thing. Well, what did he demand of me then, to do that? Oh, blessed be God. He demanded nothing. But who provided the righteous basis? God Himself. God Himself who demanded it? So should we look at Romans three and start at verse 22? Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe for there is no difference, for all, have sinned and come short of the glory of God. Being justified freely by His grace through the redemption that is in Christ Jesus, whom God has set forth and the Word

implies set forth publicly to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. You see how careful God is. He forgave David the sin of murder.

[00:32:13] How could he do that? He forgave Adam and Eve, the fall that they brought about. How could he do that? How could he pass over the sins of the past before Christ died? Because Christ was always in front of him as the one great answer to it all. He'd never he never planned anything. He never moved in any direction. He never wrote a single word in inspired scripture that did not visualize that Christ was central and his work basic. So if God passed over the sins that are past through the forbearance of God, it was because Christ was the Redeemer and Christ had made himself a mercy seat. As this word propitiation is translated through faith in his blood. To declare. I say at this time his righteousness. That he might be just. You see, we are so concerned with regard to our salvation that as long as we can be assured that we are justified, he said, that's enough. But is it? On what basis does our justification rest? Why? It rests upon the fact that he has so planned the way of salvation. That at the very same moment that he is the father of mercies and the God of all comfort, He is just and the justifier of him that believeth in Jesus. And then we've also looked at one Corinthians where it stresses he's not only just but wise, although in a figure of speech, he speaks about that very wisdom of God as foolishness.

[00:33:50] But there is one passage with which we are very familiar, I trust not unduly familiar, and that is the last verse of the epistle of Jude. Those of you who have come to our morning service will remember that we usually close it with this as a benediction. And some of us have felt, however different our theme might be. There's something in this verse that seems to gather it up over and over and over again. Here it is. And while we are quoting these last words of Jude, do you remember the shocking times that he portrays? Almost filthy sort of people. Horrible condition. Spots and clouds without water and without fruit and twice dead. In the midst of all that. Now unto him. That is able. To keep you from falling. And to present you faultless before the presence of his glory with exceeding joy to the only wise God. To the only wise God, our Savior. Be glory. And majesty and dominion and power both now and ever. And surely you and I who have tasted that the Lord is gracious. Can add the words. And. So there we have this emphasis upon the character of God that is manifested in this great redeeming work. Well, now our time is fast moving and so we'll come to the cause of it all. The cause of it

all from man's point of view. The cause of it all from God's point of view, was his love and his righteousness working together.

[00:35:54] But there would have been no need to call upon God to act like that if sin had never existed. But it is there at the beginning. It persists right through until completely done away with in his presence. So we'll turn our attention for the last few minutes to the fact that sin is spoken of in various ways. Now, there's one passage which deals particularly with Israel's problem, because they had not only sin as you and I sin, but they had broken the law that was given to them, and they'd involve themselves in the curse of a broken law. So if you look at chapter three of the Epistle to the Galatians. You will see how he puts it. The utter impossibility of any Jew ever hoping to be justified by his own works after he reads this statement. And do remember that the man who is speaking was himself a Jew and had boasted, and I believe boasted rightly, that touching the righteous requirements of the law, he was blameless. And then the whole thing collapsed because he became conscious that there was something deeper and more vital than even his external obedience to the command and letter of the law. So he says in Galatians three, verse ten. For as many as are of the works of the law are under the curse. For it is written how he is the reason.

[00:37:32] Cursed is everyone that continue if not in all things which are written in the book of the law to do them. And in case you think there's a chance that you may be one of those extraordinary people who could get through this, let's ponder for a moment the terms cursed is everyone. You're not trusting to any sort of peculiar claim you think you've got on God. There's no respect of persons within its everyone. We're all on a level here and there is no difference that continue it not. Are you going to shape up to that? Friends, think of the law of God that was written to the people of Israel and then think that continue means from your earliest childhood until the last day of your life, you never make a slip. Is there anybody with any sense at all who would say, Oh, that's just me? Continue, if not in all things. God does not say to you, like they say in an examination or used to say to me at school. Now, first of all, pick out the question you can answer best and do it first, and that will get you a bit of advice. God doesn't say to me now, All right, I know you're strong weaknesses. Leave that one out. Oh, no, says James. He that breaks the law in one point is a law breaker, whichever is done. And then finally to do them. God doesn't ask you to write an essay to prove that the mosaic economy was the finest moral system that was in the world at that time.

