

Arise, Let Us Go Hence

by John Follette

The sermon emphasizes the call to 'Arise' as a response to God's invitation for believers to engage actively in their faith and build His kingdom.

Duration: 1:16:34

Scripture: Genesis 22:3, Exodus 25:1, Mark 10:17, Luke 15:18, John 16:16, John 16:28

Topics: "Christian Life"

Description

In this sermon, the preacher emphasizes the social element present in the concept of God. He highlights the idea of unity and cooperation in the creation of man, emphasizing that it has always been and will always be a fundamental aspect of humanity. The preacher expresses a desire to develop this concept further but acknowledges that it would take too long. He also discusses the importance of consent and the invitation to grow in the thought of God, emphasizing that God provides all the necessary provisions for spiritual growth.

Transcript

In his massive life, plus conquerors, In his massive life, plus conquerors, bring your acts to us, from thy side, the heart of God. From thy side, the heart of God. Keep our hearts always tight.

People are in trouble, people are in trouble, some are raised over all that pressures, but they are members with us, They are members with us in this grave who are believers. Oh, Jesus, Thou art a living gift. Pour life today.

Pour life today from the victorious head in whom all power is best. We are in touch with that today, Lord, because we are members of Your body. Pour in life that we shall partake of it.

And be evil, Lord, as we minister to the people about us, those even in the world who don't know anything about it. These lovely things in God. Have mercy, have mercy, have mercy upon us.

And let every missionary, every evangelist, every worker, every teacher who goes about saying, the words of life, the words of life, giving the words of life. Grant that everyone to be brought into this glorious company. They may hear the words, they may hear the scriptures, and come true to life, Lord.

Oh, Jesus, how we need You. Walk with us today. Speak to our hearts.

You know how to speak to us. You know the languages that our hearts know and need. And therefore, Lord, have sweet communion through the hours of the day, Lord Jesus.

I have so many things I want to say to you. And I can't say them all today. So I want to talk to you a little, though.

I don't know how far I'm going to get with this talk this afternoon about the message. And it's projected in the reading, the 14th chapter of John. So we might look at that.

The 14th chapter of John. I won't read it all. You're going to be with it.

This is the closing year and the closing episode in the life of the Lord Jesus. He had three wonderful years with his people. His first year was marked by obscurity.

He was hardly known. He appears here. And then he moves there.

And there's hardly any recognition of him. His whole first year. Then he blossoms out into reception.

And they receive him. And there's prosperity about it. And acclaim.

And he moves with such grace. Then your third year is what? He attacks. Right away the enemy attacks him.

And that whole third year is the start of knowing the word. So antagonistic. Now he's going home.

He's going home. Of course he's going to Calvary. But he's going home.

He calls it going home. And in this 14th chapter, to me it's so beautiful for this reason. It's such a combination of everything most profound and deep and rich.

Because it's his last, you know, concerning this great scheme. And it is so pleasant and simple that it's dealing with their everyday life. And their everyday conversation.

And all of the emotions which are in the range of our human are feelings. Their disappointment. His love.

Their desire. All the range of the emotions of the human heart are all in here. They're all in here.

They must be. Because it's sort of a cosmopolitan picture of what is human. So here he is at the table.

He's having a Passover feast. His last little time of togetherness. And when his heart should have had great understanding and great fellowship and great strengthening, on behalf of his followers, it's turned completely around.

And they have collapsed. And now he has to sit down and say to them, let not your heart be troubled. When his is, in a few hours, going to break.

He has to return. There's so many things in his life are like that. The moment that he should have had the help, it's not forthcoming.

I think of him moving up on Calvary. And here were these disciples who had already prayed their vows. And he says, if you will me, you'll be smitten.

And what's it say? They want to kill him. And fled. When he's going up on Calvary, does he have any succor or help or strength? No.

Now he's going to get a finish. Now carries cross. But that's a horrible thing to think.

You know it was true. A danger, a finish. Pull me off this beast and command me and you help carry him.

And I always want to say, well where is this Peter that is so tremendous? And John. Well where are they? Well they're just out of the picture. When the real pressure comes, the real pressure comes, how do you know? It takes more than, oh God, sit down.

And I love Jesus. It takes more. I often tell them, that is such a shame to me.

That like those of Calvary, they have to pull a sinner off the street to help carry that. So, yeah, I don't want to take time, but it might help you here. You see, that and his cross.

