

W172_Redemption.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title of Christian fundamentals. Subtitle Redemption. And this evening is number seven of that series. It is our custom at this meeting to read the portion of scripture together. And those of you who are listening to this recording, if you would care to join us. Will you read with us Revelation Chapter one and Revelation Chapter 20. I can imagine anyone saying, well, of all the passages to read, to give us some sort of consolation and comfort or give us a good time, you've picked on about the worst you could discover. But you see, that's not why the Bible was written. The Bible is faced grim facts and it speaks of them very grimly. At the very beginning, we have a catastrophe in Genesis one, verse two. In the very beginning, we have man plotted against and deceived. And we read in the scriptures that as by one man, sin entered into the world and death by sin. So death passed upon all men. You may not believe it, but that's the basis of the biblical teaching. Now, our subject for some many weeks has been the question, though a wonderful question of redemption. And in most cases, when we speak about redemption, our minds immediately go to the forgiveness of sins and the gift of eternal life and the blessed hope that lies before those who are believers in Christ. But we should be very remiss and exceedingly wrong if we said, well, we don't want to emulate Richard.

[00:01:56] The second who said, Let's talk about graves and worms and epitaphs. We don't want to talk about them friends. But you see, there is an attitude like the ostrich that buries its head in the sand or like Nelson with his one blind eye. But it doesn't matter whether you bury your head in the sand or shut both eyes. You've got to remember at long last that there is one subject. One subject. On which everybody in the whole wide world is in perfect agreement. Now, I mentioned that last week when I took the funeral service of our sister, Mrs. Burton gathered that little service was a handful of God's people who, if we'd been let loose, we could have been arguing and disputing because there are many points upon which we disagree. But I said to them. I'm not taking a mean advantage of the opportunity that I have to lecture you. I'm just telling you. And you're going to agree with me that here at this moment. There is one fact facing us. And the whole wide world would have to agree. They couldn't help themselves. It wouldn't matter what your politics were, what your philosophy was, whether you belonged to this denomination or none at all, whether you said, I don't

believe in God or Christ, it wouldn't matter. You'd agree? And that is in the language of Solomon, who wrote the book of Ecclesiastes.

[00:03:33] He said these words, though a man live 10,000 years, twice told, yet there's one event waiting for him. Well, you see, if I run out to give you a pleasant evening, I would have just passed that by. But I'm not. I'm not here to please anybody except one. And that's the Lord who sent us. And consequently, we've got to face this fact and fact. It is that we belong to a mortal race, whether we mahommedans or confucianists or communists or blue blooded Tories. It doesn't matter. Doesn't matter. One event. So if you say I'm not interested in that, friends, I should doubt your sanity. You cannot possibly say, I am not interested in that. You cannot possibly say, don't talk to me about a deliverance. But you say surely you don't act like that in every other any other sphere in life. In this particular locality. I might say to somebody here, what is your particular job, friend? Oh, you say, I'm in the insurance. I see. So you're earning your living insuring something else, and you've got God's policy here and you ignore that. And you call that to be hard headed business. I say it's just folly. And so do you. There is a passage often misquoted in one Corinthians 15. Those who have no hope, no belief in Christ, no redeemer. It's often quoted as though they said, Let's eat, drink and be merry for tomorrow we die.

[00:05:10] Well, if you look at the passage, it doesn't say that. It says, Let's eat and drink for tomorrow. We die. For the poor wretches can't even be merry. They've got nothing to be merry about. Now is a solemn that facing us. Should we face it? I've got to turn to the book of Ecclesiastes. And as that's not a very usual reference, you'll discover that it follows Psalms. Proverbs comes before the Song of Solomon and the prophet Isaiah. And as I'm going to refer to 2 or 3 passages, it would be wise if you found it and looked at them for yourselves. We live up to our title in this meeting. This is the chapel of the opened book. That any amount of evil doctrines floating around because we argue with one another with a book shut and your arguments no more value than mine. When we open the book, we've got something that has stood the test of time and gives us the mind of God. Now I've quoted, haven't I? Or perhaps I've mangled the quotation. We must see it presently. The reference is one event. Now, this particular word event is worth noticing. The Hebrew word. Kara, I'm spelling it for the sake of those of you who want to get these in black and white. Q a r A h. And the word Micra, because you see in

the Hebrew, if you want to turn an action into a thing, you put the letter M in front of it, that's usual.

