

W439_Salvation_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number four of a simple series where we are dealing with salvation and some of its consequences. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this tape recording, if you care to join us, will you switch off for a little while and read two chapters in the prophecy of Isaiah 53 and 54? We have been reading these two chapters, particularly Isaiah 53. I would just like to suggest in your reading, although we didn't do it ourselves this evening, that the actual section starts just three verses earlier at the end of chapter 52. You might just notice that, will you? Isaiah 52, verse 15. Behold, my servant shall deal prudently. He shall be exalted and extolled and be very high. As many were astonished at thee. His visage was so marred more than any man and his form for the sons of men. So if you're not careful, you'll miss this. As So just as they were astonished. As his marred visage. So they're going to be astonished at his exaltation. He's going to be exalted and very, very high. That comes out again at the end of Isaiah 53. Therefore, will I divide him a portion with the great and he shall divide the spoil with a strong mercy. Now in between there is an expansion of the fact that although he was to be very high one day he stooped so low and they saw no beauty in him that they should desire him.

[00:01:54] And then when you read. Starting at verse four. I don't need to say where you're reading in public, but when you read verse four onwards, try to remember that one day Israel are going to look upon him whom they pierced. And they're going to mourn for him and they're going to take with them words, as the scripture says, and turn to the Lord. And without saying that, they would actually quote word for word, this is what they're going to say when they look upon him whom they pierced. Surely. This is a dawning consciousness on their heart and mind. We we didn't realize this. Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him. And with his stripes, we are healed. We tried to stress in our earlier study along this line of salvation. That it was the work of a surety. Assuredly the word surety in the Old Testament is the word that means to mingle. It means that the surety steps into my place and is so identify with me by God. That, although I ought to have suffered the bruising. And the stripes.

[00:03:24] My surety took my place. And Judah gives you an idea of what a sureties responsibilities were when he told Joseph concerning his younger brother Benjamin, I will be surety for him of my hand shalt thou require him, and if I ascend not up to my father and the lad be not with me, I shall bare blame or the word is sin forever. That's our surety. Then there's one other feature in Isaiah 53, which I feel is worth the repetition. If some of you folks who are listening to me tonight say, we've heard him speak about Isaiah 53 before. Friends, I hope if I live long enough, you'll hear me again. For we have to bring out of our treasure things old as well as new. And I would like everyone to realize that verse six and verse 12 have got the identical word in them which is hidden in the English translation. Isaiah 53 six. All we like sheep, have gone astray. We have turned every one to his own way and the Lord. Now I'm going to change the rendering and the Lord hath made to meet on Him the iniquity of us all. Now look at the last verse. Therefore, will I divide him a portion with the great and he shall divide the spoil with the strong because he hath poured out his soul unto death. And he was numbered with the transgressors, and he bare the sin of many. And he became a meeting place for the transgressors.

[00:05:00] The same word is used in verse six and verse 12. He became a meeting place on the cross for my sin, and he becomes a meeting place at the right hand of God because I'm his child by redemption. And then one further feature. It says. Seven. 11. He shall see of the travail of his soul. So he doesn't minimize that. What our savior went through was travail. Great distress. But it says, and he shall be satisfied. Think of it. He is satisfied. I can understand. We can say I shall be satisfied because of the work done for me. But he is going to see you and me standing righteous, forgiven, accepted and children of God. And He is going to be satisfied that it was well worth it. Altogether, it's almost impossible for us to take that aspect. But it's there. What if we're not careful? We shall find. Our time is up and Isaiah 53 will still be before us. And of course we want to be fair with our listeners. So this evening we're turning our attention to another aspect of this great subject of salvation. He that believeth hath. Well, we know that salvation is ours because of the finished work of Christ. And the link between us and that finished work is the fact that we are believe God and it's been accounted to us. Well, now there are certain features that are stressed in the Scriptures that come to us when once we know that Christ is our Savior and surely the first thing we need before we need anything else is the gift of life.

