

Catford Lectures 2009-2010

Part 4

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[00:00:00] Well, good evening. I wonder if we could begin by singing the hymn number 252, 2-5-2.

Sweet the moments, rich in blessing, Musing o'er the cross we spend, Life and health and peace possessing, From the dying sinner's friend. Here we rest in wonder viewing, All our guilt, all our chastisement bearing, [00:01:20] Here we rest in wonder viewing, All our guilt, all our chastisement bearing, And the full redemption flowing, From the sacrifice he made.

Here we find the dawn of heaven, While on earth the heav'nly days, [00:02:10] See our trespasses forgiven, And the songs of high embrace.

All that's strong in faith abiding, We make to our Saviour pleading, Not with Him our hearts dividing, All for Him content to be.

[00:03:08] May we stand on high listening, To the word for which the Lord, The new wonders daily learning, All the dance of mercy Lord.

In Jesus' worthy name, Amen.

I wonder if we could sing another short hymn, two verses, number 62.

[00:04:09] Number 62. In the Lord we have redemption, Full remission in His blood, From the curse, entire exemption, From the curse pronounced by God. What a Saviour Jesus is, O what grace, What love is His.

Number 62.

In the Lord we have redemption, Full remission in His blood, From the curse, entire exemption, From the curse pronounced by God.

[00:05:01] What a Saviour Jesus is, O what grace, What love is His.

Sweet His name, a claim transcending, Every name on earth in heaven.

Grace through ages never ending, To the Son of God be given.

In our Lord the Saviour is, Everlasting praise be His.

[00:06:11] Anyone passing the door think the carol services have begun?

First I've ever heard it sung to that tune, but very nice. It's in the book.

I want first of all to read from the epistle to the Galatians in chapter 6. I just want to read or concentrate on one verse in this little portion, but we'll read from verse 1 just to get the connection. Galatians 6 and verse 1.

[00:07:04] Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. But if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teaches in all good things. Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption. [00:08:04] But he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well-doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh. [00:09:01] But God forbid that I should glory, saving the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Now some verses in 1 Corinthians chapter 1. And we'll read from verse 20.

Where is the wise? Where is the scribe?

Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God. It pleased God by the foolishness of preaching, to save them that believe. [00:10:06] For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called both Jews and Greeks, Christ, the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise. And God hath chosen the weak things of the world to confound the things which are mighty. [00:11:01] And base things of the world, and things which are despised, hath God chosen, yea, and the things which are not, to bring to naught things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness,

and sanctification, and redemption, that according as it is written, he that glorieth, let him glory in the Lord.

And last of all, in Romans chapter 5.

First of all, we'll read the last verse of chapter 4. And it's obviously speaking about the Lord Jesus. So chapter 4 and verse 25. [00:12:03] Now verse 1 of chapter 5.

And glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope. And hope maketh not a shame, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, [00:13:04] yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, and that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God, by the death of his Son, much more being reconciled we shall be saved by his life. And not only so, but we also join God through our Lord Jesus Christ, by whom we have now received the atonement, or the reconciliation it may be. That should be enough.

[00:14:09] If you were to read through all Paul's epistles, I'm sure you would be taken up with the thought what a thankful person the Apostle Paul is.

He thanks God for the saints. He thanks God for the prayers of the saints. And he thanks God and he mentioned of the saints. Whether it's individuals or companies, Paul was very thankful. And you'll read this through his epistles. Yet, in the epistle to the Galatians, there's no mention of thanksgiving.

There's another epistle, I'll let you find out for yourself, maybe another two if we take Hebrews [00:15:03] as one of Paul's epistles. But Hebrews would be a different thing because there the Apostle starts off by the greatness of Christ.

So in the light of that, thanksgiving about us may be out of place. But, that's only my thoughts on it, but in the epistle to the Galatians, there's no mention from the Apostle of any thanksgiving.

And I've often wondered why.

And I've come to the conclusion it is because of the state that the Galatians found themselves in. A company that did run well, but were obviously hindered by others. A company that the Apostle said that he marveled that ye are so soon [00:16:04] removed from him that called you into the grace of Christ and to another gospel, which is not another gospel, but some that trouble you and would pervert the gospel of Christ. And so they were in such a state that the work of Christ and the cross was diminished, the effects of it in their lives.

