

(Romans) Our Past and God's Passion

by Willie Mullan

God's love and passion are revealed in His mercy and great love towards us, which transforms us and gives us a new life in Christ.

Duration: 1:03:01

Scripture: Matthew 6:33, John 3:16, Romans 3:23, Romans 5:6-11, Romans 6:23, 1 Corinthians 15:1-4, Ephesians 2:8-9

Topics: "God's Passion"

Description

In this sermon, the preacher emphasizes the sinful nature of all human beings, stating that even babies are born with a sinful nature. He highlights the need for salvation and the demonstration of God's love through the death of His Son. The preacher explains that through the sacrifice of Jesus, God provided a way for reconciliation and salvation for all who believe in Him. The sermon concludes with a call to remember and preach the gospel, emphasizing the incredible love and sacrifice of God for sinners.

Transcript

Chapter 5 again this evening. This wonderful letter of Paul to the Romans, and at chapter 5, and we're going through from verse 6 to the end of verse 11. Just six short but very wonderful verses this evening.

I feel that we must take this little paragraph on its own because of the wonderful truths that are here. And we can't venture into verse 12 and go through to 21 tonight because that's a paragraph on its own, where we get, by one man's disobedience, many were made sinners, and by the obedience of one, so that next week in the Bible class we'll be looking at the two federal heads. Yes, in Adam, by the fall, we all died.

We were born dead in sins at our first birth, but through the Lord Jesus, all who have been born again, my, they're alive in Christ. But we'll go into the wonders of the contrast of these federal heads next week in the Bible class, and there are great truths for us all to learn. Now as we come to this portion this evening, from verse 6 right through to the end of verse 11, I want to recapture just a verse or two from chapter 5 from the first part of the chapter.

Do you remember that the last verse of chapter 4 read like this? Christ was delivered for our offenses and was raised again for our justification. And on the basis of this substitutionary sacrifice and glorious resurrection, grace was flowing to the sinner, bringing salvation. And the moment that a poor lost sinner embraced the Savior who died and rose again, well, he stood before God, justified by grace through faith.

And we notice that chapter 5 began, therefore being justified by faith. And you know, you can't preach a greater message than that. Do you remember how Paul put it in chapter 3, in verse 28? Therefore we conclude that a man is justified by faith without the deeds of the law, without any work.

You don't work to get saved. You work because you are saved. Don't put the cart before the horse.

No, you don't work to get saved. The saving work was done at the place called Calvary. And we conclude that a man is justified by faith without the deeds of the law at all.

And so the very moment that you put the arms of your faith around the Lord Jesus, you're justified by faith. And then these attendant blessings become yours. Therefore being justified by faith, we have peace with God.

My, the justified ones are the reconciled ones. My reconciliation and justification are linked together like two links in a wonderful chain, and you can't get the one without the other. And if you get justification by faith, then you have peace with God, it's settled.

And then here's another attendant blessing, verse 2, by whom also we have access by faith into this grace wherein we've passed. You see, the moment that we put the arms of our faith around the Lord Jesus, and we become justified and reconciled, from that moment onward right into eternity, we're standing in grace. That's our standing this evening, we're standing in grace.

It was grace that wrote my name. On life's eternal book was grace that gave me to the Lamb who all my sorrows took. Saved by grace alone, that's all my plea.

It was grace that put me on the road. It is grace that keeps me on the road. By the grace of God I am what I am this evening, and grace will take me all the road.

God will magnify the wonders of his grace when he presents me like Jesus before the angels. Oh, what grace could do! Saving grace! My, no wonder, for Jim's turn, when by faith I saw the stream. No wonder.

Now watch this, these attendant blessings. We have peace with God, we have access into this grace wherein we stand, and at the end of verse 2, and rejoice in hope of the glory of God. You know, a man who's justified and reconciled and stand and rejoice in hope of the glory of God, he knows it's going to happen.

Who lost again, Bronson, in this book? My dear friend, you can't become unjustified! Who is he to condemn, to justify, who's going to change? Mind, what God does is forever. Oh, yes. So you just smile, go to heaven tonight, rejoicing in hope of the glory of God.