[00:06:53] Because if we haven't life, all the promises will be unfulfilled and all the blessings will be unemployed. So I turned to the first epistle of John. And just in order to demonstrate this and what we are seeing this evening will be nothing startlingly new, but it will be blessedly and gloriously old, and the basis upon which all our ultimate hopes must rest. One Peter, one John five, Verse 11. Onwards. And this is the record. The God hath given us eternal life. And this life is in his son. One of the things that scripture emphasizes is that when you out of at least sorted things out with regard to all the ways and means in which things are accomplished, if you're on the right track, they'll lead you to the foot of Christ. You are not saved by faith. You are saved by faith in Christ. It's Christ that matters. Your faith are no more save you than anything else if he was not trustworthy. So this is the record that God hath given to us eternal life. And this life is in His son. He that hath the son hath life. And conversely, he that hath not the Son of God hath not life. And there's the sharp cleavage.

[00:08:25] There's no statement here about what company you belong to, what dispensation you're under, whether you believe the right division of the word of truth. He doesn't ask that question at all. It's one simple question What is Christ to you? And that settles your destiny. These things. Have I written unto you that believe on the name of the Son of God that ye may know? You see, the gospel was written that you may believe, and the epistles are written to those who believe that they may know. That ye have eternal life. So there's one great blessing which is associated, particularly with redeeming love. The wages of sin is death, but the gift of God is eternal life. And this life is in his son and at his disposal. Well, then we have another blessing which is associated with our calling, and that is the epistle to the Ephesians will give us the passage Chapter one. After we are assured that Christ has given us in exchange for the wages of sin, the gift of God. The thing that troubles us mostly is the fact that we are conscious of our unworthiness to stand in His presence. And the thing that troubles us is not that we're ignorant and not that we weren't born in high class society, but that we have sinned. We are conscious that something has come in between us and our Holy God and there can be no trifling with that holiness.

[00:10:08] And the one great desire we must have in the first is the assurance that he who loved us. So as to give his son for us did it because he was going to forgive us. Now, you might say that God has got such almighty power that he could have forgiven every one of us without going to the extreme of sending his son. But we learned in our

earlier studies that there is something even greater than God's might, and that is God's right. God is not an Almighty one that can play fast and loose with right. He's governed by his own righteousness. And so we found that he was a just God and a savior. And the whole plan of salvation is that he might be just never one about you, that he might be just and the justifier. So the forgiveness of sins must come in. So we have in Ephesians chapter one these words, verse seven. In whom we have redemption through his blood. I'll ask you to notice I've turned to Ephesians. I could have turned to Matthew. I could have turned to earlier scriptures. I could have turned to Old Testament passages. But there are some of God's people who are so refined that they have come to the conclusion that the sacrificial element in the Scripture belong to pagan and early crass periods. But we are now so advanced with regard to philosophy and education and general upbringing that there is no more need for us to stress that God necessitated a sacrifice, that he can forgive us just without that.

[00:11:46] In fact, they argue. They argue that an ordinary father down here, he doesn't need a sacrifice before if he gives this little child. And what about God? But you see, the relationship isn't the same. God is not your father until you're saved. God is your creator. And God cannot pass over iniquity and justify ungodliness. And so he went to the extreme of not sparing his son so that you and I should be able to lift up our heads in that day and answer the challenge. Who is he that condemneth us? And I answered. It is Christ that died Yea rather that is risen again. So it is here this highest of all spiritual epistles. Stresses the blood of Christ. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Now, our version says wherein he hath abounded toward us in all wisdom and prudence. Please remember there are no full stops or commas in the original Greek version of the New Testament. One solid line of letters. So you're not interfering with any part of Scripture if you question the punctuation marks and the verses as you try to think how you can abound in prudence, because the word abound means to flow over. It's the filler cap and fill it over the brim and run into the saucer with prudence.