[00:06:47] So Micra is whatever this is and the word Kara means just to happen. You remember the statement in the book of Ruth a hat was to turn that way instead of that. And in this very book he says. I returned and saw under the sun. I'm reading Chapter 911 that the race is not to the swift. Do you notice that this is in the book of this is in the Word of God? The race is not to the swift nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but time and chance happeneth to them all. And if we have our eyes in our head, we can see that that's a truth. It isn't always the best man who gets the best job. There is this element of something fattening. Well, this word event is just that word, and it has an importance in our doctrinal appreciation of the purpose of God, because there is a system of doctrine which has gone to the extreme of saying that because God is all by he long before time began, he predestinated some of you to be saved, and he predestinated the rest of you to be lost. Now he's put into this book a word that says time and chance. He says it was an event not planned by God. Do you realize that before man was on the earth, the word if.

[00:08:18] If had no meaning. The sand rises and the sand shapes, of course, don't put me right. With regard to astronomy, we're speaking in the language of men. The tides go in and out, but they don't know they're doing it. There's no if about it. But the moment man was put upon the earth, made in the likeness of his creator with a moral responsibility. God said to him, If you do that, I'll do that. Contingency comes in. Now if you object to that. You're practically saying I would rather be an automaton putting Penny in the slot, but then you wouldn't be a man. And if God has made a man, then he stands back and respects the work of his hands. And if he chooses evil. His responsibility. Well, now you know what happened. He didn't really choose evil. There is such a person mentioned in the first book of the Bible and mentioned in the last book of the Bible. And he's he's there all the way through a fallen spiritual power that tempted man. He thought that that was the wisest thing to do, but it was the very most unwise, wisest thing to do because a couple of innocents put on the earth having no knowledge of these things to be tempted by that superior fallen spirit were just like wax in his hands and he overdid it like he always will to the very end.

[00:09:47] And God had prepared in his wisdom a plan of redemption so that if men fell, he was the answer. When never going to do at 1 or 2 other of these passages which give us this challenging statement. And in this book of Ecclesiastes, you will find and several times. Chapter two, verse 13, 14 and 16. Oldest deed as well. This man's examining things and examining his own heart. And he's got problems and he's trying to piece together. Then I saw that wisdom is folly as far as light, excessive darkness. Would you say you don't need to be a very wise man to see that nobody's coming to something else? The wise man's eyes are in his hand but the fool walketh in darkness. And I myself perceived also something else. That one event happened to them all. Then said I in my heart, as it happens to the fool. So it happeneth even to me. And why was I there more wise? Then I said in my heart that this also is vanity. For there is no remembrance of the wise man buys more than of the fool forever. Seeing that that which there is in the days to come shall all be forgotten. How dieth a wise man as the fool. But you can see that's a problem, isn't it? Then if you look at chapter three. 19. For that, which before this the sons of men before his beasts evil one thing before them.

[00:11:38] As one dies, so dies the other. Yeah. They all have one breath so that a man hath no preeminence above a beast. This is all. This is vanity. All go unto one place. All of the dust and all turn to dust again. And then he asked a question. He hasn't got the answer fully yet in this book. Who knows if the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth, you see the problem. This one event. And then again in chapter six, verse six. Yay! Though he lived a thousand years twice told yet as he see no good. Do not all go to one place. And then finally, Chapter 923. Chapter nine, two and three. Sorry. All things come alike to all. There is one event to the righteous and to the wicked. To the good. And to the clean and to the unclean. To him, the sacrifices and to him that sacrifice is not as is the good. So is the sinner. And he that sweary as he that feareth and evil. And so you go on. What do you say? What I can see. It doesn't matter. Two hoots whether you're wise or a fool or good or bad. No, not with regard to this, friends. We're all in a common level. Got no priority. One event. And if you leave, as he says, 10,000 years, twice told, what's that in relation to eternity? One event you say, what a pleasant prospect we have this evening or we stop there.