Well now it was customary. We don't know, it might have been for this very crucifixion, but it was customary that they had the beam of the cross, that holds the arm, the beam of the cross. When the convict to be crucified, to be slain, they always, as it said, as the judgment was put upon him, they bring that beam for his crucifixion, and he stretches out his arms like that to receive it.

It's like a part of the, part of your ceremony. He reaches out his arms and receives it. That's the heavy beam, which he usually carries.

The tall cover is usually at the place of the crucifixion, and then that is put down in these nails. Now do you see why it speaks of Peter, what? He says, you will stretch out your arms. Do you remember that little scripture verse? Yes, it says, you will stretch out your arms and another shall carry you.

When he always was able, it is supposed to be a prophecy concerning the fact that Peter would go the same way as the Lord. He would stretch out his arms and another shall take you. Do you remember that little scripture verse? He shall stretch out his, what would he stretch out his arms to be laid or taken? What, blind? He stretches out his arms to receive his, his crucified beam that he too shall be identified with his Lord.

So, this is such a strange picture. It's such a combination of things which were so tremendously human and natural and realistic, and yet at the same time most profound words that are speaking from his heart. Let not your heart be troubled, evil heathen gone, true evil also in thee.

Still beseeching, you know, still desiring truth. Don't fail me, these people, you believe in God? Well, I'm one with him, but he's not also in me. All that I have is all that I have.

It doesn't have the same effect and power that you bear for faith as being in the behold of God. Now, he's also in me, let it be one. Well, that goes all the way through there.

And then when he speaks down at the 27th verse, it's so sweet. Peace, I leave with you. My peace I give unto you.

Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. How many times that comes, fear not, fear not.

Over and over. Now, let us not be afraid. You have heard how I said unto you, I go away and come again unto you.

If he loves me, he will rejoice because I said I go unto the Father. For my Father is greater than I. And now I have told you before he come to pass, that when he come to pass, he might be relieved. He said, when you relieved him dramatically and acted before your eyes, Hereafter, I will not speak much with you.

For the Prince of this world cometh and hath nothing in you. But that the world may know that I love the Father, and as the Father gave me commandment, he so I do. Arise, let us go with him.

And that's what I want to talk about. Arise. He did talk to people, and they were in a heavenly place.

But he interrupted, he had to. History demanded it. The purpose of God demanded it.

The whole world of God demanded it. That he should say, right in the midst of this, of that sweet communion, his fellowship and his company. That he should just suddenly say, Arise, let us go with him.

So, I'm leaving that with you to take home. I want to analyze it a little. I don't know how far I'll get with it.

But I want to analyze it just a little with you. Arise, and let us go in. Now take your word, Arise.

Do you remember I was talking about the postures of the body? Well, whenever you find Arise, or he goes, or Arise, that's always the standing posture. You can't rise down there. You don't rise and sit down.

The Arise means you're taking out a certain position. The standing position. And your standing position means a declaration on your part.

Or a consent on your part. Something perhaps has challenged you, and you are giving your consent to it. By what? Standing.

Your standing position is your answer. It's just the same as the sitting position for teaching, you know, and the running position for the service, and the reclining position for his life. All of them.

Whenever you come to Arise, that's the standing position. And it means that some decision, something has occurred, and your standing is either like a consent, if it's being challenged, or your answer is a question. So whenever he's Arise, that's what it is.

Well, now, when we come to that Arise in so many phases, he's bringing all of these things to us in spirit. All this is a beautiful spiritual picture to me. And that voice of God is still sounding.

I want to take it first as a command. As a command. Now, that will begin over in Chronicles.

If you want your text, you don't have to look at it now, but you can take it down and look at it later. So the first time we find this word Arise, it comes as a command because now we are building the temple. A great and wonderful work is to take place.

The building of the temple for the habitat of God. A place for two things. A place for worship, and a place for prayer and intercession.

How did we get it? How did we get the material? Well, the word was set out that they gathered this as voluntary offering. As voluntary offering. Now, you've got to give.

No, what will you give? And they had so much. Now, how many are there? Ten. More.

Plenty. Plenty. So beginning with the first Chronicles 22 and 16.

I'll read a little bit. Of the gold, the silver, and the brass, and the iron, there is no number. Arise, therefore, and be doing as the Lord wills thee.

Now, how do we get a command? From what? From the building. This building constitutes a command. If this is something that you think would be interesting to follow, no it is not.

