

W175_Unveiled_Faith.mp3

[00:00:02] This is a recording made in the chapel of the opened book. Under the covering title Redemption, the subsection, commencing with number one this evening, is entitled The Consequences of 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 care to join us, will you switch off for a little while while we read two Corinthians chapters, three and four? We have been in the meetings that precede this study giving some consideration to the two great words redemption and atonement. We sought to show in the large that redemption was bringing you out and Atonement was leading you in. The exodus is the symbol of redemption out. And the exodus, which comes in Hebrews ten, verse 19, is the symbol of atonement, giving you access in what now we must pass on. Although many things may have been omitted. And we commence a new series this evening, a subdivision of this subject, The Consequences of Redemption. I mean, after all said and done, God did not send his son. To go through all the agony of the cross, the death and the burial. Without an object. And that object was deliverance from the bondage of sin and death of those who were his children. And not only deliverance, but access and acceptance. Forgiveness of sins. Peace with God through our Lord Jesus Christ. Ultimate presentation in His presence without spot or wrinkle or any such thing.

[00:02:13] Eternal life. Or where am I going to start? Friends, I don't know. All these things and more are the consequences of redeeming love. But in our studies, we are obliged to remember our frailty and the need of the mind to have things sorted out a bit. And I believe that that will be a sorting out that will be useful to us if we remember that so many doctrines in the Scripture have been presented to us, not only in so many words, doctrinal words, but in living people. So we've been reading in two Corinthians three and four about the Old Covenant. But the old cover that is mixed up with Moses. And what happened to Moses is a suggestion of what the old covenant will be. Moses had a veil, his face so that the children of Israel should not see its temporary character that it was passing away. But we see the glory of God in the face of Jesus Christ. And before we go into our subject further. Those of you who are with us have read this two Corinthians three and four, and those of you who haven't will you're going to wish you had. I would draw your attention that we lose a little bit. About by the fact that the

authorized version has not persisted in using the one word Vale. You know, there is a sort of a feeling on the part of writers that they mustn't keep repeating themselves.

[00:03:56] And I think sometimes we lose a tremendous lot. Occasionally. Some good friends have edited my writings and they've scored it out and put other synonyms in and I've scored them and put them back again because there is an insistence many times on a word that we lose by calling it one time this and one time that. So will you look at two Corinthians three and notice when it says in verse 16, Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Then in verse 18, it says, Now we all with open face. Well, the ordinary English leader reader hasn't got that insistence. That's the word unveiled. He's still going on with his subject. We all with unveiled face. All under the terms of this gospel of the grace of God, you and I can dare to do what angels, principalities and the burning Seraphim do not do in the presence of the living God. The seraphim veil, their face and cover their feet. But poor sinners who are redeemed by the blood of Christ and stand accepted in the beloved. They have unveiled faith. It's almost impossible to believe that, isn't it, if it weren't written. We all with unveiled face. Beholding as in a mirror. The glory of the Lord. We do not see the glory of the Lord without a mediation yet, but we see enough to give us hope and put courage into our hearts.

[00:05:41] We are changed by that. It has an effect upon us. But when Moses face shone and the children of Israel saw that, nobody was changed. But you cannot look upon the face of Jesus Christ unchanged. And we are, as it says, we are changed from glory to glory. And if you want to get a good idea of the way to mess about with the Scriptures, you read some commentaries to discover what it means from glory to glory. Which is, I suppose you know all about it. Or of course, friends. I do. And the reason I do is that I always keep my eye on the context and not pick a verse out and try to make something of it. What's he talking about in this chapter? He's talking about the glory that belonged to the Old Covenant as contrasted with the glory that belonged to the new. And he says even though the law had of glory, it's counted as nothing in comparison with the glory that existed. And when you believe this mighty truth, you're changed from that glory, which was glorious. The law at Mount Sinai was glorious. It was given by God. But you're changed from that glory which passes away to that glory, which is eternal, changed from glory to glory. And then in chapter four, the word veil still persists. Verse three. But if our gospel be hid, it is hid to them that are lost.