[00:13:26] It would be. But what ecclesiastic was groping after God is ultimately answered. But He's answered it in his own time and in the personal work of Christ. Now, I said that here's one question that it doesn't matter what you believe or what you don't

believe. You've got to face this as a fact. If you look at the Bible, it's just common knowledge that we are a mortal race. Right now, the division starts after that, not before a division starts. Now, the first division is this. One group of us will say, well, that's the end of it. Nothing afterwards. And the other group will say there is an afterwards and God has planned it. Well, in among that group that say there is an afterwards and God's planned it, well, there's all the religions of the earth are all groping and trying to tell you how that can be escaped. You see how that can be avoided or how you can overcome it. When reading the scriptures. It's taste the fact and it's pointed to the remedy. And that is the reason why it's not possible to avoid the death of Christ in the story. We are not saved because Christ was an eloquent preacher. We are not saved because he uttered parables beyond anyone's power of a copy. We are only redeemed because he died the just for the unjust to bring us to God.

[00:14:59] And this involves the Old Testament word ransom. Ransom. Now, we won't invest the word with more than it should bear. But a ransom at least conveys the idea of an equivalence, something that is being paid in order to settle a just claim. I see the wages of sin is death. You've got to get rid of the question of sin righteously before you can deliver from death. So I'm going to ask you now to turn to two more parts of the Old Testament. And you haven't got to go back very far to the Book of Job. That is just before the Psalms, the Book of Job and chapter 40. And we'll look at verse seven onwards. Verse seven of chapter 14 of the Book of Job. He says there is hope of a tree if it be cut down, that it will sprout again and that the tender branch thereof will not cease, though the root thereof wax old in the earth and the stock thereof die in the ground. Yet, though, the scent of water through the scent of water, it will bud and bring forth boughs like a plant job has evidently been pondering years. He's in an awful condition himself. He's facing this one event and he thinks there's God looking after trees that are cut down and not looking after a man. But he says, But man dies and wasteth away. Yea, man giving up the ghost.

[00:16:40] And where is he? And then. He begins to sort things out. He says in verse 12. So man lies down and rises. Not till the heavens be no more. They shall not awake nor be aroused out of their sleep. All that thou wouldst hide me in the grave. That thou wouldst keep me secret until thy wrath be past. And that thou would appoint me a set time and remember me. And now it comes out in the light. If a man die, shall he live again? All the days of my appointed time. Will I wait till my change come? And I think

I've reminded you on another occasion that that word change is the same word that is translated sprout again. You couldn't possibly say, I will wait until I sprout again. That would be absurd. But he says just the same word is used of men coming into life again, where he was apparently dead and finished. Thou shalt call and I will answer thee. Thou wilt have a desire to the work of thine hands. Now. He is a man. He has got a little bit further than Ecclesiastes. He's got to the point that he'll be willing to wait until his change comes and he says there will call, but he said was a good calling. A man who's dead and buried for thousands of years, would you say so far as we're concerned, no use at all. But we are dealing with one who's very character is that he quickens the dead and our savior himself, you remember, demonstrated it.

