

2 Corinthians (Quality: very good)

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Preacher: Dawson, Peter (1925-2014)

[0 : 00] As the Lord shall be pleased to help me, I will ask your attention to the subject in the chapter we read together, the second epistle of Paul to the Corinthians, chapter 5 and verse 21.

The second epistle of Paul to the Corinthians, chapter 5, verse 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

In every one of Paul's epistles we find a continuity, so that when we begin this chapter, we began it with this word for, and we could find it at the beginning of perhaps two or three verses in every chapter, and we find that sometimes he uses the word therefore, and so for the most part we find a continuity, something which means that it is really quite proper to separate any one part of the epistle from another.

And yet, when we begin to look at it in the whole, we find that there is a comprehensiveness about it. And yet, when we look at it in the portion, the detail, or perhaps the small portion of it, we find there is something very much for us to dwell upon in a particular part of it.

But so long as we keep in our hearts that even while we are looking at one verse, the sense of the context, then we shall find that as we consider it, we are led into a deeper understanding, first of the verse itself, and then to the context.

[2 : 18] For instance, if we look back, and if we were to begin this epistle, or right from nearly to the beginning of it, get into the first chapter, and we find that there is something which is directly referring to our text in the ninth and tenth verses of the first chapter.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us.

And as we see something there which opens up a train of thought in our minds, a sentence of death, a deliverance, then of course there is that thought as to what is a sentence of death.

In a very literal sense, it is the punishment of sin. And as Paul might have shown to us in a different place, the wages of sin is death. And immediately we begin to understand a little of that way in which the people of God are brought into the knowledge of the sin which is in their own hearts.

Yes, for their conviction. We might even say in a sense, but not in a final sense, for their condemnation.

[3 : 56] Self-condemned. Yes, and condemned under the law. But we're thankful that because we can look at yet another of Paul's epistles, taken out of context in the moment, and look into the first verse of the eighth chapter of Romans, we find that lovely word, there is therefore now no condemnation and to them which are in Christ Jesus, who walk not after the flesh but after the spirit.

And of course we see that in the epistle to the Romans, the apostle had by then moved on quite a little further than perhaps from the thought.

In the first of the verses, I have read to you the sentence of death in ourselves. Yet in the tenth verse we find deliverance. And yet the apostle continues to bring something of the manner of that deliverance into the consideration of these people, these Corinthians.

And as we think of them, we know that in the epistle to the Corinthians, the epistles to the Corinthians, perhaps more than in any other of Paul's epistles, we find there was much that he had to bring to them in some, as it were, putting right of the things that were wrong in their church life.

And even so, he came to them with such an address as this, that when he wrote, unto the church of God, which is of Corinth, with all the saints that are in Achaia, the church of God, the saints.

[5 : 47] He had some good thoughts about them. And again, it is something to our encouragement, they were not perfect. The good work had been begun. And as it had been begun, by the power of the Spirit of God, he could see something, which again, as he was commissioned to write in another place, he which hath begun, a good work, in you will perform it, until the day of Jesus Christ.

And if we come a little further into our reading, we must not stop in many places, but just one more, before we come back to the text, if we look into the fourth chapter, and we look at the sixth verse, there is a verse there that brings us into some understanding, of what we're leading up to in our text, and as we think of Paul's thoughts there, God, who commanded the light, to shine out of darkness, hath shined in our hearts.

And we begin to see again, first, the condemnation, the shining into our hearts. I always feel that Paul was speaking from experience there, he could remember the light that shined, and, in the first place, it brought, as it were, condemnation.

He could only see, all the, many, and tremendous flaws, in the righteousness, of which he was, pharisaically, so satisfied. And he had to look, the light had shined from heaven, he could then see, and it brought him, into, that sense, of the realization, of his worthlessness.

But then, the people, to whom this epistle is written, are not left there. First, there is the shining in our hearts, and we're, we're not done, it's not separated, but the shining in our hearts, will always lead, to, the knowledge, of Jesus Christ.

[8 : 00] The shining shows, the need, and the need, will bring the soul, because of the spirit of grace, into the knowledge, of Jesus Christ.