[00:07:21] That's the word veiled. If our gospel is veiled. What he says. There's a reason they've got their eye so much on the things that are passing away that they do not see the things that remain. Satan has put a veil over their eyes that they shall not see the glory that excel in. In whom the God of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them. And then the contrast between the two phases. Chapter three, verse 13. Not as Moses, which put a veil over his face. Chapter four, verse six. For God, who commanded the light to shine out of darkness hath shined in our hearts. To give the light of the knowledge of the glory of God. That glory that doesn't pass away in the face not of Moses, but of Jesus Christ. Now, having said all that, we bring Moses back again. But he's one of the most honored men in the Scriptures. God said, with other prophets, I speak in a vision or in a dream, but with my servant, Moses is not so. I speak to him as a man, talks to his friend. I speak to him mouth to mouth and the similitude of the Lord shall he behold? Now the list of blessings that I've run over. Partly. Forgiveness, peace, access, acceptance that come to us through redemption, I believe, can be subdivided.

[00:09:10] Under two headings. And the two typical men. In the Old Testament that will help us to get this subdivision. A two brothers who you say, I wonder who these are. Cain and Abel? No. No. Moses. Aaron. We often think of Moses, but we're not always thinking that Aaron was with him all the time. God said that to Moses because he said that he had an impediment in his speech and he wasn't eloquent. He said, All right, all right, here comes your brother Aaron. And he can speak well. Now you will be like God and Aaron shall be your prophet. So these two together and the two of them went into the presence of Pharaoh. They worked together. Well, now. I haven't got time or quite the ability. How humble I am, aren't I? In the few minutes that I had before the meeting to draw on this blackboard, two figures, one man standing with two tables of stone, and the other man standing with a breastplate of 12 precious stones. But you can imagine them, can't you? They are the two men. There's Moses with his law. Sinai. And there's Aaron with his breastplate and his miter. Holiness unto the Lord. Now, Moses and law stands for righteousness. And Aaron stands for Sanctification or Holiness. I better put holiness first. Not sanctification, righteousness and holiness. I believe ultimately, if we could conceive of a person who was completely and absolutely righteous, he would have to be at the same time completely and absolutely holy.

[00:11:16] But we have to deal with relative terms. And sometimes it's helpful and wise for us to distinguish between the two, and that's what we are doing at the moment. Moses stands for us as the exponent of righteousness. And Aaron stands in his capacity as high priest and the emphasis upon. The sanctuary and the tabernacle and its services as a symbol of holiness. Well, now, when we speak about these words, it's well for us to remember their meanings. And presently I will draw your attention to the symbol of righteousness which I have sketched on the board as a pair of scales. But in both cases, when we speak of righteousness and holiness as belonging to ourselves, the demands of righteousness and the demands of holiness have been satisfied somewhere. But have not been satisfied in your life and mine. But they have been satisfied in the heart of God. When he looked upon his Well-beloved son and when he made him. Who knew no sin. That we might be made the righteousness of God in Him. When He made him to be the sin bearer and sin in exhibition on the cross. Let us exult in the fact that it doesn't say that God is merciful. And the justifier of him that believeth in Jesus. Or that is very kindly and is let us off and patted us on the head and said, Don't do it anymore.

[00:13:10] Oh no. Oh no. It's gone deeper than that. He is just. And the justifier. And however God can be just and at the same time justify me. Is the problem of the Bible and God's wisdom alone, as well as his great gift, could solve that problem. But here we are, approaching the solid basis upon which all erection in the Scripture must rest. There can be no possibility of bypassing the requirements of right and recognizing the difference between right and wrong. Oh, I know we can glibly talk about the fact that there's nothing that's really strictly right. We live in a world of gray colors, nothing black, nothing white, and that lets out to see. We can get away with it a bit, but not in the presence of God. When you're there. When you're in the presence of God, Black is black and white is white. Some people have different colored lies that they tell, but I don't think they'll bring that up when they stand before the judgment seat. Now we can't deal with things like that, but at the same time, it's good for us to remember that God has dealt with them. He has been satisfied that righteousness has been satisfied and the demands of holiness have been satisfied, and they're ours. Not because we merited that, because of his gift and love in Christ.

