

# Partakers of the inheritance of the saints in light (Quality: Very good)

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Date: 20 November 1991

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[ 0 : 00 ] As the Lord helps me this evening hour, I would like to direct your attention to some thoughts found in the Epistle of Paul to the Colossians in chapter 1 and verses 12, 13, and 14.

That's the Epistle of Paul to the Colossians chapter 1 and verses 12, 13, and 14. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins.

The Epistle of Paul to the Colossians chapter 1 and verses 12, 13, and 14. Interesting to notice, friends, that this church at Colossae was never established by the Apostle Paul.

And who actually established this place and was first to preach the gospel there amongst these Gentiles is unknown. And actually, friends, Paul the Apostle had never seen these believers.

Apparently he had met a few or some of those who had labored amongst them, and they told Paul about these people at Colossae. And when the Apostle heard about these people at Colossae and their love, their faith and their hope in the Lord Jesus, he immediately felt an unusual union to them.

[ 1 : 31 ] And therefore he wrote this epistle to them. Now, friends, all that we ever find in the Word of God is not something just nicely written by the Apostle.

But these are the inspired Word of God. So when Paul says that he remembered them in prayer continually, it was just that very thing.

So when he says he heard of them, he says from that day forward he could not cease to pray for them. Ah, friend, I think sometimes we come so short in ceasing to pray.

But here he says he could not cease. I realize sometimes when we are in great distress over some particular sorrow, or when the Lord first began to work in our soul and we were brought to see something of our sins in our lost and undone state, friends, we found that prayer was its natural breath.

It was something we couldn't cease to pray about. I realize, friends, there's the ups and downs in our soul's experience as well as the ups and downs in our exercises in prayer.

[ 2 : 38 ] But I believe we might well look to the Lord that he might make us some of those of whom we are to be, that we are to be found in prayer continually. Now, we might notice quickly, friends, what did he pray about for these Colossians?

Now, if you will quickly look here at verse 9, where he says, For this cause we also, since the day we heard of it, do not cease to pray for you. Now, the first petition was, he desired that they might be filled with the knowledge of his will and all wisdom and spiritual understanding.

In other words, he longed that they could be filled with that knowledgeable work of God's will. Secondly, in verse 10, his second thought in his prayer was that they might walk worthy of the Lord unto all pleasing.

I believe there's been many a stumbling blocks, even amongst the people of God. And sometimes there's been a sad display of what a grace is.

Paul had seen it in his day, and now he wants them that they might walk worthy. And then finally, the third was that they might be strengthened in verse 11.

[ 3 : 46 ] That is, that they might be strengthened. And friends, we need to be strengthened, don't we, against the many temptations. We need to be strengthened in the truth. And then he finally comes to the fourth prayer, or fourth petition for them, and that was in verse 12, that they might be given thanks unto the Father.

Now, what a mercy, friends, if we know what it is to give thanks unto God. Most of our two hymns, which we sang thus far this evening hour, these writers, and did you notice the first one was Joseph Hart?

And yet the other one, of course, I believe it was Gadsby. And certainly both of those knew what it was in their past to walk, as it were, to the course of this world, totally at ease until the Lord sought them out.

And ever there was a man, friends, who walked disobediently and presumptuously at one time, it was Joseph Hart. But to the mercy of it, the Lord wouldn't allow him to go on in that state.

But anyways, he desires Paul here that they might give thanks unto the Father. Ah, you may say, this is just something I wish I could do.

[ 4 : 54 ] I wish I could be able to look back upon what the Lord has done for my soul, and that you might give thanks. And yet you may be able to look back and you may feel, I know I've got a hope for eternity.

I look back at what the Lord has done for my soul, and I can't deny that the Lord Jesus revealed himself in some measure to me and took away, as it were, all my fears at that time and gave me a sweet and blessed hope in his mercy.

But to give thanks, it seemed to be so wanting. Well, friend, if that is your case, I have to join with you. And yet I wonder sometimes, what is this giving thanks?

I realize, friends, when it comes to the salvation of our soul and to the seeking of the Lord, our flesh was not there. And so when it comes to the giving of the thanks, friends, the flesh is not going to be there.

Sometimes I believe it is a broken heart over God's mercy. And as I have said, friends, I've wrought more tears when the Lord was gracious to my soul than I ever did when I went under the convictions of my sin.