It's a commandment. David also commanded all the princes of Israel to help Solomon, his son, saying, Is not the Lord your God with you? And hath he not given you rest on every side? Hath he not given the inhabitants of the land to thine hand? And the land is subdued before the Lord and before his people? How do you see that now, in application for this day, that's the complete victory of Christ? It's a little interesting. Now, how are we following that? This is a rich, sweet, spiritual analogy and picture.

God is building his body. God is building a temple of Christ, whose house we are. So, all right.

Need we be too frightened? No. He says, God, through Christ, has subdued all these enemies of flesh and spirit. Oh, that's so good.

All that said is, subdued. The Lord has given his inhabitants of the land. Now, since God has made that possible, the supply, do you remember the supply he sent? There was no end.

Do you think you could ever get an end to the supply that the Lord Jesus has given us? I think so. It's without measure. The redemptive scheme of God in Christ Jesus knows no bounds.

It has no boundaries. And he says, Peter, the material, the material is all provided to be done in Christ. All right.

Is not the Lord your God with you? Now set your heart and your soul to seek the Lord your God. Arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord and the holy vessels of God into the house, that is, to be built in the name of the Lord. Now, keep your analogy.

He's building a fresh one, isn't he? He's building a fresh one now. It's not an Old Testament one, but that's your picture. He's building a New Testament now.

And this temple, it's near the temple of the Lord. This temple, he says, he made of stones in it, with liquid, the material of it. And yet, he is building it.

How do we know we build a temple? We have to build that. He gives us the material. Now he says, arise and build ye.

Well, have we material? Well, they can know we have material. Now, I'll read you another verse that goes with that. 2 Peter 1, 3. According to his divine power, hath given unto us all things that pertain unto life and godliness, through the knowledge of his that hath called us to glory and to virtue.

How can you get it right away? God hath supplied us with all things pertaining to it. He doesn't care for any self-effort, self-help, self-contribution. God hath provided it.

But he does write a complete assignment that is in cooperation with him. And all the material used is what he has already given us in Christ Jesus. Just the same as the Old Testament.

Just the same. Abundance and more. Who makes life? He speaks of the victory.

The victory. He speaks of it in the New Testament. More than conquers.

And all of it is spelled with exactly the same thing. So here we find a command. And it is arise.

That is, in the face of that command, when we arise, we are what? Sanctioning it. And are offering ourselves in obedience to the command. As they say, by the grace of God, we will build it.

By the grace of God, God may work in me. And by the grace of God, I will work with you in my effort. No.

Using continually all material which Christ has made possible for us. We come not short of any of it. We have plenty.

All that we need. So the first thought of the standing position, in the study of the postures of the body, this one dealing with standing, this one, may be interpreted as a command, and that was the first one, in building this house. Now again, with this, I take it two or three ways, because they are all relative to this posture.

A challenge. A challenge. And when a challenge is brought to us, our consent is signified by our arising or standing.

Here it is. If you want to accept the challenge, like he says, In the word, a standing position is used to illustrate the fact that you have consent. Now after the death of Moses, this is Joshua 1, 2. Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Gnath, Moses' minister, saying, saying, this is a challenge now, Moses has lost, he is finished, and here is this great work that I have designed for you and you for him.

Alright. Moses, my servant, is dead. Now therefore, arise, and you get it right away, right away, he must give consent.

Arise, this is his consent. Standing. Posture.

Obedience. Go over your, thou and all his people, into the land which I do give them, into the children of Israel. Now you get it the following.

Arise. A command. Standing is your answer.

A challenge. Arise is your answer. That means it's a personal, volitional matter.

You choose it yourself. Somebody else can't stand for you. You stand.

Now take with that Mark 10 and 17, and Luke 15 and 18. Now those are New Testament pictures of people who have had a challenge and they consent to it. Genesis 22, 3. Here is a challenge to terrific obedience to the will of God.

Make faith without any sign to encourage you, but everything to concrete you. This is a challenge now to your faith. Who is the mother that we will use for it? Genesis 22, 3 with Abraham.

And it came to pass that after these things that God detest Abraham and said unto him, Abraham. And Abraham said, Behold, here I am. He's a candidate.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him therefore for a burnt offering upon one of the mountains, which I will tell thee of. And Abraham rose. How many years did somebody get? It's strange how that almost works through.

Almost to the word. I was so amazed when God began to hold me. I said, Lord, I never saw such a Bible.