And in that knowledge, there will be, by the goodness of God, something, which will be, of comfort. And Paul puts it, very simply, we, to give the light, of the knowledge, of the glory of God, in the face, of Jesus Christ.

And, there's much hidden in it. So much hidden in it, that a, a very, a, deep searching, would have to find, what is, the light, of the knowledge, of the glory of God, in the face, of Jesus Christ.

It is not something, we can reason, it is something, we can only know, when the knowledge, is given to us, by the spirit of God. And then, lest there should be, in our hearts, any self-exaltation, but, we have this knowledge, in earthen vessels, earthen vessels.

Yes, we're very conscious, of it at times, that the excellency, of the power, may be of God, and not of us. And then, nearly at our text, we find this, that if one, died for all, then, we're all dead.

[9 : 32] And there is something there, that sometimes, has to be brought, into the meditation, of our hearts. Yes, we read, in other parts, of the word of God, again, in one part, from, Paul's epistles, that, we're dead, but our life, is hid, with Christ, in God.

And then, we, could find it, in several other, references, just to, turn your mind, around the word of God, and say, how many times, the natural state, of our souls, the natural state, the status we were born, is, used, as a, a simile, to death, dead, in trespasses, and sins, alive, in body, dead, in spirit, no spiritual, life, within us.

And, when we say, he died for all, that, they, which live, should not, henceforth, live unto themselves.

Now, there is, something, which perhaps, comes in front of our text, or comes, as that, which is, further advanced, than our text, because, it shows, of a life, within, a life, which is given, they, which live, those, who are aware, and conscious, in spirit, of the death, of the Lord Jesus, on their behalf, then, they are conscious, in measure, of that life, which is his, in them.

Hear the voice, of the Son of God, speaking, of his, resurrection, because, I live, ye, shall live also.

[11 : 34] And, perhaps, we could say too, that, because he died, there has to be, in us, the death, of self.

And, it's put in this text, should not, henceforth, live, unto themselves, but unto him, which died, for them, and rose again.

Now, come to the text. And, we begin to see, the underlying principle, on all these things, that are set before us, we have to, follow it through, that we might, know, in our very, souls, yes, we may follow, the doctrine through, in our minds, and it is, a blessed thing to do, and often, it has been, a means of grace, for, in following, the reasoning, of the scriptures, especially, as we see it, set forth, in the epistles, we, begin to follow, and, we find a little, of what Paul says, but we have, the mind of Christ, we are brought, into the understanding, of that which God, has wrought, on the behalf, of his people, in and through, his beloved son, we can follow, by the scriptures, the things, appertaining, to, the grace of God, in Jesus Christ, it is good, if we do so, even if, first, we do not do so, savingly, but we do so, searchingly, that there might be, in our hearts, a seeking spirit, after them, for, the Lord has said, they that seek, shall find, and what a blessing, thing, blessed thing it is, that there are, given to us, that, which testifies, of Jesus Christ, concerning the, things, in the Old Testament, the Lord himself, said of them, that search, the scriptures, for in them, ye think, ye have, eternal life, and these, are they, that testify, of me, when we can look, into the scriptures, which followed, and we may see, the gospel, set forth, before us, how much more, should our hearts, be, diligent, in that seeking, that we might, follow, the grace, of God, in Jesus Christ, as, the scriptures, set it forth, or you will say, that, for the time being, we've looked, at very simple things, we looked, at those things, which are so obvious, and, is it not often, the things, which we know, so well, in mind, that we have, failed, to enter into, in spirit, but don't come, to the text, and we begin, to see, there are so many things, all set forth, in so few words, that sometimes, we hardly know, where to begin, the first thing is, that we are, walking on, holy ground, we are looking, at those things, which appertain, to the work, which was, in the Trinity,

God, and in this case, the Son of God, in the work, that was, that was, brought, in the purposes, of grace, in heaven, and, was carried out, in time, upon the face, of the earth, and, that these things, in the deep, purposes of God, are set, before us, in words, that need to be, properly understood, good, first, we see, that the work, of grace, is of God, he, God, hath made him, the Lord Jesus Christ, we have to look, very carefully, we cannot, see, any, separation, in the work, of redemption, in the Trinity, we cannot, separate, the work, of grace, as, from one person, or another, in the Trinity, but we do see, that in, each case, there is, a particular, part, of that work, of redemption, which is wrought, and, we can see it, in several, scriptures, referring to, that which,