[ 5 : 58 ] And I would trust, friends, if I might have a little light, and I don't want to seem to take anything presumptuously, I wondered if it was there at that very time when I did give thanks, when I began to see the wonders of God's grace, when in a measure we were able to trace out in our experience something what God hath done for us.

And we could see it was all of grace. And yet when it comes to things of thanking God, it seems like our thanking God, our tongue was tied, and we can't seem to have uttered it like we wanted to.

But as the Lord knew some of our early desires which we're not able to express, and as the Lord heard some of our early groans which we weren't able to really put in words, I wondered if he heard some of our desires, some of our longings, and some of our falling tears, when we were able to trace God's goodness.

And he accepted them as an offering of thanksgiving, for the goodness that he hath granted unto us. Oh, sometimes how we could have praised the Lord, and as it were could have leaped for joy over what he had showed us, and what he had done for us.

Now the giving of thanks was this, that the Lord in his condescending love and mercy had made them meet to be partakers of the inheritance of light. Now by nature we are not meet, and therefore we had to be made meet.

[ 7 : 24 ] And this was what God the Father hath bestowed upon us in and through the merit of Christ. So we see being made meet. Now what is this partaker of the inheritance?

Now this meet, of course, is being as well, that is needed in our own soul to be able to stand before God. Now quickly, friends, I possibly will be touching upon these things shortly.

I suppose to know what it does mean to be meet would be first to look upon just the opposite. We were not meet because we weren't washed. We were not meet because we didn't have a covering.

We were not meet because we were still wallowing in our sins, in our rebellion, in our unbelief, doubts and, well, not even doubts and fears, but in the things of this world. We were not meet because we were still the children of darkness.

We were not meet because we do nothing of Christ or the want of Christ. We were not converted. We were not quickened into divine life. So in other words, all the opposites of what I have said, friends, is that which makes a soul meet.

[ 8 : 32 ] And certainly, friends, we are meet for the inheritance, that is the final inheritance, which is glory, as we are clothed and know what it is to be found in the finished work of Christ.

I realize it's quite a statement. And you may say, well, then, I'm certainly not meet because I can't hardly feel that I'm clothed. I can't at times feel that I'm washed.

I can't hardly feel that I'm accepted upon the ground of another. Ah, let us be careful. Let us never deny anything the Lord has ever given us. But if he has given you a little hope here and there and given you some little tokens of his love and his mercy, tell the Lord to go on, that you might know what it is more and more in your own conscience, in the sight of God, right?

That's already meet. But in our own conscience, to know that I meet, not upon any merit or goodness of my own, but to be found in Christ. So now what is it to give thanks?

To be thanked to God the Father. That we were made meet to be partakers of the inheritance of the saints in life. Now what is this inheritance? First place, I believe it is pointing to that final inheritance, the joy of heaven.

[ 9 : 46 ] But here is the mercy, friends. That place in glory is a prepared place for a prepared people here upon the face of the earth. They are like the Father who takes his son aside and says, Son, you're going to be the inheritance of all that I have.

And I'm just going to give you a little view of what I have. I'm going to take you into the safe and I'm going to open it quickly and just give you a little view of all the gold. Quickly shut the door.

I'm going to take you out into the pastures and show you all that you're going to come into inheritance. All the fields and everything that is yours. But here and there, I'm going to show you a little bit of the portion. Now I realize, friends, in the fallen state, we would want to see more.

But in the spiritual state, we would rejoice those little glimpses. And we might say, Oh God, is it mine? And what a mercy if we can see that it is ours in and through the merit and the worth of the Savior.

It is because of our union to God in and through Christ. And do we not then desire to see something of the beauty of that person to whom is our mediator? To whom is our days man?

[ 10 : 55 ] To whom is our representative? Oh, how we would long to see something of that globe, of his righteousness. How we would long to see that our name is engraven upon his breastplate.

We would long to see it again and again. We would want sweet fellowship, sweet communion. In other words, friends, a little taste of this inheritance. It is something of which God's people experience here upon the face of this earth.

And it is because of these, they long for more. They long for another little touch. Sometimes it is nothing more. In its beginning, a feeling.

And later we are brought to realize, I can't live on feelings. I want the substance. It is later on when there is something of the beauty of Christ is made a want to us, a need to us.

We see the sufficiency, what it is to be found in him. And so there is a little touch of that inheritance. Now let us notice, then what is this, what makes us, thou, this recipients of this inheritance?