[00:13:18] Oh no. That's to go very carefully. Weight and measure. So I'm just stopping to ask you to split verse eight into two parts like this. In whom? We have redemption through his blood. The forgiveness of sins according to the riches of his grace. Wherein he hath overflowed and it abounded toward us. Full stop. In all wisdom and prudence, having made known unto us the mystery of his will. When God teaches, it's little by little

and bit by bit, But when He saves you, it's one glorious grand work completed at once. Abounding riches. Now, this word forgive. Is the word that is borrowed from the Old Testament picture of the Jubilee. The very word that is here translated Forgive is found in the Greek version of the Old Testament, where it speaks about sounding the trumpet of the Jubilee or proclaiming liberty. You see. There are two words for forgiveness if you look at Ephesians, Chapter four. Chapter four. The end of Chapter four and be ye kind. Doesn't say be ye just the ye kind. One to another tenderhearted forgiving one another. Now, that's not the same word that we had here, because, friends, however much you'd like to wish to do it, you can't set your brother or sister free. You could be kind to them and you could be gracious to them, as this word is. But forgiveness alone can come from God, for this word means to set a captive free to break the shackles and give him a new standing.

[00:14:59] God alone can do that. So your forgiveness is only a faint shadow. You forgive him because you've been forgiven. That is, to act very graciously to him. But God not only acts graciously, he acts in the riches of His grace. He takes the shackles off. He sets you who are captive and in bondage. God's free man. So that's a point that salvation brings you. And then just in passing, I remember those pregnant words that we have in Psalm 51, where a repentant. David, he says. Blot out. Wash me. You notice the two things? The word blot out signifies an account and wash me signifies an unclean. He says do the both and God does the both. The blotting out cancels the account. You're justified. Wash me. You're sanctified. Oh, what a complete salvation. We have nothing left to chance. Nothing left undone. Blot out. Wash me. Now I come back to Ephesians one for another of the consequences of this wonderful salvation. You do know and I'll make you it again, because we're always adding new hearers that the first 14 verses of the epistle to the Ephesians are the charter of the church of this New calling. It divides itself into three parts by the repeating of the words unto the praise of his glory. You see those words come or similar words in verse six and in verse 12 and in verse 14, three times to the praise of his glory or the praise of the glory of his grace.

[00:16:54] And verses 3 to 6 speak of the. Work under the will of the Father before the foundation of the world. Choosing verses 7 to 12 are the work of his son. Redeeming and the remaining verses. 13 and 14 are the witness of the spirit sealing the believer. The work of the Father. The will of the Father. Sorry. The work of the son and the witness of the Spirit. Now, at the close of the will of the Father, we have these words. To

the price of verse six of the glory of his grace, wherein he hath made us accepted. In the beloved. There are two things here. This word accepted is used. Only of one other person in the New Testament, and that is the Virgin Mary. When the angel came and saluted her, he said, Hail thou, highly favored among women. And that's the word here. It's something we can't quarrel with, is it? Surely when we see what progress has been made to us and what we find ourselves to be in him, we are highly favored among mortals. This covers all the word acceptance and everything else with it. Highly favoured in the estimate of God. And not only so. In the beloved. Now, I do know some folks are very much addicted to using the word love.

[00:18:31] And I've got a great reticence over that. I hope that those I love have penetrated beneath the thick skin and are conscious that it's there. I do remember when I was in Lancashire going into a shop and when the lady at the counter said, Yes, love. I said, What do you say when you need it? And she looked at me in surprise because you see, you can say, Talk about love to such an extent that it means nothing. But God has picked out a very precious word here. We accepted. In the beloved. And you look at that word in the New Testament, you won't find it all over the pages. Only here and there. Isn't this a wonderful thought that this is the outcome of this great salvation wrought on our account? And while we have Ephesians, we look at chapter two. Not only are we accepted, but we have access. If you look at chapter two, verse 18, for through him, we thee both the article is used there. Thee both. That is to say, the Jew and the Gentile. The middle wall is gone. That separated them. For through him we both had access by one spirit unto the Father. Not only access, verse 12 of the next chapter. In whom we have boldness and access. Now, boldness and access is a figure of speech which is not quite English. It's stressing the access by putting it together like that with an end in between boldness, he says No, he says.