God, has decreed, should be carried out, in Jesus Christ, here is one of them, God, hath made, him, Christ, to be, sin for us, we will go a little, further into that, in a moment, we may look again, and, we may see it, in that beautiful word, of the Lord Jesus, that God, so loved, the world, that he gave, his only begotten son, there was, a work, of grace there, we see it, in the gift, of the son, oh yes, but we see, and we can find it, in, a hymn, and the hymn, is wonderfully, born out, in the scriptures, the father, sent the son, to die, the willing son, obeyed, the willing son, obeyed, it was complete accord, in the mind, of the Trinity, on this, this point, this point, of redemption, this point, of the only, means of redemption, the only way, by which, the sinners, could be, sanctified, sinners, could be justified, the only, means of grace, that could be, effectual, to the glory, of God, and we do, have to keep, that in mind, the only, means of grace, that could be, effectual, to the glory, of God, the only, way, by which God, would, give the knowledge, of the glory, of God, had to be, in the face, of Jesus Christ, and, again, we find, the Holy Spirit's testimony, none other name, we might say, none other way, none other, except, in this way, by which, there could be, any hope, for sinners, and now, let us, come a little further,

[18 : 13] God hath made him, to be sin, for us, this needs very carefully, to be understood, there is, no way, because of the text, which follows, immediately afterwards, who knew no sin, not that we, knew no sin, but that he, knew no sin, perhaps, if the, thought, had been expressed, like this, for he, hath made him, who knew no sin, to be sin, for us, I do not think, there is any, mistaking of the meaning, in anybody's mind, but, it does make it, very clear, doesn't it, that we are able, to look upon this, and we can see, there is, a unique, characteristic, in the, person, of Jesus Christ, I think, we have to put it, like this, the only, one, ever, in, human flesh, and he, himself, as we know, was made, in the likeness, not only of human flesh, but in the likeness, of sinful flesh, only in the likeness, of sinful flesh, but, in real humanity, the only one, in humanity, of whom this word, could be, used, who knew, no sin, the holy, harmless, undefiled, son of God, and how important, is this knowledge, for, if it was not so, would there be, any, value, in the sacrifice, after all, the sin offering, had to be, perfect, it had to be, without blemish, but here, we see, an offering, that was, without blemish, of whom the spirit, of God testifies, who knew, no sin, of whom God, himself, testified, my beloved son, in whom,

I am, well pleased, and, if we tried, to analyze, that word, what could we find, God, to be, well pleased, with, anything, that had, the slightest, relationship, to sin, when God, who cannot, look upon sin, with any degree, of allowance, when, the very thought, of sin, is, that which is, abhorrent, to God, and so, as he looked, upon his son, and he said, my beloved son, in whom, I am, well pleased, yes, one hymn writer, interpreted it, so, beautifully, in him, the father, never saw, the least, transgression, of the law, my friends, what a wonderful thought, it is, that he lived, that life, thirty odd years of it, in the eye of God, and in the eye of man, and, in his heart, and his spirit, there was nothing, but that, which was, pleasing, unto God,

God, looked upon him, oh, what it must have been, in the eye of God, to look, upon one, remember the relationship, eternal, in complete union, so that, in the Godhead, in the Trinity, there was even a oneness, of mind, and of thought, and yet, in that, the separation, in the, separation, of the Trinity, in the office, that needed to be fulfilled, there was still, that unity, humanity, and yet, as we look upon it, there had to be, the living, in humanity, of God, the son of God, yes, God, in our flesh, and we begin, to comprehend it, we think of flesh, in the natural sense, we look into our, own hearts, and minds, and we think of it, and the first thought, that comes into our mind, is it's impurity, it's, yes, lack of sinlessness, if I said sinfulness, it might suggest, that there was, a walking, in willing, sinfulness, but,