[00:14:44] And we have, by his mercy, put out the hand of faith to receive it. Now this justification or the other heading righteousness under the thought of Mount Sinai and its Ten Commandments comes to us in the form of precepts Thou shalt and thou shalt not. The other side under the holiness, it comes to us not so much in the form of precepts that we have to do, but ceremonies that we have to perform. Now, of course you have to do them. But it's ceremonial. Most of the law of holiness in the Old Testament is dealing with uncleanness. And there were all sorts of ablutions and washings and ceremonies that touched upon defilement. And these have all been written for our learning that the picture may be impressed upon our mind as to our need and God's great provision. The atmosphere of justification is a law court. You have a judge. You have an accuser. You have a prosecutor. You are a sentence pronounced. But the atmosphere of holiness is a temple with the requirement that if you will go to minister in that temple, you must be without blemish like the sacrifice itself. The priest must be without blemish. And so we've got those words coming in, our epistle. We not only justified by faith and by grace, but we are in him without spot, without blemish. And so we have these merging together ultimately in that glorious presentation, which yet is to be.

[00:16:46] The feeding that results from facing the law of God, so far as its legal side is concerned, is to produce in us a sense of guilt. You find that in the Garden of Eden long before Mount Sinai was mentioned? The moment man sinned. He had a sense of guilt. He covered himself. He hid himself. The other side. It's not so much a sense of guilt. It's a sense of defilement. The man begins to say. I'm a man of unclean lips. And I dwell in the midst of a people of unclean lips for mine eyes have seen the king. A defile feeding. Or as David, when he woke up to the scene into which he'd fallen, he not only said blot out, which means take it away from the record against me, but cleanse me, wash me, and I shall be whiter than snow. The need for cleansing. So you see, justification is looking at the Ten Commandments as its basis and sanctification, is looking at the law of defilement and ceremonial cleansing. And of course, neither of them were in any effect except a type and shadow, because the New Testament definitely says it is not possible that the blood of bulls and goats can take away sin. And if the ashes of a heifer sprinkling the unclean sanctify to the purifying of the flesh, how much more shall the blood of Christ who, through the eternal Spirit, offered himself without spot to God, touch your conscience.

[00:18:38] But you see, we're not setting aside the Old Testament types because they didn't do the real thing. We are thanking God for the Old Testament types because even though we have grown up, even though we can read solid books. I wouldn't be at all surprised if there was a book here that got some lovely illustrations in it. You'll be looking at the book with the pictures in it before you took up the book and took it home and read all that little type and all the footnotes and all the appendices at the back. God knows that. And he's given illustration after illustration in this way. Another thing that we perhaps will have to remember to prove and to discover is that justification gives us a change of status. That is to say, we were once. Unsaved. We were once ungodly. We were once unjust. And now a pronouncement will have been made in the law, Court of God. And our status has changed. He doesn't mean to say that we ourselves have immediately we are saved, suddenly be changed into the most radiant saint that you've ever thought of. You look at the Epistle to the Corinthians, the first epistle to the same church. He said they were saints. And then in another chapter in the same epistle, he said they'd been indulging in such immoral practices. He didn't he couldn't possibly put them down on paper.