Oh, the thrill of it! Nearer heaven now than I ever was before. There's nothing to worry about, you know. A hidden mirror every day.

Then I anticipated last week, somebody asking Paul the question, saying, now this is wonderful teaching, Paul. The Lord Jesus has finished the work, he was delivered from all offences and raised again for a justification, and the moment you put your arms of faith around him, you get justified and reconciled, you stand in grace and you smile because you're going to heaven, but what a tribulation you should come to. You see, tribulations is not standing at all, that's hit.

Suppose he's in a state of tribulation, will he smile then? Why, that was anticipated by Paul, and here's what Paul said. He said, uh, verse three, and not only so, but we glory in tribulations also, knowing that tribulation works as patience, and patience experience, and experience hope, and hope make us not ashamed, and I expounded that last week. He says hope make us not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Now, the love of God here is God's love for you. You see, when I get the grasp of this, that God so loved a thing like me, a world like me, that he gave his only begotten Son, that he spared him not, that he delivered him, for my offence, my what love, what boundless love the Father hath, when if God loved me so much that he gave his Son for me, he gives the jitters away, will he not give the letters? This love will ever change, or end? No, when the storm howls, and the darkness deepens, and the lion roars, and the boots filled with water, and I'm passing through times of tribulation, says Carlos Tildo, I always know the old Baptist might throw me out one day, but when the storm, and I'm going to pass again, I'm going to pass again, I'm going to pass again. Oh, when you get a grip of that, you know, nothing will annoy you, and they waggle their tongue sometimes.

They do the devil's work, don't they? They do. And when the storm, you see, this is what he's been at. Yes, we just go in tribulations, because we know the love of God.

It's said, a brother not much by the Holy Ghost, and he doesn't go on with the teaching of the Holy Ghost until he leaves it to the side. But where we start tonight, he starts to expand the love of God. He says in verse 5, Hope make us not ashamed, 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 Christ in due time, Christ died for the ungodly.

He's beginning to expand the love of God. He's beginning to let us see what we were like when we were born. Oh, that's pathetic.

In fact, some of the Greek scholars have said, and I say they rightfully say, that the greatest exposition of the love of God in the Bible is in the few verses we're dealing with tonight. And do you know, the only way that Paul can get the glory, and the wonder, and the truth, and the brightness, and the preciousness of the love of God for sinners over to us, he takes us back to see what we were when God took us back to see our past. And these six verses deal with our past and God's passion.

That's what we're looking at tonight. And the more you take in what you were in the past when God first loved you, the more you'll see God's wonderful love for you. So, that's the subject this evening, our past and God's passion.

But you'll notice that Paul does this very thing in almost all his writings in the New Testament. Everywhere he pens a letter, he takes the people he's writing to back to what they were. He wants them to remember what they were, and takes them back to see what they were.

And the moment that he gets them back, gazing at what they were, then he begins to reveal God's love for them. It's in Ephesians, isn't it? Let's have a look at it just for the moment, just to set the stage, and we'll not just butter it too much, but I think it's worth looking at. Ephesians, chapter 2. Some of the most wonderful thoughts are here.

Now, writing to these Ephesians in chapter 2, in verse 12, he said this, That at that time ye were, he's looking back at a time past. He says, At that time ye were without Christ. My, that's what we were.

You know, it's almost horrible to look back and remember you were without Christ. You know, I can remember coming home drunk night after night, and getting across the busy road, never saw the light. Coming home drunk without Christ.

I can remember fighting with a man in an alley when a broken bottle just hit the wall. Just at the sight of my head had it hit me. And at that psychological second, I was without Christ.

You remember? You were without Christ one day. Now you walk the busy road without Christ. You breathe the breath of the time without Christ.

I, and time and time again, the whole crowd of us, we were on the very verge of eternity. It scares you to think about it. I wouldn't be in your shoes on the same trend for all the money in the world.

You'll be damned if you die like that, you know. You can write the word desolate over that. Ye were without Christ.