Now it's so detriying that even the little words and their arrangement, but you know you have to get him in and try to work with him. But he's so sweet to work with you. And what does it say that Abraham was obedient? No, no, no, no.

That is part of it. And Abraham rose up early in the morning. How many of you get the meaning of this? Isn't that a big thing to do? And followed his eye and took two of the young men with him, and Isaac his son, and saved the wood for the burnt offering, and rose up.

This is the challenge. And his consent is the fact that he stood before him. Only God can give you grace.

Only God can sustain you when your limbs are quivering sometimes and your knees shake, and yet your heart is saying, yes, Lord. Yes, Lord. So it says, and he rose up and went to the place which God had told him.

Now, I can't go in there. How many of you see the upper top of the throne? How many of you see that lovely rich nugget all thrown in together, concerning this now, the position? Now I want to take it from still another angle in which God invites and our pending position is the answer to his invitation. All right.

Look at the psalms of Solomon 2. 10, 11, 12, and 13. My lover spake and said unto me, Rise up, my son, my fair one, and come away. How many letters are there today? She can't move into this glorious experience that the lover has until she gives consent by leaving the position in which she is when the call comes and refuses to be identified with that country any longer because she's heard the voice of her beloved and that's her feet.

But what did the voice say? Rise up. How many see that she has to stand up to give her consent? She has to stand up to give her consent. The flowers appear on the earth and the time of singing of birds is come and the voice of the church is heard in the heartland as being treated for all this is the position.

You get this part? You get the position here? The position provision. This is what we want to see. The temple has all the provisions.

God gives us all provision in Christ Jesus for all God's reasons, all things we need is all given in him. And he says, Here's this lovely garden experience with birds and flowers and every aspect of it is provided. The saint Trinity puts forth her green face and the vine with the tender grapes.

Arise, my love, my dear. Don't you hear that in your heart? Don't you hear that in your heart? With God you forgive. How do I give consent? I arise.

That is the position. And the position is consent. Consent.

Let's take one more while we're in here. In the angel, which is, of course, the type of the Holy Spirit, is sent by Abraham to get Isaac. Remember? For Isaac is the son.

And Abraham goes as a servant and has meals with Rebekah and her parents concerning this great errand, wonderful errand. But you know, the parents can't give the decision. The parents can't give the consent.

It must be a very personal thing. It has to be Rebekah. Who gives the consent? It's Rebekah who does that.

So they call Rebekah. Now, let's go to Genesis. Genesis 24, 61.

And Rebekah arose. How are you getting in here? This is the strangest kind of a Bible reading. But I hope you know it's really all right after all.

Yes. And Rebekah arose. What does that mean? She gave consent.

She consented to it. It was a personal decision on her part. So she arises from that present occupation.

She was watering camels. That's correct. And her dad arose.

And they rode on the camels. Here's a position I've chosen. And following the man, following the spirit, as he leads it, takes it home to God.

Following him. And the servant took Rebekah and ran his way. That's sweet to me.

Arise. Command. Invitation.

I'm going to say all three that I've said. And every one of them, every one of them, has used the word to stand or arise. Every one of them.

Well, now that to me is an act of God. I think that's a divine arrangement. So that we shall discern a strange spiritual law, an arrangement that God has for us now right here.

So when Jesus is speaking, what does he say? Arise, let us go hence. Well, we'll get into that hence by and by. But how do you know he has to start with both a challenge, a command, and an invitation all over the dream? Are aspects of that word.

All three are aspects of that same word. Arise. Now, they're going to leave that table where they've had the institution of the Lord's Supper and his last three communion and fellowship.

No, he says this isn't the place. You can't have it here. There's more to this program.

Much more. Arise and let us go hence. And so we're here.

Oh, the Lord's birth is here. They hand him all these things. The picture is that Jesus is dealing with some of his miracles.

But it has to do with healings and raising death. How many times do you say, Arise? Arise. And in the Nazareth book, Arise.

How do you get it? Why? They come out of a place of death into a place of life. It's a transition out from a region of death into that of life. Wherefore he said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee life.

Arise from what? Death. To what? A transition. The arising.

It was tangible. It signifies that. And he took the diaphragm by the hand and said unto her, Hallucinogen kumai, which is being interpreted diaphragmically, You are well.

You're well. No, arise. How do you get that? Arise.