And Paul was rather saddened by this. And I feel, and it's my own thoughts on it, is because of that state they were in, where Christ and his finished work was set aside for the ideas of men that Paul had to remonstrate with them and found no cause of any thanksgiving. [00:17:01] And as I say, that's my thoughts on the matter. But what I want to concentrate on tonight, our brother this afternoon was speaking about pleasing the Lord.

I want to concentrate on the thought of boasting. Now if it was boasting in ourselves and in our achievements and what we plan to do, then that's pride.

And we know what God thinks of pride. But when we speak about the boasting that the apostle refers to in chapter 6 and verse 14 where he says, but God forbid that I should glory, save in the cross of our Lord Jesus Christ. Well, that glory could be translated boasting. [00:18:03] And I believe in the new translation, the Darby translation, he mentions boasting.

Paul would boast in the cross of Christ because that puts emphasis on the greatness of the person. And that's the one that we should really seek to promote in our lives and never, ever water down the gospel and the cross of Christ.

And so Paul says, well, no matter what others are saying, and these evil men that were obviously leading the Galatians astray, no matter what they're saying or doing, this is what my boast is.

And he said, God forbid that I should glory or boast, save in the cross of our Lord Jesus Christ.

[00:19:01] Now, from being a young brother, and again, the gray hair tells you that's a long time ago, but we're really instructed by older brethren. And they would say, when preaching the cross or preaching the gospel, never wander from the cross because it's the work of the cross that will land men and women in glory. It's not man's idea.

It's not what men think.

It's what the scripture says. And the effect of the cross is the only thing that will make a man and woman or boy and girl fit for heaven. And Paul says, well, despite what others are saying, I'll glory in the cross. I'll boast in the cross. And so the three portions that we've read, we have the same word mentioned in different ways in our authorized version. But it's the same word, [00:20:02] and it can be translated boasting. It can be translated, as we have it here, in glorying.

And it can also be translated in rejoicing. But we'll go on to these if the Lord will. But how it must have affected the apostle to have to write this letter to these people and say of them they were foolish.

You did run well.

You started off right.

You begun in the spirit, but now are you being made perfect in the flesh?

Has the cross of Christ become so diminished in your sight that you're easily led by others?

And you know it's a challenge to us all never to wander from the cross. Keep the cross ever before us. And in looking at the three portions, [00:21:01] we might say that in relation to the cross, in a sense it's something that's in the past. The work is complete. And never again will Christ have to suffer on account of our sins. He did it once and for all.

When we come to 1 Corinthians 1, it's an ongoing work going on in the Lord today of the Father being made unto us these various things. It's ongoing in the sense it should be seen in a practical response

to what puts us into a very blessed position. 1 Corinthians 1, verse 30.

It's what we have in mind. And of course, when we come to Romans 5, it speaks about rejoicing in hope of the glory of God. And that's yet to be the hope to be realized, [00:22:03] but we'll go on to these things. Paul to the Galatians.

Saddened by what had happened.

Influenced by those who had absolutely no love for Christ. And the danger in, as we see it in Christendom today, the danger is mixing things up.

Mixing up the cross with the law.

And in this case, they were bringing in circumcision. But it could be other things today. I remember going back many years now, speaking to a young girl who told us that she was going to be baptized in two weeks time.

Because she says, you need to be baptized to get to heaven. [00:23:02] And I said, no.

One work will get you to heaven.

Baptism will never take anyone to heaven. Because that would be diminishing the work of the cross.

These men were bringing in false doctrine and saying you must be circumcised. Paul said, no, that's the law. You're free from that.

Hang on to the cross. But they allowed these things to come in, come to a point where Paul says, foolish. Foolish.

Who's bewitched you? Who's done it?

Don't listen to these men. View the cross of Christ.

And today we need definite statements as to these things.

Not to be mixed up with other things. [00:24:02] We used to sing in a hymn. It's an evangelist hymnal. What think ye of Christ is the test. To try both your state and your scheme. You cannot be right in the rest unless you think rightly of Him. As Jesus appears in your view, as He is beloved or not, then God is disposed to you and mercy or wrath is your lot.

And that's obviously to the sinner. But you know, Christendom today has gone in the way of, we may say what happened in the Old Testament when the Ark was being brought back. Instead of following the instructions of Scripture, they put it on a new cart.

