

## W437\_Salvation\_2.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number two of the series entitled Salvation. It is our custom at this reading this meeting to read a portion of scripture together. And those of you who are listening, if you care to join us, we are going to read Romans chapter four and go through into chapter five, ending with verse 11, which is a real division in this Epistle, Chapter four and chapter five verses 1 to 11. Just a brief word of introduction to this. A session. As 1 or 2 of our friends that we expect to be here are away because of sickness. And 1 or 2 are here are told that they very unwise to be here. So I'm suggesting to you who listen to this tape, that you make a lot of excuses for us, for some of us have got out of our beds to come to this meeting against orders. I'm very thankful for the way in which friends stepped in for the Wednesday meeting and our brother Gallogly. As just as bad as I am with regard to physical condition for the moment. Did a Trojan piece of work and I'm thankful that it was recorded. It'll be a part of the series that we've had running for some long time, dealing with the finished work of Christ, and especially in connection with John's Gospel. Now before rising from bed to take this meeting with a certain amount of lightheadedness that we sometimes get.

[00:01:47] I found myself composing a little word of introduction and I'll read it to you. It's very wonderful. As you will realize, though, my voice be rather wheezy and your listening not too easy. And the sound you hear. At best. Are that as scrapes? Let your joy and your elation be not in the mere narration. But in the theme, God's great Salvation on the tapes. Well, after that, we'll get down to the book, I think, and avoid any chance of being thrown at by someone in indignation. We are dealing with this great subject of salvation. Now. Salvation could have been. The result of almighty power. Sweeping aside all obstacles. And saving us because he just intended to willy nilly. With no provision to satisfy holiness or righteousness anything. We know that God is omnipotent Almighty, and yet the Almighty God has caused to be written that there are some things that are impossible to him. Let us be glad for an almighty person who had no moral restraints would make this world a nightmare. It's bad enough as it is. Never think of righteousness as a mere enactment that if God had thought it out and put it all up to it right round, it had have been very kind to murder somebody and very wicked to love them that utterly impossible. Righteousness is righteousness, whoever says it. Whoever says it or whoever denies it.

[00:03:41] If an angel came from heaven and told me that in heaven there were only three right angles to a square, I should have to say, Well, there's something wrong with you because it's in it's belongs to the very nature of things that a square must have four right angles. And I'm sure God in heaven would never say otherwise. So we are coming to this question now. Salvation is the work of Almighty God who is so righteous and so holy that he puts restraint upon himself. He says that he is going to so act that he will overcome when he is judged and be justified in all his sayings. Let us be glad. That there is not merely someone in the glory there who like a vast universal. Hitler says Might is right. It isn't so in God's world and God's estimation. Right? Is might. Well, that means to say, then, that God in his love devised the scheme. Of saving sinners. In such a way they would never compromise His Holiness. Never call his justice in question. And yet satisfy his heart of love. It was a problem, wasn't it, to face. And it meant that he was going to send his only son. That he might die. The just you see it for the unjust that he might bring us to God. So that when that day comes and you and I stand in his presence, we shall hear those ringing words of Romans eight in our memory.

[00:05:30] Who shall lay anything to the charge of God's elect? And the answer is nobody can, for it's God that justify. It's Christ that died. And he died the just for the unjust. So here this evening we are picking up where we left off last time in Isaiah's great chapter that he is a just God and a savior. Not only a savior, a just God and a savior. And in the epistle to the Romans, we shall read that He was first concerned that he might be just as well as the justifier of him that believeth in Jesus he might be just. So let us be sure that whenever we think of the gospel of our salvation for ourselves. Or whether we think of it in the salvation of others, that the righteousness of God has been honored, that the debt has been paid, that the responsibility has been canceled out righteously, and we can hold up our heads in the very law court of God as we can hold up our heads in the holiest of all and know that we are without blemish in the holiest of all, and we can have nothing later an account in the Law Court of God. Not because God has merely said so, but because He spared not his only son, but freely gave him up for us all. That there should be no possibility of doubt, but that righteousness was honored and salvation by grace without works in in no sense contradicts the fact that God is too holy to look upon iniquity without its condemnation.