[ 12 : 00 ] As I would look upon it in verses 13 and 14, the apostle gives us a description of these Colossians and of all of those who are called by grace. Notice here, there's four, I believe in number, who have delivered us from the powers of darkness.

Second, and have translated us into the kingdom of his dear son. And fourth, in whom we have redemption through his blood. And third, if I said fourth, I meant third.

And fourth, even the forgiveness of sins. Ah, friend, does that not whet our appetite? Does it not say something here to what we would long to know what it is, to enter it into its experience?

Let us try to trace these four things out. And what a mercy that as we come to the close of our service, we can go back to our first thought, that is, of giving thanks.

And that the Lord might give some light upon our pathway. And the Lord might also give a light upon some of that of which we stand in need of. And we can say, this is what I desire. This is what I long to know.

[ 13 : 07 ] Now let us notice the first one who hath delivered us from the power of darkness. The power of darkness. Those who are dead in their trespasses and sins are truly under the power of darkness.

Every man is there by nature. But do they feel the power of it? Do they feel something of it within themselves? Do they cry to the Lord that the Lord might deliver them?

It is that terrible darkness of which they feel to themselves to be in. They hardly know the way. They can't trace anything out. Now you remember in the land of Egypt, friends, there was a darkness upon the face of the earth for so many days.

And to the Egyptians, friends, we read, and they did not move. It was a darkness which was felt. In other words, if I might make a spiritual application, friends, that was a darkness which there was no moving.

They laid in their beds and waited for it to pass by. There was nothing there. It was maybe a little depression. But they moved not about to their dwellings.

[ 14 : 19 ] They stayed in their bed and waited for it to pass over. And when it passed over, friends, it made no impression upon them. But there was another people in Egypt who were under that same darkness.

And we read, they had light in their dwelling. Now what am I going to make of this in a spiritual way? They seen the darkness. They felt the darkness.

But they had light in their dwellings. Now what is it to have light in our dwelling and yet have the darkness? It is that light which the Lord gives us in the spirit of prayer and supplication.

It is that looking on to the Lord. Oh, deliver me from this darkness. Deliver me from this bondage of darkness in which I find myself. In other words, I can't see.

And it is one who knows and realizes he's blind as it were to the things he ought to see. And yet he's not totally blind. Ah, that one who wants the deliverance out of his darkness begins to grow up in the darkness and with a little light of hope, with a little light of prayer.

[ 15 : 31 ] And he cries out to the Lord that the dying might come and he will have some deliverance. He realizes he's so ignorant and fends ignorance in his darkness. darkness. They see their sin, but they can't seem to see the Savior.

Oh, they can see a little light, a little hope, but they can't seem to find any deliverance. They know not way to go. Oh, friend, as the darkness of your soul make you cry to the Lord that he might guide you, that he might show you the path wherein you are to walk, not providence, but spiritual.

You would say like Job of old and there he was. He was in darkness, but yet he had light in his dwelling. He knew what he wanted and in all of his darkness he says, Oh, that I might know where I might find thee, Lord.

If I could come into thy presence, I know the arguments I would make. What would be your arguments, friends, if the Lord would allow you to come into his presence? Your argument was this, I'm a sinner, Lord, but I know and according to the word of God, you came in this world to save sinners.

Good argument, friend. You'll go to the Lord with that argument again and again and you argue with him on good wine. I'm not talking foolish. Jacob argued and so do all of the saints who find themselves to be in darkness.

[ 16 : 53 ] Even with great grace, friends, we want the Lord to shine upon our pathway sometimes because it's always going to be narrowed up. So it is this darkness that one wants to be delivered from, the power of darkness.

And friends, darkness has a power. It has a way of depressing us. It has a way of casting us down. It has a way of bringing us into unbelief, doubts and fears.

And it has a great power because we can't break it. We can't break it with our candle of our own religion, of our own knowledge. It's got to be broken by the mighty power of God.

Now, how does the Lord begin to break the power of darkness? Well, first of all, I realize the power of darkness is already broken when you see yourself as a sinner. I realize it isn't much comfort.

And you can't hardly believe that's breaking the power of darkness. But he breaks the power of darkness when you begin to see light in the gospel. light in the word of God.

[ 17 : 58 ] And when he begins to shine something upon your pathway and you begin to take a little hope in his mercy, you begin to see some light upon the promises. You begin to see some light upon the glorious invitations.