I believe that, we are kept from that, and yet, we do find, that there is, that innate, sinfulness, that is in our very hearts, even if it comes, into the first sin, that is to, turn away, from the word of God, or, if it comes into that, which is to, exalt ourselves, in none of these things, can we, look upon anything, in the life, of the Lord Jesus, yet we see it, in ourselves, and we see, the more we are brought, into the knowledge, of ourselves, what, sinners, we are, and then, we have to see those words, in the likeness, of sinful flesh, and we know, that, so far as all others, were concerned, all have sinned, and come short, of the glory of God, but this one, and this one only, who, you know sin, the perfect, sacrifice of God, a sacrifice, acceptable, in its very suitability, without blemish, and without spot, he, hath made him, to be sin, there's something, very careful, in the interpretation, there, the word, the sin, is, the culpability, but not, the action, it does not say, he made him, to be a sinner, sinner, for us, it does not, say, that he made him, to, enter into, some sin, and therefore, be a sinner, for us, but he made him, to be, as one, who, bore the sin, that was the, complete, assumption, of the guilt, of his people, and if we, try to comprehend that, how can we begin, to, put as it were, a degree on it, we have to think, of what it is, to be brought in guilty, and, how heavy, the burden, of a guilty conscience, is, when, that conscience, is alive, by the, life of God, and when, we think, of the, multitude, the millions, the number, which no man, can number, for whom, the Lord, came, and, again, the hymn writer, puts the thoughts, into our hearts, how great, the heavy load, of all, since only mine, so great, and, you have to think, upon this, and think, upon it, very carefully, he hath made him, or how the prophet, would have, looked forward, to such words, they would have, shown to him, those things, which, had come into his, soul, and, as he had, uttered them, or, caused them to be written, however, the prophecy was, transmitted, as the word of God, then, he would have thought, of those words, the Lord, hath laid on him, the iniquity, of us all, he hath made him, to be sin, for us, the Lord, hath laid on him, the iniquity, of us all, 700 years, or more, between, these two passages, of scriptures, and, we find, such a, a parallel in them, such a, oneness, in their spirit, that we can see, the same author, the spirit of God, the same truth, the truth, of the Son of God, the same purpose, the purpose of grace,

Christ Jesus, came into the world, to save sinners, how? By taking, the guilt of their sin, upon his own, holy soul, he, hath made him, to be sin, for us, the work, had to be, that of the Father, the Father, we have to say, is the, yes, the source, of the law, and, as the one, who is offended, by the, breaking of the law, the one, against whom, every sin, is directed, yes, to not have any doubt, about it, transgressions, misdemeanors, may be, against one, or another, but, when it comes to sin, we have to say, like David, remember David, in his, some penitential soul, against thee, thee only, have I sinned, and done this great evil, in thy sight, well, we might say, but David, be careful there, surely you'd sinned, against Bathsheba, against her husband, yet transgressed, certainly, there's no, excuse for David, on the things, that were done, to, those two, yet, when it comes, to the, the thought of sin, it was against God, and, in David's heart, there was the recognition, of this,

[27 : 47] I acknowledge, my transgression, and my sin, is ever before me, against thee, thee only, have I sinned, and done this evil, in thy sight, and then, as we, look here, we see, what God, did, yes, long, before the coming, of the Lord Jesus, remember the, time, when, in his confession, David, in his conviction, the prophet, was sent to David, Nathan, and, you remember, there was, in the, time of his conviction, a little parable, the prophet, spoke to him, of one, who had, one lamb, and, he had many, and yet, there was, the taking, of the poor man's, one lamb, and David, was so indignant, with the person, that, in his, own, judicial capacity, as king, he, pronounced, the immediate sentence, upon him, and then, the prophet said, thou, art the man, and, he, showed him, of the sin, that he had committed, and, in David's heart, there was, condemnation, and then, the prophet, said to him, the Lord, hath put away, thy sin, hath put, away, thy sin, it was not, thing for a moment, that it had been, discounted, that it had been, something, which had been, counted as no, great, matter,