[00:18:17] He stood at the tomb where a friend had died and was buried and sealed up, and the mourners had gone, was all over. And before ever, he put it into practice to prove it. He ventured to say beforehand, I am the resurrection and the life. Actually saying that. And then he said, Lazarus, come forth. And the thing that you say is impossible happened. Because the record doesn't say everybody believed it. They saw the miracle and then they plotted the death of Christ. They weren't friends who said that yet. They couldn't gainsay the fact that this man was dead. And now he responded to the call. So Joe was in that category. Well, if you turn the page to chapter 19, you get those words, which nearly everybody has heard. That may not always appreciate it is in 19 verse 23. Oh, that my words were now written. Oh, that they were printed in a book. I don't know whether you ever met the people who blandly tell you that the Old Testament early books couldn't have been written because they didn't know how to write. I don't think anybody is such a fool to say that today. But they used to. But look at this man. He's not only having the written this, printing them in a book and graving them with an iron pen and lead in the rock.

[00:19:41] And this is what he wants to say. And it's worth writing. I know that my redeemer live it and that he shall stand in the latter day upon the earth. And though after my skin worms destroy this body yet in my flesh and I see God whom I shall see for myself and mine eye shall behold and not another. You may say, Oh, but that's fantastic. That's only what he thought. Nevertheless, this is recorded as they hoped that that man had, and he is just as right to express it as you to deny it. Well, now, if you will turn a little bit further on, you get to the emphasis upon the ransom in this connection. Chapter 33. He still speaking about a person like Jobe himself, suffering affliction and

feeling sure that he hadn't many days to live? Verse 21. His flesh is consumed away and it cannot be seen his bones that were not seen stick out. Yea, his soul draweth near unto the grave and his life to the destroyers. Now here comes the answer. If there be a messenger with him, the word messenger gives us our New Testament word gospel Euangelion or evangel. Can you hear the word angel and the word evangel? Angel simply means a messenger and it means something that's good. A messenger. It's a God sending a message of hope and deliverance. If there be a messenger with him. An interpreter. An interpreter because we're dealing with the things of God in the language of name.

[00:21:23] And our need for it is that they should be made plain and true. You remember when I went to Amsterdam to speak, I spoke through an interrupter, not an interpreter. Well, I couldn't help ourselves. One among a thousand. That's the estimate you'd have to have of Christ if it needs to be your redeemer. Not one on a parallel with another, but one among a thousand. It's a way of expressing in the Old Testament. Unique to show unto man his uprightness. Then he is gracious unto him and said, Deliver him from going down to the pit. I have found a ransom. His flesh shall be fresher than a child's. He shall return to the days of his youth. I have found a ransom. Now all this is pointing to the work of Christ. You remember It says, First of all, in the Psalms. No man can by any means redeem his brother or give to God a ransom for him. That's the thing you cannot do. Even though you give your life for your friend, you can't redeem him. No. But God, the one who was offended. God against whom we sinned. He's the one that provided the ransom. It's a sickening thing to hear a man standing on a soap box in Hyde Park taking the attitude I. You've heard of you, haven't you? He says. You mean to tell me that a loving father demands a bleeding sacrifice? He puts a good stress on the word bleeding sacrifice before you forgive his little child, what a monstrous perversion.

[00:23:08] You've only got to say to that man on the soapbox, But friend who gave who gave the bleeding sacrifice. Did you know it was the God against whom we've offended? Gave it you? The one are going to receive the benefits of it. It was because God cannot treat us like a kind uncle. He cannot possibly look on sin. He is the ruler of the universe. And so the very gospel justifies God when he justifies a sinful man. We haven't got away with it. Somebody has paid the price. You hadn't That he has. There's the incipience of the word ransom. Now, our Saviour adopted the word in the New

Testament. He said the son of man came not to be ministered unto, but to minister and to give his life a ransom. A.i.. A.i., his life, a ransom A.I., the word that means in the Greek language, the balance. And the Apostle Paul in one Timothy Chapter two says there is one God and one mediator between God and men, the man, Christ Jesus, who gave himself an antineutron. There's your anti ransom again to be testified in due time. So there you see. We've got this emphasis that the ransom in the Old Testament, which delivers from death, is pointing to the ransom made by the Son of God. Well, now, for the rest of our time, we must come to the New Testament and get a few more thoughts.