Totally wrong.

God gave instructions how the Ark was to be carried. On the shoulder.

Using the staves.

[00:25:02] Presenting the Ark the way God wants it presented. And to present Christ, it's not in the ideas of men, but we're living in the days of new cart Christianity. Where the fleshly mind goes any way it wants. Mixing up everything.

Especially the work of the cross. And mixing it with baptism.

Paul differentiates.

Baptism for a believer is necessary. And it is in a way a salvation.

But it only saves if we live true to it for down here.

But baptism will never take you to heaven. Because Paul says to these people, that if righteousness comes by law, Christ died for nothing.

[00:26:02] I would add, if righteousness comes by baptism, or life comes by baptism, life in heaven, eternal life in heaven, then again the Lord has died for nothing.

Therefore we have to preserve the work of the cross.

And point to the cross.

And say this, as the hymn writer again said, this made my peace with God.

This set me on the right course. And no doubt there were many of these Galatians on the right course. But then they were influenced by that which was contrary to the gospel.

But Paul says, foolish to go that way.

Foolish to go that way. As there was the right instructions as to the ark, according to the Jew order. [00:27:01] Now David should have known it. The priests should have known it. You could imagine them arguing. David saying to the priests, you should have known this, we're doing it the wrong way. They could have turned around and said to David, you should have known it.

And so when they did, eventually carried the ark in the way God had instructed, there was blessing. There was blessing. And if we have wandered from the cross, if we have mixed everything up, there is a way back. There's restoration. But it's only when we realize the value of the finished work of Christ and to think of how he has suffered. Looking at the cross in one way, we can see the effects of the hatred of man. And we can understand these things in a way because we know what's in our own heart [00:28:01] and what maybe we were capable of. And so we can understand the sufferings at the hands of sinful men.

But you know, when it came to the hours of darkness, that was sufferings that we dare not enter into with a haphazard sort of way of thinking.

We cannot speculate in these things. But the Lord Jesus Christ suffered so much at the hands of a

holy God. Think of it. I was speaking to a brother just on Thursday night. And we were speaking about the sufferings of the Lord. And we both agreed that the sufferings in the hours of darkness is something that we cannot enter into. We'll never understand how the one who could cry when he was here, thou hearest me always.

[00:29:02] And yet from the cross, he cried, why art thou so very far from the words of my roaring?

Ever in contact with heaven.

And yet, my God, my God, why hast thou forsaken me?

The darkness, the distance, the abandonment, the Lord passed through. We dare not wander from the cross to realize the depth of suffering that Christ passed through in order that you and I should be brought into blessing. And again we rejoice, and I'm sure we all rejoice in the fact that the Lord Jesus Christ has suffered. He's once suffered for sins, the just for the unjust to bring us to God. [00:30:02] Propitiation, God's righteous claims met. Substitution, Christ for us. Reconciliation, brought back to God. These are the effects of the cross. Anyone who wanders and mixes it with other things is on dangerous ground.

Keep near the cross. And if you're a preacher, if you have the opportunity in preaching, and I suppose this can be for sisters as well, if you're preaching to a friend or whatever, stay with the cross.

You start mixing things up, and there's dangers. And Paul, in 1 Corinthians, he says he wasn't going to preach the gospel with wisdom of words. He wasn't going to confuse the issue. He'll give them the straight gospel. Christ died for our sins.

He suffered so much for our sins. [00:31:01] And again, that's why we say, and that's why the brethren used to say years ago, keep ever near the cross. And so Paul boasted in the work of the cross.

They said if we boast in our own selves, then well, it's just pride. Again, we used to hear when we were younger that sometimes we've got very humble ways of exalting ourselves by telling others what we're doing and so on and going on. It's better to tell others what Christ has done. Ours is not a gospel of do. It's a gospel of done. The work is finished.

We have blessings of it now. Many are coming to know Christ as Savior. I've had to think that in this country, so-called Christian country, so-called the land of Bibles, and yet it seems to be set aside [00:32:02] as just something that's, well, foolish. But Paul says, saving the cross of our Lord Jesus Christ by whom the world is crucified unto me. Paul was concerned the world was dead.

Crucified.

Again, we used to hear that way back in the Roman times if you saw someone was seen bearing a cross, no doubt the word would go out, well, that man or woman is finished for this life.