[00:07:13] Now there are 1 or 2 words that demand some sort of understanding in connection with this great work of salvation. And you will see on the little chart that you have in front of you, I have one here. You see that the folks will get, but you have not got them. There are three words that are used in connection with this work of Christ on our account. Perry and Hooper and anti. Now, they're not very hard to remember. They enter into our language. We get a perimeter, which is the measurement around the outside ring of a circle. And. You becomes hyper. And if you're not talking Greek, you talk Latin. You say super. And Auntie needs no translation. Now, how do these words come into the story? Well, we have that. I think we'll just get a passage for it to get one as a sample. The first of Peter Chapter 3:18. The first of Peter. Chapter three, verse 18. Verse 18 for Christ also hath once suffered for sins. The just. For the unjust that he might bring us to God. That's where the word. That's where the word petty comes in. Concerning. Christ also has once suffered for us. The just. For the unjust concerning.

[00:09:06] He said, Well, how does that fit in? Well, the word means that you put someone in the center. And from every possible angle, they look round. And there they are. There's no possible bit that's left out. John came to bear witness of Christ. He came to bear witness concerning him. And John had a finger pointing. And it didn't matter what time of day on the clock. It was. It was a finger saying, Behold the lamb of God which taketh away the sin of the world. It's one of those comforting words that mean to say that the whole surface has been negotiated and covered. It wouldn't occur to us to use the word, but we are not writing scripture. In the two Corinthians Chapter five, verse 20, we have another word, this word huper. And we find it used in the 20. And 21. Now then we are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead. That's the word, Hooper. In Christ stead. As though. Is he? As though instead then he picks it up again and transfers it to the work of Christ himself, not only himself. For he hath made him to be sin for us who knew no sin. That he might be made the righteousness of God in him. And so we have this Christ dying for us in our stead in our room. There are some who object to the word the substitutionary work of Christ.

[00:11:00] But he died the just for the unjust. And if he died as their surety. Well, then, as their surety, he took their place. We'll see that in a moment. Just one other word. The word anti. That is used in the Old Testament. Translation When Abraham on that mountain, after he'd gone that terrible length of going to be willing to do that desperate

thing and offer his son. Now I know thou fearest God, stop. He was only done to test you, Abraham. And he saw a ram caught by its horns in a thicket. And he offered it anti. Instead of anti is the word of a pair of scales anti one against the other sometimes in opposition, but always in equivalence and antichrist. If he's not as not as Christ is endeavoring to be equivalent a substitute. And so we have our word substitute Christ. Who took our place. And so we get the word surety. But before we look at that. This word empty enters into the composition of a very wonderful word. If you look at Matthew 20:28. You will find that our savior refers to his approaching death. As a ransom. Verse 28 of 20 for the son of man came not to be ministered unto. But to minister and to give his life a ransom for many. Now, in that passage, it's a ransom ante. Many some equivalent payment that was put down to set the captive free is the use of it in common Greek language.

[00:12:58] You could go into the marketplace and you could pay the price to set a slave free and confer upon him freedom. You pay the ransom price. And the Apostle uses the very words that are still to be read of the setting free of a slave by ransom. When he wrote to the Corinthians and said, Know ye not that you are bought with a price. Those words were actually used and they can still be read today. You are bought with a price. Your freedom has been costly, but the price has been paid. Now, when Paul used this expression, he twists it the other way round, and we may not know why he did. Perhaps he might look at you and say, Well, why shouldn't I? I don't know. But I'm only telling you that our Savior's recorded words in Matthew are that he gave his life a ransom ante. Many. But Paul puts it. He gave himself an anti ransom. An antineutron, not merely a neutron entry. There is no difference, but it's just a difference of position. So should we see the way this this comes in the. The first epistle of Timothy Chapter two, verse six. Or verse five. So there is one God and one mediator between God and men, the man, Christ Jesus, who gave himself a ransom for all.