[00:24:47] It's a big subject, but at the same time, it's intensely personal to us all. Now I'm going to turn, first of all, to Hebrews chapter two. This is speaking of the Son of God. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. Now notice this. This one is referred to in chapter one of Hebrews as the one, if you'll just turn the page back. As the one who is the brightness of his glory and the express image of his person, verse three, and upholding all things by the word of his power. That's not an ordinary man. But that's the one who, in the fullness of time, because the children were partakers of flesh and blood, he also himself likewise took part of the same. That through death. Now that his death, not yours and mine. This is what he undertook for us. That through death, he might destroy him. That had the power of death. That is the devil. And deliver them who, through fear of death, were all their lifetime subject to bondage. All their lifetime subject to bondage. The bondage of the fear of death. Well, there's a deliverance mentioned there. Then if you look at two Timothy, chapter one, that's only a few pages back from Hebrews. Two Timothy chapter one verses nine and ten.

[00:26:34] Two, Timothy, one, nine and ten who hath saved us and called us with an holy calling. Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. That's something you can't barter about with. Neither can I. This goes beyond our powers. Now then, present time, but is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death. And have brought life and immortality to light through the gospel. Now you say abolish this. Well, let's turn to one Corinthians 15. One Corinthians 15. He says in verse 51 of one Corinthians 15, Behold, I show you a mystery. We shall not all sleep. That we shall all be changed in a moment. I think I've mentioned before that this is the one occurrence of the word atom in the New Testament. We don't usually associate the

word atom with time, but as the word aixi means negative. And Tom is a part of the word which gives us anatomy. Anything that you cut an atom is something which is uncuttable or unsplittable. And of course they split the unsplittable now. But this is an unsplittable piece of time. It's so quick that it's instantaneous. In a moment, we shall all be changed in a moment. Are you glad that you're going to be changed? I am. Friends. Fancy being like I am and like you are for all eternity. We will be glad to get out of it.

[00:28:22] Wouldn't be some time or other, but God seeing to that, we shall all be changed in a moment. In the twinkling of an eye at the last Trump for the trumpet shall sound and the dead to be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. The two ways of saying it means those who are living on the earth at the time and those who have been dead and buried many years doesn't matter. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written death is swallowed up in victory. O death. Where is thy sting? O grave. Where is thy victory? What is he talking about? Well, he says. I tell you, the sting of death is sin. A person who is an unbeliever has never had the sting of death removed. So when he dies, he dies without hope. But a person who is a believer in Christ, for whom the ransom has been found and accepted, the stings removed, and the word that's used of his death is sleep. In the New Testament and in the old sleep is the word used of the believer's death. And it's just a sound sleep. You know, Shakespeare put into the mind of Hamlet, the worry that that sleep that men call death.

[00:29:51] What dreams will come then and worry us. But you needn't worry about that. This book says no. You'll have no knowledge of time. It'll be as instantaneous in experience as this most wonderful anaesthetic they give you in a hospital now. I remember speaking to the surgeon and he told me, Now you'll be quite all right. And before I could say, Oh, yes, I said the word yes, three hours and a half up upstairs afterwards, and the whole thing done. There was a man came. A man came down, an airman right into a village, hit the ground. The thing burst into flames and he heard a voice saying, Can you sit up and take this? Three weeks afterwards, if that hadn't happened, he'd heard a voice saying, This is the resurrection. A thousand years after, it wouldn't matter. Just like that. Now you say all this is fantastic. Supposing we admitted friends. I'm not going to. But supposing we did. You don't believe it and it'll never

happen. I do believe it. And it doesn't happen. We're both the same. You've got no advantage over me, for you won't be able to tell me, will you? But if it does happen, friends. If it does. Have you got any sporting element in you? Here's a chance, then, friends. Here's a chance. Say, I'll take it. Because I'll tell you what it'll do. It will give you a hope and a peace in this life that you've never had before.