God, in his, infinite holiness, and righteousness, cannot do that, with sin, he cannot ignore it, he cannot, as it were, alter the level, of the law, so that, as it were, by moving the, the baseline, many things, that were, thought to be, sinful, have become, those that are, acceptable, nothing, in the spirit, of God, that is in the spirit, of society, nowadays, which would, condone things, which are condemned, by God, oh no, in the purposes, of God, in the mind, of God, and of Jesus Christ, there was a, taking of that sin, and, there was a, laying of it, upon, the son of God, remember, that, the lamb, was slain, in the purposes, of God, from, before, the foundation, of the world, there had been, a foreseeing, of David's sin, just as there had been, a foreseeing, of the sins, of your heart, and of mine, and, those sins, had been, accounted, in the purpose, of grace, that was in Christ Jesus, before the world, was, and, yes, in the course, of time, and in the course, of the spiritual, experience, that was brought, into David's life, there was first, the conviction, of the sin, and then, the forgiveness, of the sin, and yet, we find, that, in David's, subsequent, self, is still looking, for that, there is still, that felt need, of restoration, that felt need, of that grace, to be continued, oh, just follow, two or three more words, from it, and we see, how important, it is, that we should understand, how, and, by what means, that God, is able, to forgive sin, creating, me, a clean heart, oh God, yes, conscious, of the stained heart, shall we say, and needing, that precious, and atoning, blood, of which, for the time being,

David was unaware, or perhaps, in the spirit, teaching, he knew, something, of the wonder, of that grace, which was, in Jesus Christ, although, the name, had not yet, been named, upon the face, of the earth, but he could see, a means of grace, for, some time before, there had been, that expression, there is forgiveness, with thee, oh yes, you can look back, into the law, and you can see grace, and you can see mercy, and, although in the law, you could only see type, yet, there were those, who were brought, from time to time, to look, beyond the type, and to have, those glimpses, of the provision, which was of God, to know something, of the seed, of the woman, that should bruise, the serpent's head, to look down, through the ages, and to see, the provision, God will provide, himself, a sacrifice, for us, friends, we've begun, to enter, a little, into the, blessedness, of the, purposes of God, in Jesus Christ, from eternity, and then, as we say, these purposes, fulfilled, we can look back, from Corinthians time, from the time, of Paul's writing, to them, upon, those things, which were the joy, of Paul's heart, to preach,

Christ, and him crucified, and, we may look, upon the purpose, of that, the crucifixion, we may say, the reason, for the suffering, the death, the shedding, of the blood, we may look, upon these things, and as we look, upon them, do we begin, to find, in our hearts, the wonder, of this grace, not only, in reasoning, but to feel, the blessedness, of it, in its application, to know, and to feel, in the grace, of God, to usward, these are not just, words of doctrine, these are, blessed words, to our souls, words, which we would, yes, not only, fain enter into, but, gladly enter into, to enter into, them experimentally, truly, to understand, what it is, to know, the blessedness, of those, to whom the Lord, imputed not iniquity, now what a thought, there is there, to whom the Lord, imputed not iniquity, and why was such a thing, possible, because, we must, have that, true understanding, that there was none, upon whom the Lord, could look, on the face of the earth, except one, who were, devoid of iniquity, and yet, that word, is so particular, to whom the Lord, imputeth not iniquity, only because, we can look upon one, who had no iniquity, to whom the Lord, imputed iniquity, and here is the difference, you see, it is, once more, that only means, that only hope, that only way, by which souls, may be cleansed, is when, their sins, are laid upon him, when he, is made, to be sin for us, he who knew, no sin, when, there is given, to us, the, not only, the reason, of understanding, of this, but the gracious, experience, of it, truly, to know, in our hearts, the blessedness, of this truth, experimentally, made known, how would you say, would it, be made known, unto, hearts, like ours, how can we, have a certainty, that such is, the grace of God, to us, yes, we may look, upon, the general, pronouncements,

Christ Jesus, came into the world, to save sinners, blessed truth, we shall say, but oh, are we numbered, among them, how will that, knowledge, be brought, how will that, assurance, be imparted, to a needy soul, how shall that soul, come, into the joy, of forgiveness, how shall that soul, know something, of the answer, of David's prayer, a clean heart, a right spirit, within us, we shall not find it, except, as we are brought, into that, closeness, to Jesus Christ, we shall know it, only as it were, from the shining, of his face, upon us, only, when, we are, made to feel, and to know, that, he looks, he looks, upon us, yes, I like, to, I do not, altogether, like the language, in one of our hymns, when it speaks, of the Lord, looking with, a languid, eye, but,