You begin to see some glorious light upon the person of the Lord Jesus Christ in all that he did in the face of this earth for hell-deserving sinners. Ah, friend, when the Lord breaks the power of darkness, even Satan with all of his might, ye, the host of hell, friends, will never quench it.

This is why. It is a mercy if the Lord begins to show you light. The very beginning of life in the soul is the breaking of the power of it.

For when the Lord quickens a soul into divine life upon the authority of God, maybe they can't see it, but already it's broken. There's the beginning. The fear of God is the beginning of wisdom.

We begin to see our sin. We begin to see the folly and the foolishness of them. We begin to cry unto the Lord that we might turn from our sins and turn from the broad way of destruction.

[ 19 : 06 ] There's the breaking of the power of darkness. There's the beginning. Darkness, yes, it will be many, but I can't revel on those. I can't make them the ground of my salvation.

David said, I sink in deep mire, but there's no standing there. But when the Lord came, he brought him out of a horrible pit and he says, he set my feet upon a rock.

But even the beginning, the lifting up of our soul with a little hope is the breaking of the power of darkness. Oh, the power of lethargy.

Oh, the power of this world has upon us. Ah, now let us make a little illustration. Maybe I can gather a little hope in your soul. I wondered if the world, who is now out pursuing the things of time and having all of its pleasures, do they want that power of darkness to be broken?

They love their darkness. They love the glitter of this world. They love their joys. They love their religion. And it is a breaking of the power when the Lord takes us out of a form of godliness and brings us into a realization that isn't sufficient.

[ 20 : 22 ] It is a breaking of the power when the Lord brings us out of that spirit of presumption that we would have lived in if the Lord had seen different. Presuming. Trying, as it were, adding two and two like I did in my early days, hoping that I could find some marks of salvation.

And I found that two and two just didn't add. Yes, delivered. And isn't it not a lifelong experience? I want it again and again.

Because sometimes, friends, even with grace, we can walk in a period of darkness. We can't seem to walk in that precious joy of the gospel we once did. A deliverance. Only by the power of God and by the shining of that blessed spirit upon to the promises of God's word, upon to the truth, I know, upon to the Savior's work.

We're coming to that in a little while. then the second evidence is, and have translated us into the kingdom of his dear son. Well, in other words, friends, if we are translated into the kingdom of his dear son, we certainly were found in some kind of another kingdom.

And I believe if you know something of grace, you could give me the answer without a hesitation. It was the kingdom of this world. And if we're honest, it was the kingdom of the prince of this world who had us under his dominion.

[ 21 : 50 ] And like one of our hymns says, and we loved his service well. We were content to serve him and receive our wages after the final end, which is death. We were content to come along with all his religion and all of his forms and all of his cares of this world.

We loved our sins. We loved his kingdom. But what a mercy. There is a translating. I realize the translating begins, as I've already said, after the very work of redemption.

The work when the soul is quickened into divine life. And translated us. Oh, these Colossians. It appears as if much of the Colossians were Gentiles.

And what little I could see upon the introduction of this book, and what little I did know, friends, it seems like they were all for the most part Gentiles taken out of darkness, idolatrous people.

And it was a translating, wasn't it? But friends, we want to be careful, don't we? Now, when I speak of these things, don't try to put yourself always in the negative line. That is, if you've got grace.

[ 23 : 00 ] There is a translating, as it were, from the world to the church, isn't there? And I do suppose, though the early work of grace in the soul, there was some of that in each and every one of us.

And we thought possibly then we begin to be tried. But here I am. I know I'm sitting under the word of God. But yet I don't feel myself to be translated out of the kingdoms of this world into that marvelous kingdom of his dear son.

But friends, then the time came when we were brought to know there was more than just being a church, coming into a church, or coming under the means of grace. Truly I've been translated out of this world, even to the truth.

But what a mercy when we are translated as it were, not only to the truth, but to the translating of this now becomes experience. Something known and felt in the soul.

We begin to feel the shackles of this world. We begin to feel the shackles of that translating from the kingdom of Satan. We knew what it was to struggle under it, under its bondage and under its power.

[ 24 : 09 ] And we moaned and groaned over how we had served him so faithfully and how we had not been serving the Lord Jesus like we ought to have. He was second, far from our thoughts.

But now we come in guilty. We begin to shake, we begin to moan, we begin to groan under the shackling of it, the darkness and the dominion of it. Until the Lord begins to see, to show us something of the beauties of another kingdom.

Oh, that kingdom of the Lord Jesus. Oh, that I could be under his rule and under his dominion. That I could come under his kingdom, under his gospel.