[00:31:20] And if it should turn out true, life everlasting. With tears wiped away and all the past gone and eternity to then develop and grow as God intended, the man should. So you see, we've got the best of the Valley, both Bey's friends. But I'm only saying this as a matter of argument, not because I intend you to understand any unbelief in that matter. And so we have this emphasis all the way through that we have a savior who is a redeemer, not only from sin, but its consequences for the Scripture makes it very clear that the wages of sin is death. And perhaps the most simple verse that has been used by God hundreds of thousands of times before. I'll quote again John, the fifth chapter, verse 24. Now, John is appealed to by preachers because he is the gospel of everlasting life as the gift of God based sheerly upon just accepting by the hand of faith what God is offering. There are some people who raise objections. Why should the gospel depend upon faith? Well, one of the reasons is that the humiliating one from our point of view, because it could be placed upon no other basis, because you could do nothing. You can offer nothing to God. You cannot bribe him. You cannot pay the price. You're just standing there. Mute. But he says, look. He says to you and me, Look in the ordinary, everyday dealing of man to man.

[00:33:05] Unless you have an element of trust in the other person, you can do nothing with him, can you? No. And if you button all that hard headed businessman who doesn't believe in faith and you just use the Latin word for faith instead. Is all the time talking about credit. He doesn't believe in faith. And then the same man doesn't believe in all these promises. He wants reality. So I'd like to say to him, have you got any pound notes in your pocket? He says, Yes. Well, I said, They're only promises. Let's have them. You don't believe in them. They just see all our life we depending upon trust. I put a valuable letter in the post. I don't know the man who's going to undo the pillar box. I don't know the man who's going to sort it. I don't know the man who's going to deliver it. And you say, we don't want to have this fantastic idea of mere belief. Well, you wouldn't live in this world at all. Friends. God's only asking you to do what you do with one another. The first epistle of John says, If we believe what the testimony of a man is, how

much easier should it be? Not how much more difficult should it be to believe that the testimony of God who cannot lie? Why should he lie? The living God? Why should He have been inspired this book and preserved it for centuries against all opposition men have given their lives for it to be burned at the stake for it.

[00:34:26] And still here it's the best seller. In spite of all the opposition, there is no other book in the world that beats it. It's been translated into more tongues than any other book in the world. It speaks to an Eskimo who has never seen a sheep or a shepherd, and he can understand in his own tongue the Lord is my shepherd. I shall not want. And here we have in John chapter five, verse 24, these words. And when you read Verily verily in John's Gospel, it is a very solemn asseveration that this is a truth that you mustn't bypass the original word. Verily is the word Amen. The Old Testament word Amen means this is absolute steadfast rock bottom truth, and it's come right into our own language. That's its meaning. So the Lord says, Amen. Amen. I say unto you, that's always a preface to the Hebrew that something very important is going to be uttered. So it is he that heareth my word. Well, we can never hear the actual personal voice of Christ just now. But the word that he's referring to is the word that has been given to us recording this witness from God. He that heareth my word. And believe it on him. That sent me. One of the titles of Christ in John's gospel is the Saint One.

[00:35:53] The father sent the son to be the savior of the world, or God so loved the world that he gave his only begotten Son. You must remember that this is something that God has done. He has sent He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation. Now the most innocent but innocent of us, the ones who have led the most sheltered lives, as well as those who have been out into this wretched world and know what its contact is. I think we ought to have a great feeling of relief to realize that there is a possibility of no condemnation because our own conscience condemn us so many times. But he said no, no condemnation, but is passed from death unto life, but is passed from death unto life. You can start on this journey here in this very meeting. You could pass from death unto life. I don't mean to say you're going to avoid the grave, but who worries about that? You must all be changed one way or another. But here you've got the pledge that the Son of God and His gospel work is the guarantee that you will live. Because he said, Because I live, ye shall live also. So now the last passage. Did I say this was the last

one? Oh, well, the Apostle Paul said finally twice over in one epistle. So I'm in good company. The last passage is Romans the eighth chapter.