Now go to the first verse of chapter two, and he says to them, and you have to quicken who were dead. You know, we were not only desolate, we were dead. You know, I think that this is the teaching that needs to be really thumped hard, as I believe that a great lot of evangelistic meetings, they seem to think that people will get saved through tricks.

You never get any dead body saved through tricks. If these dead souls are going to be brought into real life, God can bring from death a life. Holy God, they don't need to work tricks.

The wee lass was saved without anybody bothering with her. Holy God. Nobody dragged her friend back in Sunday.

He came back. The wee fella in dark room in Catholicism was saved when I was riled away from him. God, thank God.

Oh, that the church here would learn this and put its hands up and come out and pray for God. You don't know that. You think it's only a pastor you need.

You're never on your face, you know. It's a great pity in your spiritual life to waste your time. Ah, yes, we were desolate.

We were dead. Watch this. Do you see verse 13? But now in Christ Jesus, ye who sometimes were far off.

Oh, you know, we were at a distance, weren't we? Man, we were born at a distance from God. No wonder Jesus said, I am the way. You need a way back to Christ the way.

My, we were in a flight, weren't we? We were desolate. We were dead. We were at a distance.

I can't hammer this too much. Look at the third verse. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

Watch this. And where thine even as others. You know, we were doomed.

We were doomed by nature. You know, you were born a sinner. You were born a sinner.

My, the cuddliest wee baby that comes into this world is born a sinner. There's a nature inside, a teacher to tell lies. There's a nature inside to look after all that.

And by nature, it's a child of God. You know, this is a horrible picture he's painting. He's taken us back to see we were desolate.

We were at a distance. We were dead. We were doomed.

And then, like a flash, he comes in. Watch the next verse. Verse four.

But God, oh, that's wonderful. But God, who is rich in mercy for his great love, were within our doubts. See, that's what he's doing.

He paints the picture, and he puts in all the black lines and makes them as dark as he can be, so that he can flash before you the brightness and the grandeur and the glory and greatness and wonder and wealth of God's love for him. He does that in almost every letter. And that's exactly what he's doing in the letter to the Romans.

But would you see the lines he paints here? Let's get to our chapter now. That's exactly what he's doing. We're at verse six.

He's been talking about the love of God keeping him in the storm. And he's going back to think about it. Verse six.

For when we were--he's back at our past, isn't he? When we were yet without kind. You know what he's looking at? He's looking at the depravity that was within us. Mind you, when we talk about the depravity that was within us, we were without strength.

Now, let's get this. We were impotent. We had no power.

What does he mean? Well, spiritually, we were without strength. That's a bit easy, isn't it? Morally, oh, you're going to question--intellectually, and you'll question me more now, won't you? All right, I'll take you on. I think the intellectual one is the one that's barneyed about too much.

Let me say this. The poor men of faith, they are without strength. Why, they have no power.

You say you need to prove it, don't I? Well, just watch me. It'll be a pleasure. You know, we talk about the intellect, don't we? And the intellectuals.

And when we talk about the intellect, we're thinking about the understanding of man, and the imagination of man, and the memory of the mind. All these compose the intellect. And you know, there are some folks, and they understand everything about figures.

They are brilliant mathematicians. They can get figures by the millions, put them together, subdivide them, or divide them, or multiply them, or subtract them, all in a flash. They know everything about figures.

You know, their understanding of figures is absolutely brilliant. They are, they're really brilliant mathematicians. And then we can get folks who are really brilliant historians.

Yes, they can just turn up any gate you like, and they know about history right down through all the years that ever could be, or ever might be in the past. And they know the whole thing just outside in. They've

really passed this.

They're one of the masters of art, and they've passed this, and they know all about it. I was in Liverpool the week before last, and I had wonderful fellowship with a lady who came through the university, and has got several degrees, and can speak six languages. I think I'm saying six.

Right, I'm saying six. She certainly can speak Greek. She's a Greek scholar.

She's a Hebrew scholar. She can talk Latin. She can speak French, German, and Russian, and English.

And her and I sat together, and believe it or not, she tried to teach me some Hebrew. We had hours of Hebrew. And I don't know what she thought when I finished.