[00:14:29] Who gave himself an anti-lutheran. Although the word for which stands for anti has to come afterwards in our language, we can't say he gave himself a for ransom. You can't do that. So I'm not able to tell you why the apostle did it. One of the things we could ask him when we see him in the glory that's coming. I reckon he never queued at you. It'll be quite all right, because I think that'll be one of the joys of heaven. So here we have a change. Matthew, 20, says he gave himself a ransom for many. But one, Timothy two, says he gave himself a ransom for all. And so some say, oh, that proves

universalism. But wait, every word has got a context. And the context is surely in this chapter. I exhort, therefore that, first of all, supplications prayers, intercessions and giving of thanks be made for all men. Stop there. And that means every person that's ever lived. But he goes on to explain what he means for kings. And there is authority. Well, they're not all men. I mean, after all is said and done, we speak of Her Majesty, but she's only one person, and there's millions of us. So you see, he says all sorts and conditions of men. Don't you limit your prayers to the ones you know and the ones you like? Pray for Nero. Did you say Nero? What? He's a sinner, isn't he? Like you? Yes.

[00:15:58] So when he says he gave his life a ransom for all. No distinctions. And don't you try to make them. Don't you look at a person and say, I do not like you, Mr. Feld. You know I do not like your face. Well, he might say, Well, if you only saw yourself as others see you, it would be a reflection, wouldn't it? No. No. So there we have the. The the word antineutron. We get these words in, I think we'll have three references. Exodus Chapter 30. This basis upon which God is dealing with us. Exodus Chapter 32. See the way He introduced the word ransom into the law and its offerings. 30 and 12. A verse 11 and the Lord spake unto Moses saying, When thou take is the some of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord when their number is them, that there be no plague among them. When their number is, then this they shall give every one that passeth among them that are numbered half a shekel after the shekel of the sanctuary and half shekel shall be the offering of the Lord. Every one that passeth among them, that are numbered from 20 years old and above shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than a half shekel.

[00:17:36] When they give an offering unto the Lord to make an atonement for their souls. You see, that's levelling down, isn't it? Or levelling up which way you like? The king himself paid half a shekel, and the beggar at the gutter paid half a shekel. And you and I, we only pay the half a shekel in the same sense. For it doesn't matter who we are in the estimate of one another. We are just poor, needy sinners standing quite on that equal basis before him for all have sinned and come short of the glory of God. So God put in the law the very essence of the Gospel. That there is no possibility of respect of persons with got over that. Then if you take a step further, you go to the Book of Job. You'll find there very clear statement concerning the fact that ransom is associated with salvation. But it didn't come from the lips of the three friends who came to commiserate

with job and upset him so badly. When he said, if I were if you were in the same place that I am, I could talk to you like you're talking to me. Oh, he said, I know that your wise of the earth of wisdom shall perish with you. And then this man stepped in, who is a picture of Christ himself in some small degree, and he uses these words in Job 33.

[00:19:05] Speaking to the man who is drawing near to death. If there be a messenger with him because the gospel is essentially a message from God. Nobody could say, I think I'll invent an idea of salvation, but you can't do it because the offense is against God. If he never thought of it, you could think of it all day long, but it wouldn't bring it about. But if there be a messenger with him, an interpreter, because of your alienation, An interpreter. One among a thousand. To show unto man his uprightness and all this is a difficult passage to look at at first admit. You're tempted to mean to show unto man God's uprightness because poor man hasn't got any. But you see, Job had got a lot of uprightness and the more they accused him of being a secret sinner, the more he vowed that if he was in the very presence of God, he would maintain his integrity. And in a measure up to a certain point, he was right. And there's a long list of things. If I've done this, if I've done that, if I've done the other, then let cockle grow into the body. I finished. And God picked out Jobe and Noah. And Daniel is a free man who alone could save themselves by their own righteousness, not save themselves in our gospel sense, but from the predicaments that were threatening. It got a difficulty with a man like that to say you've only got to pay off a Sheffield job the same as the rest.