[00:37:27] And it begins and ends on this note. Romans, the eighth chapter, verse one. There is therefore now no condemnation to them which are in Christ Jesus. So it depends on where you are, not merely what you are in Christ, salvation outside of him. Condemnation. There's the two classes in this world. Now it says in verse two, For the law of the Spirit of life in Christ, Jesus hath made me free from the law of sin and death. So there are two laws at work in this world. The law of the spirit of life, which is in Christ and the law of sin and death, which is in ordinary mortality for what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh. So condemnation is fallen friends. It's not been avoided. But blessed be God. It hasn't fallen upon us. It fell upon Him. It pleased the Lord to bruise him. He poured out his soul unto death. And yet he was the beloved of the father all the time. And then at the end of this Chapter eight, we read these words. Verse 33. Oh, no. I must go back to verse 31. 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.

[00:39:07] How shall he not with him also freely Give us all things to see. The Son of God is the center of it all. Who shall lay anything to the charge of God's elect? It is God that justifies not the man who justifies himself. God's done it. Who is he that condemn it? But he doesn't say nobody is. It's Christ that died as much as they don't talk to me about being condemned. Christ died for me. Yeah. Rather, he says he's risen again. Who is even at the right hand of God and who also make it intercession for us. Who we are well covered friends, aren't we? Who shall separate us from the love of Christ? And then after summing up a whole list of possible persecutions and troubles through which you might go in this life, he says in verse 37, Nay, in all these things, not exempt from them, not dodging them, but up to your neck in them. In all these things, we are more than conquerors through him that loved us. Now, for I am persuaded that neither is the first word death. Nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth or go on for how many more things? But he said, I will go out into the great universe and say, or any other creature that I cannot name and I cannot describe any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

[00:40:44] Do you mean to tell me that this is a trifle? No condemnation. Death when it comes. For instance, such a sound sleep and resurrection awaking and how to awake. Let me quote the psalm. As for me, said that man, I should behold thy face in righteousness. I shall be satisfied when I awake with thy likeness. Are you satisfied with the things that go to make up your daily life? Well, you must be a sort of a caterpillar or a slug or something, but I don't even think they would be satisfied. Thank you. Being satisfied with a world in which you live in all its turmoil, its disappointments, the very best things you do, turning a wrong and a awry. Now. And like the Ecclesiastes said, it's all vanity, says one events happening to the wise and the fool and whatnot. But it's all cancelled now for us, you see. All cancelled. I shall be satisfied when I awake with thy likeness. The steam on the sin forgiven. The change comes. And then. We shall now. Then we should understand. Then we shall recognize, as we cannot understand now or recognize now. God doesn't answer all problems in the Bible. There are some that. Have worried the minds of men from the beginning. It doesn't speak about eternity in the Bible in the sense that philosophers use the word.

[00:42:25] The first word in the Bible is a word of time in the beginning. And the last word in the Bible is then come at the end. But that's only the end of that section. For then it says, When that takes place, God, at long last will be all in all. That's the goal to which he's moving. That's where he is going to be. The only question is, will you be there for him when that day comes and the Son of God hangs up a perfect universe. With all seen gone. Every tear wiped away. The last enemy destroyed death. Will you be there? In the beginning God created. And then presently the fall. Then comes the redemption. Then comes the resurrection. Then comes life everlasting. All by the grace of God. See to it that you can say with the language of the first book that's intact in this world. That's the Book of Job. You say with him, I know that my redeemer liveth. And mine eyes shall see. And not another. I, the Lord, give us grace that we don't trifle with these things. And if we do believe them, may our faith be strengthened by facing the fact And then we can look that one event in the face to face and with the wonderful timidity and courage of the Apostle Paul, we can say o grave, Where is thy victory? O death, Where is thy sting? Thanks. Be unto God that giveth us the victory through our Lord Jesus Christ.