She must have thought that this head of mine was only for sleeping on, because, you know, I wasn't getting anywhere in this thing. Oh no, I didn't know the first thing about it. But I was enjoying myself.

I believed all she said, but I didn't know a thing about it. But I can tell you this, that she's a master in languages. Actually, she holds that.

But you know, we begin to think about people who understand figures, and history, and languages, and grammar, and all the other of the arts. Put them all together. And they're really brilliant in understanding.

So we say. So we say. Just hold on a minute.

And of course we come to our imagination. And we've got architects with us tonight, and draftsmen, and all the rest of it. And they can see these wonderful structures in their mind's eye, and they can imagine.

And they've got enough of the noble art to put it onto paper, and it looks really wonderful. And then we've got men with wonderful memories. Probably that's the best part of me.

I don't know how many are here tonight. Nearly five hundred, maybe more. And I think that I can name three quarters of you by your first name without any problem at all.

That would give me a better problem. And I can cut whole passages of God's Word. And I can tell you everything that's in the first chapter of Revelation, and the second, and the third, and the fourth, and the fifth, and the sixth, and on right through to the end without opening the book.

And I can tell you from the Daniel tonight without opening the book all the twelve chapters. And I can do every phrase of all the minor prophets. And I have done three quarters of the Psalms.

And I've been through John's Gospel and all the rest of it. And there's very little that I forget. I go into the hospital sometime, and you know that I'm nearly blind.

I've had these odd-looking characters with me. I'm really stuck. And I was in the hospital the other day, and a little woman up in the corner, and it was a dark, weak corner, she said to me, You'll make me look slowly and very impossible.

Boy, when I looked for the lashes, there weren't there. So all I had to do was get the diary out. She didn't know whether it was a New Testament or not, did she? She was born at the age of eighteen.

And when we put all these things together, I'm brilliant in imagination. I'm brilliant in understanding. Watch me prove it.

Come to 1 Corinthians. 1 Corinthians, and we're at the second chapter. 1 Corinthians, and we're at the second chapter.

And we'll have to read this to get the connection. Verse 1, And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified.

And I was with you in weakness and in fear and in much trembling. And my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power. For this reason, that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world. Watch this a little bit. That come to naught.

The wisdom of this world come out to naught with all the acts of the Lord. He's a mathematician. He's a historian.

He's a drummer. He's a linguist. He can work in nuclear science.

He's a medical student. He's got all the degrees. Come to naught.

Degrees will take you to hell if you don't get saved. They're always talking about the academic standards. I can go to Queensland.

What's wrong? Britain, I'll tell you. Before we get gloriously saved, the Bible says, our understanding of what you think you know. I'm just telling you that the Bible says, when you're without Christ, your understanding is darkness.

That's why the Chinese can get all over the stone. You know, he's without power here. You know, we learned in the first chapter of this letter that their imagination was vain.

And when God is gone, you know what the fellow with a good memory, he can come to this book and he can look at Ephesians chapter 2 and he can see his own picture. I'm without Christ. I'm dead.

I'm dominated by Satan. I'm doomed by nature and I'm at a distance from God. And he can look into the perfect law of liberty and see his own picture.

And here's what the man of Amman is. That's just a good memory he has. I tell you, friends, please get the hold of this.

No matter who you are, before you are saved, you will not faint. My, you're a miserable creature when God picks you up. Well, my, I tell you, it's good to remember who you were, you know.

Now, watch this wee bit. We're back at Romans chapter 5, verse 8. But God commendeth his love toward us in that while we were yet sinners. You know, he's not looking at the depravity that's within us.

He's looking at the iniquity that was upon us now. You know, can't you see us standing before God? What miserable little worms of the dust we are, with no power to get back to God. We're like the sheep out of the

ninety and nine.

Maybe we've got to the place that we know we're lost, but we can't find the way back with all our brilliant understanding. We don't know the way back. But you know, not only are we standing there poor little midgets, but we're, we'll be spattered by sin.

There are scarlet chains upon My, some people walk along the sunny side of the road, as they say, self-righteous, far-sighted, religious hypocrites, and their thoughts that pass through their mind are rotten. Ah, but God sees them. You don't hide them from God, you know.