[37 : 06] I like to think, of the Lord Jesus, as he, was upon the cross, and, although, in the midst, of the awful, suffering, of crucifixion, and, in the, anticipation, in his heart, in the knowledge, of his spirit, that there was, to be, in the darkness, at that time, in which, he should be, under the consciousness, of the wrath of God, against sin, and, as he, the sin bearer, would be, the bearer, of that wrath, yet, there was that time, in which, he looked upon, those, that were round about them, round about him, and, as he looked upon them, it was with a concern, it was with, something, which was, particular toward them, I think, especially, as he looked upon his mother, and upon John, there was that, concern, that which was, particular, woman, behold thy son, and then, to the disciple, behold thy mother, that's taken care, of perhaps, something, that was, yes, in the, knowledge, of the Lord Jesus, that he, had to do, before, that he came, to that time, when he finished, the work, that he had, come to do, and then, there was that one, upon the cross, who, had pleaded with him, yes, first, having rebuked, his fellow sufferer, and, said, we, indeed, justly, but this man, hath done nothing, amiss, or how we, begin to see, that when the spirit, opens our eyes, to see Jesus, from whatever, place, we see him, in his, perfection, and, although that, man, could not have known, of much, of the life, of Jesus Christ, yet, by the teaching, of the spirit, he could see, the nature, of the Lord Jesus, who knew, no sin, this man, hath done, nothing, amiss, and then, that plea, remember thee,

Lord, when thou comest, into thy kingdom, and we see, the response, I like to think of this, even, as he was, suffering, for sin, there was, the willingness, that the sins, of this one, already assumed, in the purposes, of God, but they should be, manifestly, assumed, in the, announcement, of that blessing, that would be given, to him, this day, shall they be, with me, in glory, oh, to see, how great, was that concern, that right, we might say, to the last moment, possible, there was the, interest, the work, in the particular, sense, in the heart, of Jesus Christ, toward those, that had need, of him, and we think, for a moment, that although, these things, were done, in the anticipation, of so many, to come, in later years, that that interest, is any less, for those, that come to him, oh, do you come, with that spirit, in your heart,

Lord, remember me, and, do you find too, that, in that desire, there is the realization, that you are, and like the, the man, on the cross, like the thief, you have to look, into your own heart, and if you were, to look upon, any punishment, that was meted, to you, you would have, to say with him, we, indeed, justly, something, that we deserve, and do you find, sometimes, you can come, with that dear, hymn writer, said, that though, by my sins, deserving hell, are not despair, for who can tell, there is something, in that attitude, of spirit, the consciousness, of our utter, dependence, upon grace, and our consciousness, too, by the teaching, of the Holy Spirit, of the source, of grace, then, we see Jesus, and when we see him, that hope is born, and when that hope, is born, there will be, the work, of faith, within us, and that work, of faith, will come, again, and again, and it will come, there ought to be, in my mind, part of a hymn, that I can quote, but it is, too late in the day, and I cannot get it, back yet, but, it is, that faith, which comes, and continues, to come, and will take, no denial, yes, there is one line, that comes, from a different hymn,

I can no denial, take, when I plead, for Jesus sake, we come, in such a way, as this, is this the attitude, the spirit, of our hearts, and minds, when we look, at such a text, as this, now, follow this text, to its end, and look, at the outcome, of it, he hath made him, to be sin, for us, he who knew, no sin, that way, might be made, the righteousness, of God, in him, one of our hymns, has such a lovely, thought in it, and, something like this, my breaches, of the law, are his, and his, obedience, mine, I think it's one, of Newton's, I don't know, whether I can turn it up, at the moment, but, it is, one that, it leads, some, thinking of, because, the hymn writer, was brought, into the very sense, of this, spirit, which is, shown to us, in this, text, my, breaches, of the law, are his, and his, obedience, mine, this is the last verse, of 119, what wondrous love, mysteries, in this appointment, shine, my, breaches, of the law, are his, and his, obedience, mine, and we begin, to look at this, impossible, and yet, nothing is impossible, with God, a transfer, we see, our sin, in the heart, of Jesus Christ,