[00:20:10] Access. Access. I should think we had we got boldness of access. It's emphasizing that, you see. You fancy. That we were so far off that we were called sinners of the Gentiles and outside dogs. No covenant relationship, no fathers that we could speak about, to whom promises were made. And God was the God of Abraham, Isaac and Jacob. And we were without Christ and without hope and without God in the world. And now we not only are brought near and made nigh. But we have boldness of access. What a work must been accomplished to make that transformation acceptable and possible. So shall we come back to the Epistle, to the Romans, chapter five and

see again the basis of this access? Romans five. These verses. Romans five 1 to 11 finish the outside teaching of the epistle to the Romans. After that, it's an inside teaching. And one of the differences is this that outside teaching of Romans deals with sins with an S on the end and faith and the inside teachings of Romans deals with sin and no reference to faith. Now you might have to puzzle that out. Outside, it's the law of Sinai. Inside. It's Adam and the Garden of Eden. Now I've dropped all the hints I can without taking up more time. Now we're coming to the conclusion of the outside story. Chapter five. Therefore, this is a word that means a an argument is being brought to a conclusion.

[00:21:54] Having said all this that I've said in one, two, three and four. Therefore, being justified, as you say, why do you stop there? Because we are justified by faith. Oh, yes. But if you haven't come to the conclusion already that you are justified by faith, there's something gone wrong with you. You can't have got to Chapter five without knowing it. And the words by faith more likely belong to the next piece. Therefore, being justified and is no other way of being justified now by faith. We have peace with God through our Lord Jesus Christ. We're not only justified by faith, but by faith. We have peace with God. And the word peace is a word that can be very much misunderstood. It doesn't mean that you're half asleep and you're all quiet. The Old Testament word. Shalom. Means something which is complete, something that had been satisfied. Something that has recompensed. Something that has completely blotted out the account. Or it's a most wonderful word. The effect of righteousness shall be peace. You see, we use the word peace in a lesser sense. Two nations are at war. They deplete their exchequer, they can't afford any more, so they sign a peace treaty. Well, that's not peace, because as soon as they can go at one another again, they will. But when God signs a peace treaty, the word complete. Complete satisfaction is written across it.

[00:23:24] The whole question can never come up again. That's peace and the New Testament word Irene. Is made up of possibly words that mean one by means of two. That's a strange idea of peace, isn't it? But it isn't. It's making two who were at loggerheads. One. If anyone here is named Irene, you're remembering that when you lose your wool a little bit sometimes, if you might possibly be among that class. Irene. What a word. One by means of two. What a word for peace. So it says, therefore being justified by faith. We have peace with God through our Lord Jesus Christ. By whom? Also we have access by faith. Don't you see? Once you've got your sins forgiven, once

you're at peace with God, the veil is rent. And there's no more division between you entering into his presence. These are some of the outcomes of this wonderful salvation. There's one other passage I think we let Peter speak to us in this, and that is in the first of Peter chapter 318. It's a verse that we can well include in our list. One Peter 318 for Christ also hath once suffered for sins. The just. For the unjust. You see their substitution there? No, no blinking it, No minimizing it. He suffered the just for the unjust that he might bring us to God. And that's the word translated access. Well, the word access is pedagogy. And the word bring us to God is cross ego.

[00:25:08] Cross. Agony, Pross. Ego. Both as a word. Different grammatical forms bring us right into the presence of God. And so two aspects are coming before us in the Epistle to the Hebrews. The exhortation is let us draw near. That's wonderful, isn't it? The epistle to the Ephesians says we have been made nigh. That's even more wonderful. Let us draw near. We have been made nigh. Either of them almost sound too good to be true. The both together give us wonderful, blessed assurance. And then there's a connection between faith and hope. You know. The Epistle to the Hebrews Chapter 11, the great chapter that gives us the samples, types and shadows of faith. If you've got the Epistle to the Hebrews in your mind, the whole structure, you know that in chapter three and four they are examples of unbelief of those who died in the wilderness. That is balanced with Chapter 11 of the examples of belief. They are not not merely one side only in the story both. But the first verse is what I'm thinking of. Now faith is the substance of things hoped for. Now that word substance has taken on a new meaning within the last generation, because in our lifetime, great bundles of papyrus have been taken from the sands of Egypt. Many of them were just stuffed into little crocodile skins in a sacred cemetery and so preserved in crocodile skins in the hot sands of Egypt.