[00:38:59] You know, like that. He says, I'm just asking you to do them. But that no man is justified by the law in the sight of God is evident for the just shall live by faith. Now what's the answer? Christ's sacrifice is the only answer for the poor Jew. Verse 13 Christ hath redeemed us from the curse of the law being made a curse for us, for it is written Cursed is everyone that hangs on a tree. That's why Paul has brought the tree in into an epistle where he speaks about the cross so that the Jew may see his savior is the one who died on the tree, and the Gentile, who was never under the law of Moses, make thee a savior who was crucified by the Roman punishment from the elements of the world. And there they are, both set free by the same offering. So the word redeemed is repeated again in chapter four, where God sent his son to redeem them that were under the law that we might receive the adoption of sons. And the word redeem. We've had this before, but it's worth repeating x agoso. X is out of. And the Agora was the forum or the marketplace of the world. And it meant to go into the marketplace, put down the sum of money that would give a poor slave his liberty and freedom.

[00:40:23] So the ringing cry of Galatians five is stand fast, therefore in the liberty wherewith Christ hath made us free. This is redemption from sin, its bondage and all its accompaniments. Before we finish this series, I want to ask you very carefully to consider that redemption doesn't have any effect upon your morals at first. This sound, doesn't it? Well, think of the redeemed people who came out of Egypt. They were redeemed right enough. But they were a terrible lot for a long time afterwards. Redemption touches the bondage, but whether you're cleansed and sanctified and growing, grace is quite a second matter. And another one. But that's another subject. And so we have the bondage. You say, where do you find the word bondage in Ephesians one seven when it says in whom we have redemption through his blood, the forgiveness of sins. Because the word thesis, which is translated forgiveness is in Luke, the fourth chapter to set a prisoner free. And in the Old Testament Greek version, it is the day of Jubilee and the year of release. So the first emphasis on the redemption there is deliverance from the bondage of sin and then the consequent condemnation. Shall we turn to Romans chapter five just to see this? And then I think our time will be up. Condemnation is mentioned in Romans five when it says. Verse 16 and not as it was by one that sinned.

[00:42:07] So is the gift for the judgment was by one to condemnation. But the free gift is of many offenses unto justification. And again, we get condemnation in verse 18, therefore, as by the offense of one judgment came upon all men to condemnation. And then we get these words. Verse 21. That has seen it rained unto death. Even so, might Grace reign through righteousness unto eternal life by Jesus Christ our Lord. Now you can skip chapter six and seven for a time because there are four objections there raised up, answered and put aside and go straight away from the end of Chapter five, which tells you about condemnation and the one obedience set against the one disobedience. And it says in chapter eight, there is therefore now no condemnation to them which are in Christ Jesus and the rest of the verse waits. To verse four. There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus. Hath made me free from the law of sin and death. This is setting aside a law by another one. What was that brought about? For what the law could not do in that it was weak through the flesh. Here's the answer. God sending his own son. In the likeness of sinful flesh and for sin condemned sin in the flesh. In the flesh of his beloved son, condemnation fell. So there is no condemnation to me.

[00:43:55] If he did that for me. That's our righteousness of the law might be fulfilled in us. Here comes the words of chapter, verse one who walk not after the flesh, but after the spirit. And finally, Romans, the eighth chapter, verse 31. What shall we then say to these things? If God be for us, who can be against us? And do we ask what proof have we that God is for us? He that spared not the very word used in Genesis 22. Now I know thou fearest God because thou hast not withheld or spared thine only son Isaac. He is another father, sparing not his only son a greater than Isaac. But delivered him up for us all. How shall he not with him? Also freely Give us all things. Who shall lay anything to the charge of God's elect? What's the answer? It is God that justifies. Well, we've already seen that the justifying is because of the of the work of Christ on our behalf. Who is he that condemn it? Well, what's the answer? It is Christ that died. And so it goes on risen. Seated and ultimately bringing us the victory. And so even today, before the Day of Glory dawns, we can say this verse 38, for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord.

[00:45:44] We've already seen that love of God is vitally inseparably connected with the sacrifice and the sacrificial giving up of His son. Here in his life. Not that we love God, but that he loved us. Full stop. Shut your book. That isn't true. Here in Islam. Not that we love God, but that he loved us and sent his son. That's it. To be the savior of the world, the propitiation, for our sins. I trust that we are all in perfect harmony over this, that we realize that without that sacrifice, that gift of love, all the wonderful blessings of heavenly places and being member of the Body of Christ and all the other things that go with our high calling are just so many tantalizing features. Uh, like the poor man of the parable. That he could hear the running water. But no one was there to moisten his tongue or I wanted to leave with you the thought. How much we owe to this sacrificial element in the nature of God. But how we should dread the thought of meeting that God if we pass by this. For once again, we are back again. That if you appear in the presence of God uncovered by all that the sacrifice of Christ has wrought. You'll have to remember that it is written. It is a dreadful thing. To fall into the hands. Of the living God. For our God is a consuming fire. And without the asbestos. Of the sacrifice of Christ, not one of us could stand.