All the things that pass through your mind, and every other sin as well, through your sin, all the iniquity that was upon us, and the depravity that was within us. But watch this, he goes just a step further here, doesn't he? He says the first thing, for if when we were enemies, you know, he's looking at the animosity that came from us. Oh, you know, I look back and I can get this best in my own life.

My, I was only a drunken fop, that's all I was. There hadn't got anything to get back to God with, I was totally depraved. And my soul was stained with filthy scarlet crimson stains of sin, and yet I would stick my fist in the face of God.

I would dare to ask God questions. I would dare to disbelieve God. No wonder I get annoyed with him.

Big bunch him in the other night, all intellectual. Says, you know, I can't. Man that says he can't believe God, just put up with it.

My apathosity, isn't it? We can believe everybody, but he can't, can't believe God. It's a great pity of him. And he needs to be taught something.

My dear friends, this is the way we got on in our unsafe days. My, we were enemies, and we were sinners, and we were without strength. There was a deep poverty within us.

My, there was iniquity upon us, and there was an animosity that came from us. But even in that state, that we stood there in that state, listen to this, God loved us. Oh, the wonder of it.

You see, it's a wonder how God could love us. But he did, you know. God loved the world of sinners a lot.

God loved us. Now, let's get down to this passion that God, because these verses are really the exposition of the passion of God. Now, we're at verse 6 again.

For when we were yet without strength, in due time Christ died for the ungodly. You know, friend, this death is a tremendous thing. But let's get verse 8 put together, which says, but God tremendous his love poured us in that while we were yet sinners Christ died for us.

Put verse 10 with it. For if when we were enemies we were reconciled to God by the death of his Son. Now, I think that's the best phrase to use, because the death of his Son demonstrates the love of God for sinners.

I think I need to expound this just a little bit further. Someday, if you get the New Testament and go right to it, and mark the word death as it applies to the Lord Jesus. Christ's death.

Just mark Christ's death. You'll find you'll get some wonderful phrases. Now, here are four to start you off.

Here's one. It's called the death of his Son. Yon place called Calvary, where Jesus died, it's called the death of his Son.

Now, when you come to think about the Lord's table, we remember the Lord here every Sunday morning, and as we break the bread and drink the wine, it says, Ye Jews, come to me. It's different, isn't it? It's the same spot. I know, I know, they're coming up the hill from different angles.

His Son, when you look at it one way, and it's the Lord's death when you look at it another way. When you come into Philippians chapter 2, it says that he who was in the form of God, took upon the form of a servant, and so on, became obedient unto death, even the death of the cross. So that when you look at it one way, it's the death of his Son.

When you look at it another way, it's the Lord's death, and when you look at it another way, it's the death of the cross. And when you come into Hebrews, you find that it's called the death of the teshkithah, the one who made the will. It's the death of the teshkithah.

You know, these words are not just flung on the page of scripture the way a farmer throws his oats in the field. They're very definitely placed. You know, when we think about the death of the cross, we're bound to think about the excruciating pain, and the agony, and the shame, and the bruising, and the scourging, and the wounding, when they praise Jehovah.

It's a bruising. We're thinking about the sufferings of the Savior. When we think about the Lord, we're thinking of the intrinsic value that was paid in drops of ruby blood for my redemption, who died for me.

It's astounding, isn't it? It wasn't just a martyr. It wasn't just a Jew that got excited. We read that he on the cross was the Lord of glory.

Of this world I've known I would not have crucified the Lord of glory. You know, that always tells me, it was the Lord who died for me. It's an amazing thing.

But when you come to the death of his Son, you know, you are seeing the sacrifice that God made. God sold out the world that he gave his Son to everyone that would believe in the risen Savior. Oh yes, that's it.

That's the gospel. They don't know a thing about it. They've forgotten.

They've forgotten how to preach it. And it's the most thrilling, wonderful thing in the whole world that God loved so much that he even gave his Son in sacrifice, who gave himself as the atoning, substitutionary, satisfying portion for God's throne, that God had to bring him back from the dead the third day, and whosoever believeth in him shall never perish but have everlasting life. It's wonderful, truly.