Young man, this is youth that has been overcome by the power of death. But God wants youth. He wants all his life to come to him.

He doesn't want it spent till it's old and ragged and in many pieces. He wants us alive. Arise.

And he came and touched the beard. And there he stood still. And he said, Young man, I say unto thee, Arise.

How do you get that wrong? It's always English. I don't know why it's just there. It's just there.

But it's not actually there. It's not actually there. I think it's an arrangement.

When he had first been aged. Now when he said that, he said, Arise, let us go hence. I want you to stop with this thought.

He didn't say, Arise, I have to go to Calvary. Well, who was going to Calvary? He was, wasn't he? Arise, let us go. Now, how many can feel that social element that is in there? That's in the Godhead.

When God brought forth creation. In the Godhead, that idea of interchange of thoughts. He said, Let us make man.

Didn't he? Now, I'm God Almighty. I'm going to make a man. Let us.

How many have unity in man? How many have cooperation? They seem to be shared. They seem with all treatment to enter into. Let us make man.

That's always been and always will be. Through the eternal ages. It will always be this union.

Going back to him. This union that I make man. It's fact and genesis.

This idea. Now, he carries it out. I'd like to develop it through the testaments.

There's about three, four, or five warnings on just this one subject. How many of you have a week in your church? If you take time with me, I have a week. When I read the Bible, I can't read it like you people.

The Lord gets me stuck on a verse or two. And I'm caught sometimes two to three weeks or four weeks on a verse or two. And I can't get off of it.

I try to go on, and I have to go back. Now, that's where you leave it. So, this social element, I want to speak in genesis.

Now, he will carry it out into the power of the testaments. Let us. The Lord desiring fellowship.

It's the Lord desiring a fellowship or a union in which he can share. In which he can dare to share the things that are upon his heart. He meant that fellowship with his disciples.

He meant, I think, a fellowship with Lazarus. That a lot of people never got in on. I believe that.

I believe that. He went to that home so many, many times. There was a Lazarus there.

And I believe there was a fellowship between them. And I know it because, you know, when he came down to raise them from the dead, the shock was so terrific. They got him on his bed.

He loved him. It's another thing they remarked how much he must have loved him. He did.

He was not ashamed to meet him. There's a strange fellowship there. How do you know he had that with John? He had it with any heart that will be humble enough, will be humble enough to sit by himself.

Not with brains, but a simple loving heart. Sometimes it's a broken one. He had fellowship with broken hearts when he went to his disciples.

Now let's look at Hebrews 2. This union. For it became him for whom are all things, this is his exalted Christ, and by whom are all things, in the bringing many sons unto glory, to make the capture of their salvation perfect through suffering. The perfecting element that is this.

He was made perfect, complete, and finished through the art of silence, of Godly silence. That is suffering. For suffering has a power to do that nothing else can.

That nothing can do. And he uses it. He uses it in his song.

For both he that sanctified and they are sanctified are all one. How do you get your union right away? You get your union right away. Let me read it again.

For both he that sanctified and they who are sanctified are all one. Remember the other scripture that says we are one spirit? That's not true. It's all one.

For which cause he is not ashamed to call them brethren. How do you get your union, your relationship right away again? That intimate, lovely, close communion that he's not ashamed to call us. These are my brethren.

Say, I will declare thy name unto my brethren in the midst of the church till I've seen praise unto thee. And again, I will put my trust in him, and again, behold I and the children which God has given me. Such a union.

Well, how that goes on way down into the 19th, I will just read because it's sweet. For as much then as the children are partakers of flesh and blood, he also himself likewise took part in the same, that divine union with us in the incarnation it is, that through death he might destroy him that has the power of death, that is the devil, and deliver them who through fear of death were all their lifetimes subject to nothing. For verily he took not on him the nature of angels, but he took on him the seed of Abraham, that is human nature.

Wherefore in all things it behooved him to be made light unto his presence, that he might be a merciful and faithful high priest in things pertaining to God, and make reconciliation for the sins of the world to the

people. For in that he himself hath suffered being tempted, he is able to suffer death that are tempted. How do you know that's not a lie or a lie? How could he? Except he was bound to it.

And if you're bound to it, there's no fear. There's no amazement. There's no shock because he's gone through.

Well, that's that union. Jesus said unto her, Touch me not, for I am not yet ascended to my father, but go to my brethren, and say unto them, I ascend unto my father, and your father. And he gets connection right away.