[00:20:33] What? Me with all my uprightness? Yes, I'm afraid so. What are the difficulties in preaching? The gospel is not to prove that a man is a sinner. I think we take the wrong line many a time. But showing what is uprightness is in the presence of God. If you if you speak to an ordinary, average, decent minded citizen and tell him he's living in sin, you'll expect to have a row, wouldn't you? Well, you'll get it anyhow. I did that when I was away once on holiday. I used the terms without thinking of what he meant. And he looked at his wife. Oh, I said, Of course I understand. I don't mean that. I said, Let's put it the other way round. And I looked to his wife. I said, Would you say that your husband was 100% perfect? Well, neither he nor she could say. I said, that's all right. That's showing. Unto man is uprightness. And when Joe got that, he collapsed. He said, I've heard of thee with the hearing of the ear. Now, might I see it? See? So when you're preaching the gospel, show men what their rightness uprightness amounts to. In in comparison with the robe of righteousness and the garments of salvation. Is filthy

rag, says the prophet Isaiah. So he says, to show unto man what is uprightness really is.

[00:21:57] Then he is gracious unto him and say, Deliver him from going down to the pit. I have found a ransom. So the other guy needs to be right back in those early days. All that set aside and the ransom, the basis of his salvation. And once more, I think we ought to get Psalm 49 to give it its testimony. It's a negative one, but it's useful. Psalm 49. Now, where are we? The verse six they that trust in their wealth. And boast themselves in the multitude of their riches. None of them can by any means redeem his brother nor gift of God, a ransom for him. So you see, that's the quality and character of the work that was done on our account. And without that, we are unsaved. Well, now I must leave that to speak for itself. And we just go on to think, say of that marvellous chapter in Isaiah 53. I won't turn to it because I've got other things to say. Just to remind you. Keep. Our. We? Home. He was bruised for our iniquities. The chastisement of our peace was upon him. And with his stripes, we are healed. All the way down, you see. He taking our place? He's standing in our room and stayed. And just a word with regard to the marvelous word surety, which we now have to look at, I'm not sure later on, but just because this has so much to do with it, we turn to the Book of Genesis.

[00:24:03] So that's about the first little cough I've had. Friends don't criticize too much. I'm not speaking to you in the chapel, friends. I'm speaking to these other folks who are listening later on the. 40. Is it the 43rd chapter? No. Is the 43rd chapter where nine. Oh, yes. Judah is saying these words. I will be surety for him. Although a hand shot that require him. If I bring him not again unto thee, not unto thee and set him before thee. Then let me bear the blame forever. That suretyship. And when you know that the word that gives us the word surety. Is the word that means to mingle. In fact, speaking from memory, I think it's a very word that we use today as a word Arab, because the Arabs are a mingled people. Mingle and it comes over into the New Testament, brought over into the Greek New Testament. When it says in Ephesians chapter one, the seal and the earnest of it, the earnest is the word araban. Could you hear the word Arab in it? It's the mingling of the surety with the person for whom he stands. That is dealt with as though he were the person who did the wrong. I will be surety for him of my hand. Shalt thou require him if I bring him not again to thee.

[00:25:47] I'll bear sin. The word blame is the word sin in the original. Forever, surely. But he may come up again in other aspects. So I'll leave that for this rather rapid run through. We've done it before, but it's a part of the present scheme of the first five chapters of the Epistle to the Romans to demonstrate as far as it's possible in the limited time how righteousness underlies every move and step in the salvation which God has provided for us. So when you look at these two capital R's. And feeling for yourselves as we go along. First of all, we have. Righteousness. I think I'll have to cut this out. I can see that I'm a bit wrong. I shall have to devote all our time, I think, to Romans four. But it will come under our study presently that that each phase of the teaching of Romans 1 to 5 would have this. I'll give you just the one that I was going to start with that the the gospel is the power of God unto salvation. Because therein is the righteousness of God revealed. Addicts. That's the power of God unto salvation because it reveals a righteousness that you need. But I want to focus attention this evening. I rather slipped up just now. And because I can put all these slips onto the blame that I've got a very bad cold. So it's quite easy.