Christ, and we see, his righteousness, imputed, imparted, unto us, that we, might be made, the righteousness, of God, in him, Paul, as he put it, in that wonderful, thought, that came into his, his own experience, he looked upon, the righteousness, which was his, by the law, and as already, I have said, sometime today, he saw his, worthlessness, his uselessness, and then, he looked upon, not the righteousness, which was of the law, but, that which was, of God, by faith, in Jesus Christ, he saw, the means, of that righteousness, well truly, the source, of that righteousness, is Jesus Christ, it is only, his righteousness, which is sufficient, to, bring a poor sinner, into, favor with God, when, that sinner, is seen to be, clothed, in the righteousness, of, of Jesus, he will then, be looked upon, in the eyes of God, as righteous, even as, he, the Lord Jesus, was righteous, can we begin to think, that it shall be, that when, wearing the righteous, righteousness, of Jesus, the Lord, will look upon us, with that same, spirit, as he looked, upon his beloved son, or do we dare, to have such a thought, in our hearts, my beloved, one, in whom,

[45 : 45] I am well pleased, well pleased, with a righteousness, which was not, ours by right, but ours, by imputation, ours, by gift, ours, by purchase, for when, the Lord Jesus, bore the, sins, of his people, he purchased, for each one of them, a righteousness, equal, to his own, righteousness, just, as when he laid down, his life, and took it again, he looked upon them, in their, deadness, as again, that verse shows to us, that he died, for all, that they which live, through his life, should live unto themselves, but that, life which he took, again, for himself, he took, not only for himself, but for, all, for whom he had died, so that, his life, and his righteousness, are his gifts, unto those, he came for, so when we are brought, first, into the, sense of our need, and the conscious realization, although it's illogical, in expression, into the knowledge, of our, deadness, and of course, there must be some life, for us to have an awareness, of it, but, we know, the knowledge, of our helplessness, and we know, what it was, to be, dead in trespasses, and sins, helpless, as to our righteousness, but when that hope, is born, in Jesus Christ, our Lord, and when there is, that spirit, of seeking, after him, and when, in the purposes of God, and in the application, of his grace, we are brought, into that deeper knowledge, again, those lovely words, of Peter, to grow in grace, and in the knowledge, of our Lord, and Savior, do we not find, then, our hearts, are moved, into a little, a comprehension, of what, a blessing, the Lord Jesus Christ, has been made, unto his church, he is their life, he is their righteousness, he, is their reconciliation, to God, and, whatever we might see, that is positive, in the life, of the soul, we shall see, is in Christ Jesus,

Jesus, yes, we have to see it, we can come into, another of Paul's epistles, in the epistles, of the Colossians, and we may see, the very fullness, of the Godhead, that is all, that was in the heart, of God, in the purpose, of salvation, is, in Christ Jesus, that whatever, blessing, God would give, and purpose, to give, from eternity, is given, only, in and through, his beloved son, and, we begin to, understand, the, the depth, of the meaning, of such an expression, all, in all, everything, that a sinner, needs, in him, all that a sinner, can need, is provided, by him, and through him, yes, the emphasis, cannot be, the too great, and yet, whatever we might, use, in the way, of emphasis, only the spirit, of God, may bring us, into the experience, into the application, but, for, again, the, the, the felt need, the seeking spirit, is the, gift, of the spirit, of God, to those, whom, the Lord, would, in his grace, and mercy, manifest, his blessings, too, yes, the very seeking spirit, that comes, into the souls, of God's people, is a gift, and, lastly, very briefly, we have to look at it, again, a hymn writer, puts, a phrase, in my mind, which will, show, how, wonderful, is the availability, of the grace, that is set forth, in this text, all the fitness, he requireth, is to feel, the need, of him, my friends, can the spirit, of God, can the teaching, of the word, of God, come in, be, do with God, everything, and the was the recipient, of God's love, good question, and the truth,