He's one in that family. Not my father, but he raised him. Why? Because I'm identified with him forever.

Now in the eternal ages he will never lose his identification as the son of man. Never will. That's something which he has chosen to bear.

He will have his place again in the glory of the father, but how do you know? He still retains that. He always will. He always will.

Because that's the badge of his redemption. And our security in him. Will this last long? Look at Romans 8, 29.

For whom he did forelove, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren. Now I think I have one more verse in here too. Will it last? Romans 8, 37.

Nay, in all things we are more than conquerors through him that loveth us. For I am persuaded that neither death, nor life, nor angels or principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus Christ. Well now that's the eternal security.

I believe him. We have a right to believe that because that's his word. Now I want to give you that in connection with this idea that when he said, let us go, he is emphasizing the fact of our fellowship with him.

Read Colossians 1, 26 and 27. That goes along with it. Now where is he going? Well, he's going to Calvary.

But if you look carefully, he doesn't mention he's going to Calvary. In this discourse, let me read it to you. I'm quite surprised that it's been repeated.

Look in John 16. It's the same chapter that I'm reading. Verse 5. But now I go my way to Calvary, no, to him that sent me.

And none of you ask me where there goeth thou. Where is he going? He's going back to God the Father who sent him. By way of Calvary.

But Calvary is one of the episodes included in the journey back again to the heart of God. Everything goes back again to God. And if he is in this discourse, he doesn't mention Calvary as the place that he's going to, however that is included, that he doesn't mention it.

Now that was verse 5. Look at this same chapter. 16 and 16. A little while and ye shall not see me.

And then a little while and ye shall see me. Because I go to the Father. Well, did he go to Calvary yet? But he doesn't say that.

He is going to Calvary, but he's going back to God by way of Calvary. But his destination isn't Calvary. He doesn't rest there forever.

Now, that is an incident which brings in the whole scheme that he is hanging on to. Calvary was a great incident. It's a part of his journey.

But he didn't make it to his destination. It was a part. Now read that same chapter again.

16 and 28. I came forth from the Father and am coming into the world. And I leave the world and go to the Father.

That doesn't contradict that. Now that is my word. That's not my business.

I mean, that's God's word. But when God puts it that way and makes such a strange emphasis upon it, I have to stop paying attention to it. Because usually we say, and he said, let us go there.

And he went up to Calvary, which he did. But he didn't stay on Calvary. Calvary is one of the places he must visit.

Well, he said, arise, let us go there. How do you know he's inviting us to Calvary too? That's strange. But is he inviting us past Calvary? Thank God.

He's inviting us to go home with him for the eternal age. But we have to go the same way he went. So he said, arise, let us go.

Well, now when we come to Calvary, there are two aspects of this union with him. There's the aspect of Calvary in which he becomes the vicarious atoning one. How many of you know, not one of us can do that.

How many of you know he had to be alone in that act? He had to be alone in the act of the substitutionary work. That's right, he must be. And that's why he said, this is the forsakenness of it.

Why have you left me on my own? Well, God had to because he was becoming the thing to be judged. Now, he bore my sins. No, no, he became sin.

He was part of the interstice that is to be damned forever. That's the Bible. That's the Bible.

He became sin. Now, he bore my sins. He did bear them.

But how did he bear them? By becoming the thing that had to be done for all eternity. Sin, the thing that separated the whole world from God and God from the world, was that hideous thing. And it says, he became that so that he could be damned and judged it.

How? In absolute faith that he will not leave my soul. And when God saw that finished work in its completion, what did he do? He raised him. But did you know he had eternal scars on his hands? Never forget it.

Now, he just bore my sins. He became sin. Who knew no sin? Remember it.

He became sin. Who knew no sin? That we might know his righteousness. Well, then, is there any way in which we can be identified as unbelieving? Yes.

In the fact that he has taken my place. I don't have to go to Calvary and be crucified and judged for my sins. Well, why? Because I was in Christ.

When he went to Calvary, he carried you and he carried me. He carried this whole problem. Wherever sin and death has come, redemption passes.

And when he went to Calvary, the one aspect is he becomes sin to be judged and bring a redemption. The other side is that we are in Christ being judged. That's why it's called Jesus.

How do you know you deserve justification at all? That's the whole story today. That Christ has become the divine substitute and I died in Christ. We don't have to receive that judgment because we have received it in Christ.