For that is a kingdom which is not a yoke of bondage, but a yoke of freedom. So we find we desire new laws. Not the laws of this world and not the laws of Sinai, but the laws of the gospel.

We see a beauty in them. And oh, what a mercy when we begin to see something of the desire of the Lord Jesus. Maybe some of those early translating is only like you begin to covet.

[ 25 : 22 ] Certain individuals in the word of God who you could see were certainly being translated. There was that beloved Ruth, sweet partner, blessed character.

I don't want to be like Orpho, who came to the borders and then turned back. But I want to be like Ruth, who looked to the, not today, oh my, but to her God, who wanted to go to that land which had now just been blessed with a little portion of bread.

The God who chastened his people, but yet in all the chastestment, he never forgets them. He blesses them. Oh, there are the people of God who I want to join with hand in hand.

I want their God to be my God. I want those people to be my people. I want to know what they experienced. I want to enter into their life. Oh, the translating into the kingdom of his dear son.

You begin to see the father loved him. You begin to see how the father delighted in his son. You begin to read in agreement how the God the father said, and this is my beloved son in whom I'm well pleased.

[ 26 : 32 ] And you begin to see it and you begin to agree with the father. Maybe you can't walk it all out. But you see a beauty in him. Oh, you could be like Mary to sit at his feet.

You could be like the Greeks who see him. You could be like the disciples who walked on the road to Emmaus. You would want to be like the disciples and said, now I'm glad I have seen the Lord.

Ah, to come into the epistles there and Paul, when he speaks of the glorious high priestly work of the Lord Jesus at the right hand of God the father. And you begin to have little glimpses of faith.

And you see something of Jesus at the right hand of God the father. You desire that he might intercede for you. You pray that he might pray for you. And so there is a translating into a kingdom under his laws, under his rule, under his fellowship, under his people, of his dear beloved son.

Now let us see some other marks here, which are found here in our text, in whom we have redemption through his blood. Well, you remember, friends, we noticed there was that deliverance from the powers of darkness.

[ 27 : 52 ] There was a translating us into the kingdom of his dear son. And when do these feelings begin to take place in our soul, when we begin to realize the darkness, we realize it was a heartfelt darkness.

It was a bondage darkness. And when we found ourselves in the kingdom of that enemy, we found that we were bound and shackled by the law.

And good was the law. The law was holy, it was just, but I was the sinner. And we looked upon all the debt which we had encountered. And there was page after page written against us.

And you begin to see that your sins were as scarlet. You found that the books weren't able to contain all the sins and all the corruptions of which you yourself were in. And you found that you were in bondage.

And so you begin to feel in your pocket for a little penny or some money, and you found you had none. Oh, you took a little righteousness and you put it into your purse, but you found it had a hole and it fell through.

[ 28 : 58 ] And so you found yourself to be bankrupt. Nothing to pay. You owed a great debt, but you wasn't even beginning to pay an assignment. You couldn't even give a promise no more.

Ah, it is one thing, friends, when we have a debt and we can come to the person and say, listen, I'm broke. I'm absolutely bankrupt, but I have a promise that I will do all I can to give you something of the debt.

And so you may be able to live up to that promise. Or you may come to the place and say, well, friend, listen, I promised, I promised, but I've got to come to you. I never can fill my promises.

Take it in a spiritual way. There's where we've got to come. Oh, friend, we can't come to the place. I dare not make another promise. I dare not, as it were, rest upon any hope in self.

I come now as a bankrupt soul, telling the Lord, I'll never pay anything. I can't. I would, but I can't. And therefore, I am penniless. I'm praying to like the woman of the issue of blood, have nothing.

[ 30 : 03 ] And now I grow worse and worse. And these chains of bondage, these chains of debt, are coming now more tighter upon my soul. And if something isn't done, they shall squeeze me as it were to death, and I shall open mine eyes in the pit of hell.

Now here comes the Redeemer. Now let us notice this glorious word of redemption. Ah, friend, it is an exhaustless subject, isn't it?

Now who can be the Redeemer? Ah, Paul knew well. Paul knew well the Old Testament, what was the needs for the Redeemer. The Redeemer had to be a near kinsman, one which was the closest tied to them of family ties.



Now, friends, we notice once in the case there of Ruth. There was a near kinsman, but there was one which was nearer. But to the failure on the one, made room for the one that was the other one.