[00:26:56] For us to read today, just wastepaper. But some of them have yielded wonderful sidelights upon the words that are used in the New Testament as they were used in the apostle's own day. And this particular word substance was found to come over and over again in a series of papers that dealt with a law case in which the lawyer, when he was referring to the title Deeds of the property, continually used this word substance. Would you like to think of that and read it like that? Now, Faith is the title deeds. A things hoped for. And so Abraham was willing to dwell in a tent as a stranger in the land of promise because he looked for a city which hath foundations. He got the

title deeds. Inside that tent of a city that was not going to pass away. And so he was quite willing to be a stranger, even though the land of promise had been given to him. And we have much the same thing. Our hope is associated with our faith. And our faith and hope are the guarantee, as it were, that God has given us the title deeds of not really a city which hath foundations like the heavenly Jerusalem, but of a position which is far above all principality and power. But that's impinging upon dispensation of truth. There's one other feature which is of vital importance to us that I'd like to include in this, and that is the question of Sonship.

[00:28:31] Now, sonship is more than life in the general way. I wouldn't like to say every example, but nearly every passage in the authorized version where you read in John's Gospel or John's epistle, the word sons. You want to retranslate it and call it children. And when you read in Paul's epistles the word children, you want to retranslated and translate it sons. Why they took that line is not for me to say. But you see, it's one thing to be a child of God in the family of faith. It's another thing to be the first born child of God and receive the adoption and be given the name of the patriarch. You know, we were looking at Ephesians when it says the whole family in heaven and earth is named. The word family. There is the word patria and it's looking to the patrician of the Roman power who had who went into the marketplace, put down the redemption money, adopted. One of those men gave him the freedom and he took the name of his patrician as his name. It was done over and over again. That's what God's done to you and me. So I want to look at the word adoption. You'll find it in Romans. Romans the ninth chapter where he belongs specifically to the people of Israel only. I'm looking at that just to give you the first meaning.

[00:29:59] Romans The ninth chapter. The apostle is very, very concerned about his own people because he can see that blindness is settling down upon them. And it wasn't long before the end of the axe came and Israel were dismissed and the salvation of God was sent to the Gentiles. And we come under that new moon. But here he's making a prayer. Verse three I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh. Notice he's very specific. He's not saying spiritual Israel. He says by kinsmen, according to the flesh who are Israelites. Of course, the apostle was behind the scenes, behind the times, I suppose, because people will tell you today that we are all Israelites today. Well, he didn't know a word about that, and I think we'll keep with him for the time anyhow. Who are Israelites. Now,

what is their peculiar prerogative? Israelites. If you haven't got the Bible open and you didn't know this, it's possible you wouldn't have put this first. But this is what the Apostle puts first. To whom? Pertaineth the adoption. Now the adoption as a richer meaning than what we use today when we have an adoption. This was taking somebody into your family, investing him with a firstborns position and making him your heir. So will you turn with me to the epistle, to the Galatians? Where you have this worked out a bit more clearly.

[00:31:29] And this presupposes that, you know, something of the law that was in operation when the Apostle Paul was living. Chapter three. Verse 15, Brethren, I speak after the manner of men. And when Paul says that, as he does once or twice, he's not going to quote scripture, he's going to quote something about your manner of life that, you know, I speak after the manner of men though it be but a man's covenant or will yet if it be confirmed no man dissonance or added thereto. Now that was a statement of truth that the apostle knew was Galatian law when he wrote it. Today you could make a will and then you can have a codicil added to it. You can have it scrapped and start all over again. But you couldn't do that in Galatia. It was a serious matter because it involved a tribe. It involved all sorts of things with regard to the people as a as a community. And when once you'd fastened and fixed upon the one who was to be your heir and adopted him, you couldn't alter it. Well, now his argument is this verse 17 and this I say, I'm saying this, that the covenant that was confirmed before of God in Christ, the law, which was 430 years afterwards, cannot be annulled. He said, surely you're going to agree with this, that if you can make a will that cannot be disallowed, you're going to say, God can't make a will.