[00:20:09] It's one thing you see to have a standing before God because of what Christ has done. It's another thing for you or for me to have reached, in any measure an equivalent to it in our life, our walk or our experience. I will turn for a moment with that in mind to one passage to Peter. Two. Peter Chapter one. He speaks about the. Exceeding great and precious promises of verse four two Peter Chapter one. That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. The partakers of the divine nature is a very extraordinary statement. Sanctification changes your nature. Justification changes your status. God justifies the ungodly. That can do a single thing. They're just ungodly and put their trust in Christ and they are justified. And then for the rest of their life, if they live as long as Methuselah, they are growing in grace. And the more they grow in grace, the more they feel they're unworthy. The difference between their standing in the law, Court of God and their experience afterwards, we won't mix them up. But the sanctification. As to do with a change of nature. Justification has to do with a change of status. Justification is ours by imputation reckoning. And the thing is, never reckoned that it's a fact. If it's a fact, you don't have to reckon it to be so. You say, Well, it is now.

[00:22:19] It says that Abraham believed God and it was reckoned unto him for righteousness. Later on, as James teaches us, he proved that the righteousness was a reality in his own heart and brought it to perfection. But that's a long way on Abraham's story. Genesis 15 is where he just believed what God said and it was reckoned to him for righteousness. Genesis 22 is when he dared to go all out and take his only son as God asked of him. That was taking righteousness to its limits. But you don't get there at the beginning. One you see is the root. One is the fruit. But in both cases, righteousness and sanctification can be perfected. Now that can be misunderstood. Shakespeare has a statement somewhere which speaks about certain people that it's like painting the lily and gilding the rose. Well, to talk about perfecting holiness or perfecting righteousness doesn't seem to make sense, does it? Well, as I've mooted the question, let's see, shall we? First of all, the epistle of James. The epistle of James. Verse 14, Chapter two. This is often taken as though James is contradicting Paul. But James is dealing with a fruit on the top and Paul is dealing with a root underneath. Chapter 214. What does it profit? My brethren, though a man say he has faith and have not works. Can faith save him? And the article is there, James. Is can that faith save him? If a brother or sister be naked and destitute of daily food here and now? What are you talking about that for James or he says, You stop me.

[00:24:25] I'm going to give you an illustration of what I mean of saying you believe and one of you say unto them. Depart in peace, be warmed and filled. Notwithstanding ye give. Them not those things which are needful to the body. What does it profit? The person isn't fed because you say be fed. He's not warmed because you say be ye warmed. Even so, faith, if it hath not works, is dead being alone. Yea, men say thou hast faith and I have works. Show me thy faith. Without thy works I will show thee my faith by my works. We have to look at this bit. There are is that there is one. God. That to his will. But the devils also believe that and tremble. And wilt thou know? Oh, vain man, that faith without works is dead. Was not Abraham, our father, justified by works when he had offered Isaac his son, upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect? Now we'll turn to two Corinthians Chapter six. For the perfecting of holiness. Two Corinthians Chapter six. Verse 14. Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness and what communion hath light with darkness and what concord hath Christ with Belial, or what part faith hath he that hath believeth with an infidel? And what agreement hath the temple of God with idols? And so on.

[00:26:15] And then when he got through that list in chapter seven, having therefore these promises, dearly beloved, let us cleanse ourselves. We've already been cleansed. Of course, you're supposed to know the law of the leper in the day of his cleansing. You're supposed to know that he, first of all, can do nothing, and he's cleansed. And although it says he's cleansed, it goes on to say. And now you do something else and you shall be clean. He washes himself and he washes his clothes. He begins to do something in harmony with the new standing that he has having. Therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. You're not improving holiness. Look, the word perfect is made up of two parts per by means of fect is our English word fact. Fact, it makes a doctrine which is in the Bible, a fact in your life and heart that's perfect, yet taking it to its conclusion. That's what Abraham did. That's what they're supposed to do. That's what you and I are supposed to do, take it to its conclusion. So now we've got these things in two columns. Justification is dealing with righteousness. Sanctification is dealing with holiness.