You see, we're beginning to see the exposition of God's love. For when we were without strength, totally depraved, when we were sinners, when iniquity was upon us, when we were enemies, when we took off for Stephen in the face of God, God so loved miserable reptiles such as we that he gave his only begotten Son to us. That's a wonderful story.

It's thrilling, isn't it? But look, I want you to see this, which says, verse 8, but God commendeth his love toward us in that while we were yet sinners. My Paul didn't forget what he was about, mate. He says God commendeth.

The word commendeth is a Greek word, and it could be rendered by the English word prove, but God proves his love to us in that while we were yet sinners, he allowed Christ to die for us. You see, our brother Mr. Russell, over on my right, he's a commercial tabloid, carrying oil, the best oil in the world, of course. I hope this is not giving free advertisements or anything like that, but the BBC doesn't run this platform.

My dear friend, he goes out and he commends. He commends what he's saying. He tries to prove that it's the truth.

Why wouldn't he? Isn't that his job? The second would be business. Friends, listen to this. God, God proves that he allows us, that he allows Christ to die for us.

If you don't know that God loves you, have a look at the cross. My written and shining letter is, God is love. So that you get the exposition of God's love here, and you get the demonstration of God's love here, and you get the commendation of God's love here, so that it is really a wonderful little portion.

But I think you only get the thrill of it when you begin to mark the consolation of God's love here. You know, there is wonderful consolation. It says, and that's it, but God commends his love toward us in that while we were yet sinners, Christ died for us, much more than being now justified by his blood.

Oh, you know, this justification is a powerful thing. In one place it says we are justified really by his grace. In another place it says we're justified by faith.

Now it says we're justified by his blood. And a threefold cord is not easily broken, isn't it? Friends, I want you to get this. You know, when he shed his precious blood, he met every requirement of a holy God, and on the foundation of that precious fine sacrifice, graces flowing like a river.

Say it again. Praise the Lord. That's it.

Heart, she belongs to the brethren. Now don't let them hear you. Praise the Lord.

It's really shocking that an old brethren man has to come to say praise the Lord among the dead baptism. My dear friend, God really loves me so much that he let Christ go and shed his precious blood as the sacrifice were upon grace could flow and bring me that justification that I took by faith. Great, isn't it? That doesn't end there.

Watch this. Verse 9. Much more than being now justified by his blood, we believers, remember, we shall be saved from wrath through him. A kind of wrath, all kinds of wrath.

My, the Son of Man would have them going through the tribulation. Oh yes, they're going to take the church through the tribulation. And the tribulation is the day of God's wrath.

But the book before me says that being justified save from it. If God the church won't go through the tribulation, my we're saved from wrath through him. So the book says you can argue as you like.

And if you don't want to take God's word, it's a pity for you. My dear friend, that's God's truth. Oh yes, we're not appointed unto wrath, we're appointed unto salvation.

But you know it doesn't end there, does it? My, it's great to be justified and reconciled by death and saved from wrath through him. But what's this? It says, for if this then, 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. You know I think that's wonderful, isn't it? You know I know that there's a crowd on earth tonight, and they're cuneites.

Might as well come out into the open, I'm not good at playing in the dark anyway. And you know they've got an idea, that you don't need the death of Christ. It's just the life of Christ you need, and you can be saved by his life and you get the sex.

And you know once I was standing as a sort of a wee instant teller in a great crowd of about two or three hundred, while the leader of this movement was preaching, Edward Cuney. And let me tell you, he was a wizard. He could talk for a month, and he'd never miss a bar.

He's got a long white beard down to here, and I tell you he could move any audience. And he came through the crowd very gently, pushed them to the side, and got the hold of your humble servant by the shoulders, and he gave me a wee bit of a shake, and he looked into my face and he said, some of you believe that the death of Christ was the basis of salvation. The death of Christ has got nothing to do with your salvation.

It's the life of Christ. And when men have the life of Christ in them, they're saved. So he put me on the spot.