And now, that's not a problem. We're free. I don't plunge it.

We get almost beside ourselves with the thought of it, the wonder of it, the amazement of it. For Calvin, in John, or in those Gospels, they say in all things we are more than conquered. Now, hence, the first step on his way home in which John becomes chariot is Calvary.

So, Calvary is where he went. Let us go hence to Calvary. That's good.

We're with it today and we should be with it. Jesus. How do you know we go to the fields of the world? How do you know we go with it too? Because it says when you are conscious of the need even to the ends of the earth in humanity, be with it as though you were enjoying with it.

Isn't that prayer? And when you pray for that one in need, pray for that one found and those who were found also with it. That's a terrific union, isn't it? But that's his command. Why? Because this strange mystical union is a thing not of his heaven, but it is now.

I believe that. I can't help but believe it. He begins a strange mystical union of your spirit, my spirit, with him in a strange spiritual fellowship in which we have to move with him where he moves.

When we are with him, how do we know? You go to the ends of the earth and feel redeemed. That's it. By prayer, used by the power of the spirit.

Where is he? You're with it. Isn't he in heaven? No. We're kind of with him.

Just tied up with him. And so it says, hence, that I put it down, we are with him, but now in the high priest. What does he hold up his own body? He's pregnant.

So he's not right now. Who shall separate us from him? No one. Who shall separate us from him? In any of those capacities, marvelous as they are, no, we are tied with him.

Tied with him. In his intercession, in his ministry. We're tied with him today, in his ministry, by our prayers, by our intercession, by bearing the burden.

The burden is on his heart. How many of you know sometimes you feel someone at the corner of the street jumping down on your heart? What's that? That's that divine union. And where does he go? Well, he goes back again to God.

Now, I wonder if he's a first. I think it's helpful to us. We've said this so many times.

I must needs go home by the way of the cross. There's no other way but this. I shall ne'er get sight of the gates of night.

It's the way of the cross. Remember? That's, to me, terrifyingly right. The prairie gates, and the home lord, and the angel of God.

Now, unless I know something of all the passageways that he had in mind when he said, Arise, let us go. Go with me, and I'll go with thee. Where? Ultimately, he says, I am going to the Father who sent me.

Three times in that 16th chapter of John, three times he says where he's going. And not one of them did he mention Calvary. But every time he mentions it, it is, I am going back again to the heart of God.

But I can't get back again to the heart of God till I finish all that's been laid upon me. And he says, Calvary is on my way home. My way home is with Calvary, and you go with me.

And he picks us up. Now do you see why, when Jesus was teaching, several times he said, Take up your cross, and follow me. What was he getting at? Is that the cross of Calvary when he died? No.

But it's an individual crucifixion, an individual identification, which belongs to any believer. And he says it to them. Take up your cross.

Do you see what mine did to me, my cross? It took my life. It was the place of my death. But through the power of that death, it becomes the place from which I reign and rule, because my reigning and ruling depends upon the power of my death.

I'm not reigning and ruling without any authority. I'm reigning and ruling through the most terrific authority and most costly. Calvary is the throne now.

It's not a place of death and distress. I have passed it. That very thing has become now my reigning point.

That's that. Christus reigned it. My reigning point is not this house.

That's where I'm reigning from. And he says, You have a cross too. Now will you take it? It will do to you just exactly what mine did to me.

But arise, let us go together. You have yours, and I have mine. And this union, he said, is going to last through the eternal ages, for nothing shall ever separate us from it.

Now I want to read you another little poem that's helped me so much. I put it in my Bible. I guess, well, it was over 50 years ago.

I've read it 30 and 30 and 30. But I repeat it so many times because I believe this. If impatient will you let slip thy cross, thou wilt not find it in this world again nor in another.

Here and here alone is given thee to suffer for God's sake. In other worlds we may more perfectly love him, serve him, praise him, grow nearer and nearer to him with delight. But then we shall not anymore be called to suffer, which is our appointment here.

Canst thou not suffer then one hour or two? If he would call thee from thy cross today, say, In his face, that high cross of thine, from which thou prayest for deliverance, thinkest thou not some passion of regret would overcome thee? Thou wouldst say, So soon? Let me go back and suffer yet awhile more patiently. I have not yet praised God. When soe'er it comes, that son that we look for, it will seem soon, too soon.

Let us take heed in time that God may now be glorified in us. Not then. Thou will be never, never, never asked to suffer for him.