And Paul says, well, as far as this world is concerned, it's crucified to me.

But I think he's also saying it, I to the world, by whom the world is crucified unto me, and I unto the

world.

So as far as Paul was concerned, the world was dead to him. [00:33:02] And as far as the world was concerned, Paul was dead to it.

They were finished with Paul. And how many give up the teachings of Paul. Paul's doctrine.

Paul's teachings.

But Paul here as a man was determined that despite what others were saying about the cross, he would maintain it himself.

And it's striking, as we go into 1 Corinthians, but it's striking that Paul eventually in Galatians, he spoke in a personal way. Now, when writing to companies, he would bring in others.

Being in the same ground, in the same blessing. But then, in chapter 2 he speaks, the Son of God, who loved me, and gave himself for me. And again, in Galatians 6 where we read, [00:34:03] he says that God forbid, that I should boast, I should glory, saving the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. It was a personal thing he was taking up. So again, despite what others are doing and saying, this is my ground. This is what I'm doing. And I'll continue on. And the Apostle indeed was a mighty servant for the Lord.

As we all know.

As we all know.

We read in 1 Corinthians 1, and again it's just really the end of the chapter that came before me.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, [00:35:01] and righteousness, and sanctification, we had it this afternoon, and redemption.

And again, this is the verse, that according as it is written, he that glorieth, let him glory in the Lord. And it's the same word as we have in Galatians 6. Again, it could be translated, I believe the Darby says it as well, he that boasts, let him boast in the Lord.

And that again is a quotation from the Old Testament from Isaiah 45, I think it is, in Jeremiah chapter 9.

Quotation there.

We have enough to be boasting about when we think about the Lord.

Don't boast in ourselves, we shouldn't boast in ourselves. We have enough to be going on with when we have Christ before us.

[00:36:02] Begin now in contemplation of what He's done, and it should affect our response to Him. We spoke about thankfulness, we should really be thankful to the Lord for what He's accomplished. And we should never cease thanking Him. Because if our thanksgiving, or praise, or worship, whatever it

might be, ceases, if it stops, as individuals, it might be that we grow cold in heart, it might be the effects of our salvation is maybe lost, not the salvation itself. Once saved, saved forever. But the joy of it might diminish through various things, things coming in life.

But we should always be found in a spirit of thanksgiving. The Apostle writing to Timothy in 2 Timothy, he reminds us of the last days, [00:37:02] and one of the things that stands out, the spirit of the last days will be a spirit of unthankfulness. We're living in the midst of an unthankful world.

We see floods, earthquakes, whatever. The minute it happens, God's blamed. But when it comes to the love of God supplying, or giving His well-beloved Son to die on our account, then it's just foolishness as far as the world's concerned. Just foolishness.

But I think I've learned enough in my years amongst believers to say that thankfulness is a necessary part of a Christian's makeup to be ever thankful [00:38:01] to what has been done for us. And here we have it says, but of Him that's of God are ye in Christ Jesus, who of God is made unto us righteousness, sanctification, and redemption. Well, we think the wisdom has come about because of what has been said earlier. The Jews require a sign, the Greeks seek after wisdom. And when that which has come from God in relation to our Lord Jesus Christ, then it's just set aside as foolish.

Foolish.

But you know, these are blessings that we can say it brings us into a wonderful position. But that which is true of us positionally should be also true of us practically. And a brother this afternoon spoke about sanctification. [00:39:03] The practical implications of it. Now we have again in Thessalonians, in the practical sense it says, sanctify the Lord God in your heart. So that's a practical outcome of being in a position where we've been blessed in such a way. Christ has been made unto us these things. And just simply that the recognition of these different things, like wisdom, will keep us from being over-occupied with the so-called wisdom of men.

With the Dawkins of this world, who would set aside anything regarding God. Who would put into people's minds, whether it's adverts or whatever it is, no God.

Do what you like, do what you please, nothing to give account for.

[00:40:04] But Dawkins, along with Hawkins, and others who take the line of the Darwinian theory, evolution, they'll have their day. Their day will come.

One thing that Dawkins has never experienced, Dawkins has never experienced a deathbed. Because men who boasted of their atheism, when it came to their deathbed, they were gibbering wrecks.

And one man was Voltaire, French novelist, writer, and a hater of God.