[00:27:41] Justification is dealing with guilt and sanctification is dealing with defilement. The one alters our status. The other begins to effect our nature. And they both can be gathered up in the hands of faith and taken to their logical conclusion. Well, that's about as far as I can go with that, because otherwise we shall have such a program in front of us that it will be like Tennyson's Brook. Men may come and men may go, but you'll think I shall be going on forever. Well, now the next thing is this question of words. We must deal with that. There are two words. One of them is Yasha y Ach. Ah, the other is Sadeq. And if you quarrel with the spelling, it doesn't matter. You will find it's a d i q. It's an only an attempt to put into English letters the word Sadeq. And you say, I've never heard of it. Well, have you ever heard of Melchizedek? Yes. Well, that means the king of righteousness and it means righteous sadi Jehovah. See? Can you? The Lord, our righteousness. And the symbol. Of righteousness is twofold in scripture. It is either a pair of balances or it is a plumb line. Let me give you an example of each. The pair of balances. Deuteronomy 25. This is God's illustration. Deuteronomy 25. Verse 13, Thou shalt not have in thy bag diverse weights a great and a small. But thou shalt have him.

[00:29:30] Thou shalt not have in thy house diverse measures, a great and small. But thou shalt have a perfect and just weight. A perfect and just measure. As God's

definition, and he uses that figure 3 or 4 times. He said it to a certain king in Babylon. Thou hast been weighed in the balances and found wanting. That's one figure. The other. Is found in Isaiah 28:17. And although it sounds a little different, it comes to the same thing. Finally, Isaiah 28:17 And here I think you will find that the word is a plumb line. You're recognizing the word plumbline. The word that means a weight made of lead. And 28:17. What is this? 17? Yes. Judgment. Also will I lay to the line and righteousness to the plummet? And one of the minor prophets, either Amos or Micah. I can't remember for a moment. He uses it to the plumb line. Now, the why of the word is a plumb line and why it's made of lead, among other things, is that lead is heavy, but lead is not attracted by magnetism. That's an important point. It's no good hanging up a plumb line made of lead and hoping you're going to do a little bit of twisting to make it come straight when it isn't. No, you can't do that. And both the balances and the plumb line are just the act of gravitation. God says that's my symbol. Now, there are some folks who have objected to the law of Moses.

[00:31:26] They say it's a brutal, primitive creed that we do well without. And one of the terms they object to is an eye for an eye. And a tooth for a tooth. But you see, they are mixing up mercy with judgment. You cannot have justice. You cannot have a grain of mercy in justice. All you say you ought to know. We ought to. Because all our justice is human. And every one of us are frail. But in God's righteousness, there's not the possibility of adding one grain or taking one away. God's righteousness is 16oz to the pound, neither more nor less. Anything else is a compromise. Now, I've asked some folks, I think I told you once I was in Strangeways prison in Manchester and I asked the men there, I said, Do you think you have or ever can render to God 16oz to the pound? Of course you don't. Neither can I. Well, what's the answer? Are we going to flog God off with a dividend? Or will he see to it that 16oz to the pound has been rendered? And that's where the Son of God came in. Then he said, I paid back that which I took, not away. The Lord hath laid on him the righteousness, the iniquity of us all. He who knew no sin was made sin for us, that we might become the righteousness of God in him.

[00:33:06] There is no brutality about this. He's not asking us to do it. He did it. The one that we defended. He provided it, but he provided it because being a just God, there can be no tinkering and temporizing. It must be all or nothing. Well, that's righteousness. That's the that's the ground on which we stand. It has been wrought. So we've got these two figures. The other word, Tzadik, is the word that I've said means righteousness. And

it comes in the name of Melchizedek and Adonai and other names in the Bible. Well, now, for the last few minutes, let us just take. A short view of the use of this in the New Testament. If we can't get through the list I have, it doesn't matter because we should have to take this subject up again and again before we can say we have in any measure encompassed it. First of all, look at Romans, the third chapter. And if we get no further than that this evening, we shall have made a start. In chapter one, he has opened the subject. That the gospel in verse 16 is the power of God unto salvation. Because he says in verse 17, varied is revealed the righteousness of God. It revealed A You need it, you haven't got it. According as it is written, the just shall live by faith. Now he stops for a bit and he proves that the both the Gentile world and the Jewish world were both equally in need of this righteousness for all.