[00:27:20] Uh, I want to focus attention on chapter four that we read just now because there we have the recurrence of a word that is most important for us to remember. You've had it all before, many times, but you'd have to have it again. And I know that because it belongs to your salvation and mine. You're only too glad that it shall be. It is the word to impute. Or to reckon or to count for it is either 2 or 3 ways in which it may be translated. And that gives you a good idea of its meaning. So shall we look at Romans four and trace out the use of this particular word Logisma? Lodges are vital records. To account. It's used of our savior. And he lifted it out of Isaiah 53. He quoted from Isaiah 53 when it says he was numbered with the transgressors. Numbered with them. Reckoned with them. So here we have the question raised in Romans four. What shall we say then, that Abraham, our father, as pertaining to the flesh, are found? And the answer, of course, is already, isn't it? Nothing. Nothing. 45 men were justified by works. He hath whereof to glory. But he hasn't. But not before God is. But what? Saith the scripture. Isn't it wonderful the way in which an inspired apostle. Could turn your back to a book like Genesis that you were supposed not to believe at all today.

[00:29:01] Here he goes right back to that book and says, There's your proof. What? Saith the Scripture. Abraham believed God and it was counted unto him. For righteousness. That my brother Abraham believe God. He was just as unlike as it ever



was. You can't cancel that unrighteousness just like that. How does it work? A magic. It's the fate of the person that works. The magic. Your faith hasn't saved you. It's Christ that saves you and faith leads you to him and receives it. So Abraham believed God and it was counted for righteousness. I've used this illustration before, but I think I'll use it again. I can remember the days when we handled golden sovereigns. Some of you can. I could remember being in the class where they put a golden sovereign underneath a chopper and chopped it up into bits and melted it. Because it was worth its money. And today we have a slim piece of paper about that size. And if you say, well, that's just the same as a golden sovereign, I challenge you. So why? Well, throw them both on the fire and see. You know what you proved, wouldn't you? That the golden sovereign was genuine? You got your money's worth when he dropped you at the bottom. And the piece of paper, it vanished. Because if you read that paper, it's only a promise. The Bank of England say, I promise that's all.

[00:30:40] So that accounted for. A pound. And as long as we go on trading with one another and the law stands as it is. Well, it's all right. But at the moment, that's collapsed and stopped. We could have bundles of them and they're not even good for lighting a fire. That's where our faith comes in. If faith is not resting on the finished work of Christ, it's like a piece of paper that is now disqualified and disallowed. So Abraham believed God and it was counted for, reckoned for, imputed for whichever way you like to translate it, righteousness. Then James comes along and some people say James contradicts Paul. But if you look, James doesn't quote Genesis 15, where Abraham for the first time stood in the presence of God and believed him. Abraham quotes Genesis 22 when he went right to the extreme of showing his faith, and he showed by his works that his works perfect in his faith. Well, that's right. No contradiction. Whatever. Do you know this Bible opens to you if you come to it not as the one who knows all about it first. But as I was saying just before we come to the chapel, if figuratively you have a feeling you ought to take your shoes off your feet for the place where don't you stand is holy ground. This book will open. But if you've already become prejudiced, you won't understand, James. And you won't see where he's diving.

[00:32:11] So there it is. Let's look at the next one, shall we? Chapter four. Chapter four, verse four. Now to him, that Worketh. Is the reward not reckoned of grace, but of debt. Now, that's everyday common sense, isn't it? You try to speak to a person today who's worked a solid? Well, we wouldn't say solid, but say an intermittent period of a few

hours with tea breaks and all the other breaks and then tell him that he's under a debt. He says, I'm not under a debt. They're under a debt to me. Well, of course that's true. If wages are earned, you ought to say thank you when you've got it. But you're not putting yourself under any sort of obligation. It's yours. So if Abraham had earned it, it couldn't be by grace. But doing that work is not. But believe it on him, that justifies the ungodly. Don't forget, this is still speaking in immediate context of Abraham. And of course, it refers to you and me as well. You don't mind being in the same class as Abraham? Perhaps so. But will that work is not. But it doesn't mean to say the person will never work and do anything at all for later on. The very apostle says he will not work. Neither should he eat. I've never heard that brought forward very much in their conflicts with regard to various industrial strikes of you.