A hater of the Lord Jesus Christ. But on his deathbed, [00:41:02] it's reported that he cried out in prayer and cursing the name of Jesus.

Jesus Christ, oh Jesus Christ.

But he passed from this scene into eternity, not knowing the Savior.

He not knowing the Savior.

He found no place of repentance. He may have sought it, but it didn't come to him. And as far as the testimony goes, he died as he lived, an unbeliever. But their day will come, and don't be taken up with the wisdom of men. Think of Christ as our wisdom. Righteousness, well, we've been set right by that finished work upon the cross, and we'll never be more right than what we are under the righteousness that has come to us [00:42:03] through our Lord Jesus Christ. Sanctification, we had it this afternoon, but there's a positional sanctification, but it should also be seen in that practical sense, because Christ has been made unto us sanctification.

And recognizing this, it might affect our associations, or what we're involved with, or what we may be inclined to be involved with, just to realize what Christ has been made unto us. But also in his prayer to the Father, John 17, he says, and I sanctify myself.

In other words, I'm going back to the glory. But these are left here to be guided by the Spirit, the Holy Spirit, and to be guided by the truth. [00:43:01] That was his desire for him. But before the Spirit could come down, he had to go up.

And so he would sanctify and separate himself and be presented in the glory above. And redemption, well, we've been purchased at such a price. But the full aspect of redemption is still to be redemption of the body, and that will take place when the Lord Jesus Christ comes. And we're presented above his church, his bride, there because of what Christ has suffered. No wonder we have no desire to wander from the cross.

And because of this, Paul is saying, well, according to what is written, he that glorieth, and surely we boast in these different things, because it's come from God through Christ, let him glory in the Lord. [00:44:02] Let him boast in the Lord. Because this is what he has done. And this is what we are to him. We're connected with a man in the glory because it tells us, but of him are ye in Christ Jesus. Only used of the Lord after he went back to heaven. It's a Pauline expression. Peter uses it twice if you read the Authorized, once if you read the Derby. This expression, Christ Jesus. But again, it was only used ever of the Lord when he went back to the glory. And that's where he is. And that's where we're going to be because of what he has done at the cross. No wonder Paul says, well, this is what you should be occupied with. Never mind the wisdom of men. Think of the wisdom of God.

Even the foolishness of God, it says, is wiser than men.

[00:45:03] We're under the power of a greater effect, a greater power, the Lord Jesus Christ. A power to live right here for God. A power to please him.

To be a pleasure to him. Take on the features of Christ. We know he was a unique man. But then there is that which can be seen in our own lives. It can bring pleasure to the Father. The more we present Christ, the more we live Christ, and the more we speak about Christ, I'm sure must bring much pleasure to the Father. He's the one, as we heard this afternoon, who could say, and the only one who could ever say, I do always those things that please him. Everything brought pleasure to the Father. [00:46:01] Last of all, again we have the word in our authorized verse 2 of chapter 5, it speaks about, by whom also we have access by faith into this grace wherein we stand and rejoice in hope.

And again it can be translated, we boast in hope.

Or we glory in hope.

We rejoice in hope. This is what the Apostle has brought to us. And the best is yet to be.

We're waiting that summoning shout. Surely it cannot be far off. The signs of the time tell us that the coming of the Lord is drawing nigh. How many times have we heard that? How many times have we heard men saying to us, you've been preaching this for years, it's never happened. An old sister and I were just talking about [00:47:01] the coming of the Lord.

I was telling her about the heavy traffic that we came through last night, stuck out an hour on a bridge trying to cross the Thames. And she says, never mind, when we go up to glory, there'll be no traffic jams. And that's something to realize. Wonderful.

Be no hindrance in that day to the outflow of praise. For that would be found praising today. For what he has accomplished, what he's done, and what he is to us now in this present world. But the hope is still there before us when again, when I was a lot younger, first time I came amongst brethren, I used to hear a saying, it was attributed to a man called James McBroom. Maybe I've heard of him.

And he used to say, what have you got [00:48:01] that death cannot touch?

And if you sat down and say, well, I think death touches everything. Anything that I've accomplished, when I die, it's history, isn't it?

What have I got?

Well, you know, Christians are distinct.

Christians are distinct from the man and woman of the world. They might say, I've got nothing.

But for a Christian, the scripture says, he that hath the son hath life, something we possess, that death cannot touch.