I know I look a softy and I can't help it, I always get picked up somehow. And I said to him, Mr. Cuney, could I ask you one or two questions please? Certainly, he said, that's what he was really wanting. It was rare, he wondered.

Came to the right spot. And I said, now I want to show you this, Mr. Cuney. You follow me what I did.

See if I was all right. First Corinthians, and the first chapter, and I read the first two of them. And the second one, Paul called to be an apostle of Jesus Christ through the will of God in Sardinia, our brother, unto the church of God which is at parents to them that are sanctified in Christ Jesus, called to be saints.

I said, is the apostle writing to save people? Looked at it for a moment or two, very careful. Says yes, they're saved, they're saints, but I want to teach you, young man, that they were not saved by the cross of Christ, nor the death of Christ. I want to teach you that they were saved because they were living like that.

I said, all right, we'll go to the third chapter and see how they were living. And Paul, writing to the same crowd, said, And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have said you with milk and not with meat, for hitherto you were not able to bear it, neither yet now are ye able, for ye are yet carnal.

For whereas there is among you envy and strife and division, are ye not carnal, and what of men? I said, is that the Christlike you're talking about? He said to me, you're a layman. I said, Mr. Cooley, there's nothing sly about putting two scriptures before you. I haven't said a word to you.

I have read you two portions of God's word, and I can see already you're in a fix, and so does all the audience. He said, I won't talk to you. I said, no, you came to me, I didn't come to you, and you're not running just for the minutes.

I said, we're reading a Biblical Corinthians, and I've already exploded your damnable heresy, and I'll make you face 1 Corinthians 15 before you go. And I took him on over to the 15th chapter, and verse 1,

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which also I received, how that Christ died for our sins according to the scriptures, that he was buried, and that he rose again the third day according to the scriptures, and this is the gospel by which we were saved.

And there wasn't a word to say. My dear friends, our Lord Jesus, by the word of God, and you can handle any of his emissaries if you know, no, my dear friends, we don't get salvation from the life of Christ. We need life first from the death of Christ.

Oh yes, we need life from the death of Christ. Now that's one wonderful point, that when you come and you rest your all on the atoning sacrifice and put your arms round the one who died and rose again, you get justified and reconciled and all the rest of it. But you know, there's a much more in this.

You know, the Savior who died and rose again and went back to heaven, and he's praying for us by his life. He ever lived to make intercession for us, and because he ever lived, he's able to save us every moment of every day. My, it was his wonderful death at the place called Calvary that satisfied God, that gave me this adorable Savior, and when I put the arms of my faith around him and rest on his atoning sacrifice, I'm saved by grace and justified by his blood.

But then each day he prays for me. What a wonderful Savior. Have you got this? This is the exposition of God's love.

Here in these few verses we see the demonstration of God's love, the death of his Son. We see the commendation of God's love, tremendous is his love towards us. But look at the consolation, just as reconciled by his death, saved by his life, and tonight we have the atonement, or as it should be, the propitiation or the reconciliation.

Ah, but they're all linked together. For the moment that we put the arms of our faith around him, we're justified and we're reconciled and we're accepted in the beloved. And that moment falls.

Oh, what wonderful verses these are, the truths that will fill your very soul. Dear believer, make them your own, enjoy them, get your arms around them, stand upon them, hide them in your heart, and the days to come for you will be days of heaven upon earth, and on saved friends, totally depraved, in your sin to life, iniquity upon you, how many a time you have rebelled, yet God loves you so much that he's got a Savior for you too, that you'll only come and take him. May God bless you.

Let us pray. Oh God, our Father, we come to thank thee for thy love. We're persuaded tonight that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever separate us from the love of God, the same Christ.

Oh God, in all these things, tribulation and peril and nakedness and sword, in all these things we are more than conquerors through him that loved us. Oh God, we just wait to adore thee tonight, and we wait that thy people might be blessed through the exposition of thy words, and we wait, Lord, that all saved might be drawn to the God that loved them, and to the Christ who died for them. Lord, breathe upon us as we separate.

Part us in thy fear, and with thy blessing, through Jesus Christ our Lord. Amen.

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