[00:33:47] And as the main works, Inara should eat. Paulette may be asking for trouble, but it. But to him the work is not. But believe it on him that justifies the ungodly. His faith is counted for righteousness. Now you'll discover as you go through this chapter, sometimes the word counted stands alone, and sometimes it's followed by the word for. Now there's a great difference. We'll get that demonstrated, I think, in the next. Verse. Verse verse eight. Oh, verse six. Even, as David also described it, the blessedness of the man unto whom God imputed righteousness without works, saying Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Don't you notice there is no for there. He doesn't have to impute something for us info. You've got it. But when he imputes righteousness, you haven't got it. He's imputing something else for it. He's imputing the faith that trust in your substitute and savior as though you had the righteousness to your account and you had. So we've got to wade our way through this chapter. And there's a few more passages. Let's look at verse nine. Cometh this blessedness, then upon the circumcision only. Or upon the uncircumcision. Also for we say that faith was reckoned to Abraham for righteousness, always touching a sore point here. The Jew was separated from all people by the peculiar right of circumcision.

[00:35:31] And he boasted in it. And then, to his horror, he woke up to discover that Abraham was never a Jew. Abraham was a gentile. He came from of the Chaldeans and he became the father of an artificial nation who was made of him. So he was justified before ever he became a Jew or the father of the chosen people. That was a bomb dropped in there. Sort of condition, thinking that they had some priority. Oh, no,

no. And he received the sign of circumcision, a seal of the righteousness which he had. He's got a field and a sign, but that's only a seal. And the sign, the righteousness is his because of his faith and because of his savior. That it might if you imputed unto them also not of the same character. And so he comes down a bit further in verse 22. Verse 22, after speaking about the fact that he believed that extraordinary thing that although he was a hundred years of age and his wife past the age of bearing children, Isaac was not born in the sense of a virgin birth. That's not so. But he was born in some touch of miracle about it on purpose because it's written in Isaac. Shall thy seed be called? And here we have this. It says, he staggered not at the promise of God. It's interesting to read the two different readings that are of verse 19.

[00:37:14] Authorized version and revised. And being not weak in faith, he considered not his own body now dead. What is about 100 years old. Now, the revised text says he did the opposite. It is considered. And being not weak in faith. He did consider his own body now dead. You see, it makes sense either way. In one sense, he never bothered himself. He trusted God and the other sense he looked himself up and down and says, in spite of that, I believe God. Well, I think we better adopt both of them if we can, because it's so wonderfully true. He staggered not at the promise of God through unbelief. It's. It's a word that makes us stop. That staggered, isn't it? As we used to say, Samson. Oh, that's a staggerer. And so it was to him. And so it was to his wife. He staggered not. And being fully persuaded. But what he had promised. He was able also to perform. So that's the character of a man's face. Therefore, it was imputed to him for righteousness. So you see what your face is. Friends, if God has made you a promise, you are absolutely certain that he is able to perform it and that he will. It's good to find some approximation to definitions of these wonderful words in the Scriptures. For we have a great difficulty in just being sure. What do you mean by faith? You see? Well, here's one of the ways of putting it.

[00:38:53] It's to be fully persuaded of the utter faithfulness and the ability of the God who made it. In honor his promises. Now, how does it apply to us? All this time we've been coming down this chapter with the God to Abraham and those particularly associated with Him. What about you and me? Verse 23. Now, it was not written for his sake alone, that it was imputed to him. You see, we've had the word translated now by accounted, reckoned, impute and reckon for all the way down this chapter. 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 it has one little principle. Here you may say, well, wait a minute, you tell us that we've got to be. Watchful about taking bits out of the Bible, whether they belong to us or not. Well, you were very keen about the epistle to the Ephesians. Well, you weren't born in Ephesus, were you? No. Well, how do you know you were to write there? Is she? Are you going to beat that? Well, say, if I have, I am of the same character in the eyes of God as a man born at Ephesus. That's me. But what was that character that at that time you were without Christ being aliens from the Commonwealth of Israel and strangers from the Covenants of Promise? Being without hope and without God in the world.