Will never be asked to carry his cross. That's all this side of the story. And so he says, Don't let your cross slip, for it is only here and now that we'll ever be called to bear it.

The little touches of sorrow, he says, account. Accept them, for never again hath it resolved for less time. Now that's our thing in the future to come.

Suffering is not there. All of those features belong to time and to sense. And so when he says to us, Arise, let us go.

Take that whole view and think of it in those ways. Arise. Perhaps it's a command to build.

Let's build a temple. That he may come in and have worship and prayer. Maybe it is a challenge.

Maybe it is an invitation. But any aspect, any offering, anything they choose before us, it is bound to call forth from us a simple, simple, personal, accept, and send, and give. And that is to arise and go.

How many got anything? They just come on. I take that whole view and then think about and take these verses and look them over. Precious God, we're so glad you ever left here anything.

Well, the thing is a million of people don't even know there's a God. How pleasant, how wonderful it is that you have let truth come to us. Little strange creatures who don't know very much in the world.

Except for those ordinary people. But now it's brought truth to us. And you've opened us to truth.

And you've exposed us to truth. And now I've created in us the desire and the hunger. And now, now I've written the challenge to us.

Now I'm bringing an invitation. Now I'm bringing even a command that we can fulfill the thought of God. And now I've also said that thought of God.

That we're united with Thee, our Lord, in our own growth. Every calvary that we touch, it's with Thee. For Thine has gone out before us.

And from that place of earning and perfecting absolute consecration and surrender, in its depth has become the most powerful engine in all time. For from it thou dost reign and rule with all power in heaven and in earth. So we don't need to be afraid.

Jesus is so wonderful. We don't need to be afraid. You are exciting us.

It has been great, as humility, to come and sit down by Thee. To give Thy heart a pleasure that nothing else in the world will give. And in our total unity with Thee, Jesus, I pertain to my life and be eternal.

For Jesus' sake. God bless you. Ah, shut the door.

Close the door. Shut the door. Oh Jesus, we accept Thee.

That's all we know to do. We accept Thee Lord. We accept Thee.

And in heart we're standing. We're standing now. In heart we're standing.

We are meeting your challenge. We're meeting your incision. We're meeting your command.

In the power of Thy Spirit. For Thou has furnished all things. For anything that is godly and spiritual.

You have furnished all things in this great building. This great thing that Thou are accomplishing in us. Thou are not asking us to punish it.

Help us to Thy pleasure. Help us to give Thee the pleasure that Thy heart seeks today. Sweet love of God, fill us.

Fill us. Fill us. We need You.

We thank Thee for these days of fellowship at Thy feet. These precious children of God who come to hear and to listen. Let us go away not the same people.

Grant, oh God, we'll never be the same kind of people. We don't want to be like we used to be. We want to be changed and changed and changed.

Under the impact and power of Thy Word. Thy eternal everlasting Word. And the ministry of the Holy Spirit.

Grant that we shall not be the same. We don't want to be. We want to be changed in every way.

Sweep away a lot of the cobwebs in the past. The confusion. The failure.

The clumsiness. The lack. The slack way.

Sweep it away. The biggest. The little.

And alive. Come to Thee. What we pray for us.

We're praying for all these members of this body of Christ that's over the earth. Members to the ends of the earth that need us this morning. We wish they could have it in their heart.

We wish we could just talk to so many more who need Thee. Shelter us as we go. Keep us out of the shadow of Thy wings.

Rejoicing in Thee. Believing our God. Giving pleasure to our God.

For Jesus' sake. Yes, Lord. Yes, Jesus.

We often sing this little chorus when I want the Lord to know I'm coming along. I sing it, I am coming, Lord, that I have heard Thy gentle voice and I will follow Thee. I am coming, Lord, coming now to Thee.

I have arrived, that I follow Thee with all the consent of my heart. I am coming, Lord, coming now to Thee. I have heard Thy voice and I will follow Thee.

Let's give His heart pleasure this morning by taking that prayer. That pleases His heart. That we find our real place in Him.

When you get home you can take those verses and go over them. I couldn't take all this long to pull them all apart. I gave you enough to give you the plant of the truth.

How many got some plants of the truth? That's all I can do is to guide you. Guide you to your reason. And let the Holy Spirit work in your own heart according to your reason.

Audio: <https://sermonindex1.b-cdn.net/27/SID27563.mp3>

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