[00:34:49] The world is brought in guilty before God. Chapter 319. So therefore, he says by the deeds of the law, there shall no flesh be justified in his sight. But now the righteousness of God without the law is manifested, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe. Now he approaches this justification. So there is no difference. For all have sinned and come short of the glory of God. Being justified freely, gratuitously. The word is in John's gospel. They hated me without a cause. We are justified without a cause, except in the heart of God. Justified freely by his grace through the redemption that is in Christ. Jesus is He who comes to us freely by grace, through redemption, all at the cost of God, not a bit that we pay for ourselves. Whom God hath set forth to be a propitiation. That's the mercy seat word through faith in his blood. Now is the first thing to remember to declare His righteousness. Whose righteousness? God's. We are so concerned about our salvation that we want to remember first that God has planned the way of salvation, that He may declare his righteousness when He saves us that before all angels and men, he stands as one who has never compromised. And if it meant that his beloved son should go through that he did, that righteousness should be honored to declare his righteousness for the remission of sins of the past through the forbearance of God.

[00:36:38] To declare. I say at this time his righteousness that he might be just and the justifier of him which believe is in Jesus. Just and the justifier. So that's where we have this great gift to us. Mediated by redemption. Ours by grace received through faith. Shall we look at 1 or 2 other passages? Titus The third chapter. That's a leap through the New Testament. But he stresses one aspect of it. That is the third chapter, he says.

Verse. Five. And it is not by works of righteousness which we have done. And then in verse seven, that being justified by his grace. Now I remember more must be many, many years ago I heard Sir Robert Anderson once speak at a public meeting, and he said he had a Roman Catholic friend with whom he had conversations sometimes. And he said to this Roman Catholic friend, he says, You use the term justified by faith, and I use the term justified by faith, but you make faith into a merit and a work. But he says, I tell you what, you cannot use my Roman Catholic priest friend. You cannot use the words justified by grace. See, the Bible doesn't mean to say you're justified by faith and say your faith has earned something.

[00:38:24] No, no, you're justified by faith because it's by grace. You can do nothing. That's the reason. So don't forget justification by faith. And then do notice that when he says it's without works. Not by works of righteousness which we have done in verse five. Do you notice in verse eight, this is a faithful saying and these things I will, that thou affirm constantly that they which have believed in God might be careful to maintain good works. So you mustn't be shy of good works as long as you got them at the right end of the story. You don't get saved because of good works, you haven't got any. But after your saves, have James, if you've never got any good works, I shall not believe you are. You've got nothing to show. You see. So there's the two sides of the story. Well, then we have in one Peter chapter 318. Another aspect. We'll just give these a glimpse. They may all have to come up before us again. One Peter 318. For Christ also hath once suffered for sins. The just. For the unjust that he might bring us to God. And the last passage I will turn to is the close of Romans, the fourth chapter. This is summing up the teaching of justification as it applies to the type of Abraham who believed. It says in verse 23 Now, it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed if we believe on him.

[00:40:07] That raised up Jesus, our Lord, from the dead. Now I'm going to alter the wording a little bit of this next verse who was delivered because of our offenses and raised again because of not to get it. But he was raised again because we were justified for chapter five says we are justified in his blood. And when he was raised, it was God's recognition that the work was done and now we're accepted in the beloved. He wasn't raised from the dead in order to procure our justification, he was raised from the dead because his work was done. And God said he sealed to it by raising him from the dead. That's our position. While this this evening has been an introduction, an endeavor to

sort out under two headings, some of the glorious consequences of being redeemed, justified, sanctified. A change of status. A change of nature. A removal of guilt. A removal of defilement. And all the other things that go with it. I trust them with the time we've spent. On the consequences of redemption. That those of you in this chapel and those dear friends whom we may never see in this life will have some reason to say. It lifted me out of a horrible pit. Reset my feet upon a rock. And he established my goings and he put a new song into my mouth. Even praises unto our God.