[00:40:21] So that's me right enough before I knew Christ. So, I mean, if he's you know, they were never born there. So here. Here we come in, friends. 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 do the same as Abraham if we believe on him. That raised up Jesus, our Lord from the dead. How does that fit? Abraham. We are told he believed God that quickeneth the dead. Will you look back at verse seven as it is written, I have made thee a father of many nations before him, whom he believed, even God, who quickeneth the dead. God quicken is a date. And to add to this emphasis, will you turn for a moment to Hebrews Chapter 11 and see the one thing that's picked out there about Isaac? Verse 17 by faith when he was tried. Offered up Isaac. Abraham offered up Isaac and he that had received the promises. Offered up his only begotten son. Now, can you feel that influence? Can you say and I know why he was able to go to that length. It's written of Abraham that he was fully persuaded that what God had promised he was able to perform. And although he said to himself, This Isaac is the one in whom all the promises are centered.

[00:42:01] The God who said that has said this unquestioning faith is and it wants a bit of believing and wants a bit of understanding. But there it is. By faith. Abraham, when he was tried, offered up Isaac. And he that had received the promises offered up his only begotten son. Do you notice it comes right out of the very title of Christ His Only Begotten Son, stressing what a wrench it was to the heart of Abraham, that we should understand what a wrench it was to the heart of the father that gave his son for us. A rumor said that in Isaac, shall thy seed be called accounting, that God was able to raise him up even from the dead. From whence also he received him in a figure. He received him at birth in a figure and he received him back on that mountain in a figure because

before ever he knew about what was waiting for him on the top, he turned to the young man. He says, You wait here, and I and my son will go and come back again. We couldn't have explained it except that he believe God that Quicken is dead and was able to perform every promise that He made. Don't let him be glib in trying to explain everything to one another. Be counted a fool to believe that even though it seems utterly impossible. Incredible.

[00:43:26] Yes, it may seem so, but you're dealing with God who counts those things which are not as though they were and can quicken the dead. And to do things that are beyond your ability to fathom or understand. So now we come to its application to ourselves, to whom it shall be imputed. If we believe on him that raised up Jesus, our Lord from the dead. And I'll ask you. What was easier for Abraham to believe that God would raise up his own son, Isaac. Then and there. Or that in, say, 2000 years time, if God's own son were in need, he would raise him from the dead. Well, you'd say I think it would be easier to believe that God would raise his son from the dead. Yes. So what he did, you see, was the great thing. Now we are not faced with the temptation of Abraham. But all our salvation depends upon Christ who died for us. And then if that was all, we should still be without a savior. He was raised again. Now our version reads like this. Who was delivered for our offenses and was raised again for our justification. But that word for us to do justice for him. A lot of meanings. So I'm going to make a new translation for your benefit. You can test it out by looking at the prepositions that are used afterwards. Who was delivered because of. Why was Christ delivered? Because of an offensive.

[00:45:01] And was raised again because of. Not in order to get our justification. I'll prove that in the next Chapter five. It says. Uh, if Christ died for the ungodly verse seven, for scarcely for a righteous man. Will one die yet peradventure for a good man, some would even dare to die. But God commendeth his love to us. Toward us in that while we were yet sinners, Christ died for us. Much more then being now justified by his resurrection. No, justified by his blood. We were justified on the cross and the seal was given to it in the resurrection. The theory was given that it was impossible for death to hold him, for he discharged his obligation and he himself was without sin. He couldn't be held. So don't forget that when you speak of the finished work of Christ, the finished work on the cross. Then there was a finished work at the Resurrection and there was a finished work at the at the Ascension. And the session at the right hand is all a part of it.

Never stop till you get there where there is a complete acceptance on our account. And so we have. He was delivered because of our offenses and raised again because of our justification and Romans five run straight on now and says therefore being justified by faith. We have peace with God and all that flows out of it.