It says here, Romans chapter 5, therefore being justified by faith, we have peace with God.

[00:49:01] The thought of death cannot rob us of that peace.

That's something else that we possess. And if we read in relation to the hope, Hebrews 6, which hope we have as an anchor of the soul. Now if death should come along, and we should pass through the article of death, the hope that we have in life won't be needed when we're with the Lord, because we're with the Lord. The hope is in anticipation of being with the Lord. But the fear of death cannot rob us of the anticipation of the coming of the Lord. And so there are three things, there may be more that you can think of, it's a good gospel line, you can borrow it if you like, because I borrowed it from Mr. McBroom, [00:50:02] although he died five years before I was saved. And I've spoken of it a few times. But it's something that death cannot touch. And so this blessed peace we have with God through our Lord Jesus Christ, everything points back to Him and to the work of His cross. And the cross has been mentioned, or the work of the cross, the cross has been spoken about

when we speak about God's commendation, about Christ dying for us, about His precious blood being shed and about being justified, reconciled. But you know there are so many other things that these things should be seen in our lives, and there's a little list of them about tribulation and patience and so on. And we're living in the time when these things should be worked into our lives. Again, the old brethren were always good at telling stories. [00:51:01] And they told us about a brother who was so concerned because he was very impatient. And he asked the brother if he would pray for him that he might show more patience. And so when they bent their knees in prayer, the brother asked the Lord to give him more tribulation. And when they got off their knees, he says, more or less, whose side are you on? He says, well, tribulation works patience. So he asked for some tribulation for the brother. He didn't have to ask it for someone else. But these things should have an effect in our lives. The tribulation might come along, but it's to work patience. And now we're in the day of the patience of Christ. He is patiently waiting to have that summoning shout cried out. And we are patiently waiting for Him to come. And so we have this wonderful hope, [00:52:01] this boast that we have in hope and boast in hope of the glory of God. And that's what we're going on to. So despite what others may say, despite what others may think about what we believe, it doesn't really matter. We accept what the scripture says and we cling closely to the cross because that's the pivot on which all turns. The cross of Christ. And that's what will land us in the glory. And in the very last verse in Romans 5 where we read, and not only so, but we joy in God through our Lord Jesus Christ by whom we have now received the reconciliation. Joy in God.

And again that word joy can be translated boast. We boast in God through our Lord Jesus Christ. [00:53:02] Or rejoice in God. Or glory in God.

It's all the same word in the Greek. But that's a boasting that we can be engaged with. And it's a boasting that has the permissive, if that's the word, the permission from God to boast in. Not boast in our own selves. To boast in what Christ has done and what we are to God in Christ and what Christ is to us as down here the day of testimony and opportunity to be marked by these things we read in 1 Corinthians 15 and also to rejoice in the blessed hope of the glory of God because that's what we're going on to. Now we have these things in our hearts and in our lives no matter who comes along or with what they might try and confound us with.

[00:54:02] They cannot rob us of these wonderful things. And very soon I'm sure we're going to hear that shout. The very voice that could cry, it is finished, will be the voice that will be heard when the Lord descends from heaven with a shout. And that's what we're going on to. May we keep looking to Him and may we ever be a testimony to what He has done because we're going to spend eternity praising Him again for the value of the cross. May ways well start today and found in the spirit of thankfulness to our Lord Jesus Christ. I wonder if we could close by singing Time's away there. 283 When I survey the wondrous cross on which the Prince of Glory died, my riches gain I count but loss and poor content and all my pride.

[00:55:03] Verse 2 says, Forbid it, Lord, that I should boast saving the cross of Christ my God. All the vain things that charm me most I sacrifice them to His blood. At very searching words, with trust in the power of the Spirit, I could do it. 283 When I survey the wondrous cross on which the Prince of Glory died, my riches gain I count but loss and poor content and all my pride.

[00:56:08] Forbid it, Lord, that I should boast saving the cross of Christ my God.

All the vain things that charm me most I sacrifice them to His blood.

See from His head, His hands, His feet, [00:57:10] sorrow and love flowing out.

In exultation and sorrow me all thoughts compose so rich a crown.

Well done, O realm of nature, [00:58:02] that thou, my hope, bring far to us all.

Love so amazing, so holy, Lord, beyond thy soul my life, my hope.