[00:32:56] The promise made to Abraham stands just the same as ever, even though Mount Sinai came in and he's rather being punished for their sins. God's callings are without breaking. And so all Israel shall be saved in spite of it all. Well, now that leads on to chapter four. Now, I say, brethren, that the air or no brethren there, I'm sorry. Now I say that the air, as long as he is a child differeth nothing from a servant, though he be lord of all. So he's telling us that while the person is in his minority. He is under tutors and governors. Verse two, until the time appointed by his father in the will. And then when that takes place, he assumes his own responsibility and he vows the tutors and the governors out. So he says, verse four, But when the fullness of the time was come, God sent forth his son made of a woman made under the law to redeem them, though

under the law that we might receive the adoption as sons. So this is the will putting us into the place of the firstborn. And because ye are sons, God has sent forth the spirit of his son into your hearts, crying Abba Father. And you may not know that that's an important addition there. You see the things we don't know? Why should it be important to see Abba? Father? Do you remember that it only occurs three times in the New Testament? Once in the Garden of Gethsemani.

[00:34:24] Our savior used it once in the epistle to the Romans. One is in Galatians. And if you knew the rabbinical law, no slave was ever permitted to use the word. He must be a free man who could address the address him as ABBA father. So it's all insisting upon this relationship Sonship, the adoption, the heir. And that takes us to Ephesians chapter one, where it says in verse four, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption and the word predestinated need not frighten you. It simply made up of two words to mark off beforehand, put down in the will long before the time the same as in other cases. So here we have some of the outcomes and consequences of salvation, life, forgiveness, acceptance. Ice. Access. Peace. Hope and sonship. What's a fair a fair amount to be able to say in one meeting, isn't it? And only touch upon them. And they're all yours in the same way by grace. Through faith. Sealed by the blood of Christ. The gift of God. An unmerited. Undeserved, but yours because of his faithfulness. Now there are three passages with which I finish all found in the first epistle of John. The first of John Chapter four.

[00:36:10] 17 says this. Herein is our love. Now our love in the margins is love with us. This is not our love. But this is love with us here in his love with us made perfect, brought right to its conclusion that we may have boldness in the day of judgment. Well, what is it done for us? Because as he is. So are we even in this world? Is. That's almost unbelievable, isn't it? Because of what Christ has done for us and what God sees us in Him. We have boldness, even contemplating the day of judgment. For as he is, So are we. Well, then we have in chapter two of this epistle. Chapter? No. Chapter three. Where am I? Just chapter three, verse two. That's right. It says beloved. Now are we the sons of God? So he's assuming that now he does not yet appear what we shall be. I've met people who worry about this. Shall we recognize one another? Well, you might ask any amount of questions. Will you walk on feet? Will you flap wings or why I should leave it with God, I think. And wait, he says, We know not what we shall be. It doth not

yet appear. But I says, We do know one thing. We do know one thing that covers it all. When he shall appear, we shall be like him. We shall be like him. So far as it's possible for any of us to be like him.

[00:37:53] That's the pattern and the goal. And then in chapter two, verse six. See that sex. Now, this is where we are coming to our responsibility. I hope that you've been listening to me with all the blunders I've made because of my shortness of sight and misread the notes and whatnot that you've been saying to yourself, I hope, oh, what a wonderful thing this is that God has done for us. Well, now we're coming to the one and only time where we're asking one another. And what are you doing about it? But surely that is a thing we should say. So it says here in verse six he that saith. He abides in him. Well, lucky yourself also to walk even as he walked. So you see, we can put those three together now as he is. We are as he is. We shall be as he walked all by the mercy of God. Let us seek that we may walk well that salvation again looked at from other angles. And as I said at the beginning, it's perhaps a simple subject because it's basic and we know all about it because we trusted it for years. Nevertheless, I hope you endorse the spirit that inspired the children's hymn. Tell Me the story often for I Forget So Soon. And if you say you've got infallible memories, be thankful for it and give me opportunity to stir up the in the not so fallible, infallible memories of those who are sharing with us in the regions beyond.