The first kinsman friend would redeem, but had no love. I don't know who that is. There's a lot of questions about it. I know it's not the law. It could be our old Adam.

[ 31 : 18 ] Now, if you don't like that interpretation, just put it aside, and maybe someday we'll know what it is, but that's the best I can do now. But I know who the next kinsman was. That was Boaz.

Now, how did he redeem? He looked upon Ruth, and he loved her. Ah, friend, that's a near kinsman.

I realized Ruth must have been a lovable character. She was a virtuous woman, and therefore naturally he would love.

But, friends, that is not the ground of Christ's love. We are like the babe which is cast out into the field to the loathing of our blood. We are like Manasseh, wallowing in sin.

We are like Paul of Tarsus, walking around with a self-righteous spirit. We are like the vilest of the vilest. But it is a time of love. It is an everlasting love.

[ 32 : 17 ] And he loved us in the fall. He loved us when we groveling in our sin and walked in rebellion to him. That is, if we have grace. Yea, I have loved thee with an everlasting love.

Therefore, upon the ground of my everlasting love, I have drawn thee with a loving kindness. In other words, an undeserving grace, an undeserving merit.

I looked upon thee while thou was wallowing in thy blood, and I said, live. It was a time of love. So this redemption, friends, incorporates love.

Not only in this redemption it incorporates love, but it incorporates a price. Now, friend, what is that price which must be paid? It is the price we can't pay.

It is a price which is laid against our account. And this is this. The he that sineth shall surely die. And therefore, the law rightly demands that all of those who come contrary to the law with one iota of mistake, it is the sentence of death.

[ 33 : 25 ] In other words, the law requires our life and therefore our souls to be cast into the pit of hell. Now we find that near kinsman who was God, who could not come into union with man in his Godhead.

And knowing that in all eternity, he says, though I cannot come in my Godhead, I'm going to come in the likeness of sinful flesh, yet without sin. I'm going to take upon me the seed of Abraham and not to the seed of the angels.

I'm going to come into a blessed relationship, a union. I'm going to be a kinsman to these individuals who need redemption. I'm going to pay their price.

And so we come there and he stood in their place in his glorious humanity. That's the near kinsman. A brother would stick closer than a, a friend would stick closer than a brother.

Ah, the very words of Jesus to his disciples in the state of their non-belief and state of their departing. He says to Mary, tell my brethren, a brother born for adversity.

[ 34 : 34 ] He's not ashamed to call them brethren. He came and took their flesh. He took a blessed union to them. Oh, friend, can you see the glorious redeemer? And oh, what a mercy when we are found in our shackles of sin and under the bondage and in the pit, as it were, ready for hell.

And then we see in the rising, we see the difference to the ministry of God's word. There is a redeemer. And maybe the spirit speaks to us like Naomi spoke to Ruth.

Sit still, my sister, and I will find rest. Oh, friend, I know it is hard to sit still. And yet that sitting still is not as a word of complacency.

It is a looking again, our eyes gazed upon the redeemer, knowing that only he can redeem. But oh, what a mercy when we can hear his voice and says, I will be surety.

I will stand in their place. I will pay the price. And the price was life. And he gave his life a ransom for many.

[ 35 : 40 ] Can you see the beauty of it? Can you see the wonder of this redemption, friend? In whom we have redemption through his blood. For by the shedding of blood, there is remissions of sin.

Yes, blood makes the atonement. It is blood which makes the difference. It is that which is on the doorpost of the Israelite's house, of which the death angel says, ah, a payment has been made.

And thank God, friends, there is not twice payment demanded of God. One payment, by one offering, by one sacrifice, friends, he satisfied justice forever. Not two sacrifices.

One. So we see the glory in whom? Yes, in Jesus. In this glorious person, in whom we have redemption through his blood.

And when there is a blood being poured forth, there is a life given. And he gave a life. And this blood. Oh, the precious blood of Jesus.

[ 36 : 48 ] I can't come to my mind all the different statements of which are found in the word of God, describing this glorious blood. It is by the blood of Christ applied to the conscience, friends, we have peace with God.

Now, do we have to really experience, and I want to be careful here, the true application of the blood to the conscience in order to have any peace? I believe there is peace sometimes brought to the conscience by the application of God's word to the soul, but we cannot see it upon the ground of blood.

God, it's there, but our eyes have not been opened to see it. So, friends, there is a peace, and right good peace, and make much of it. Because every peace to the conscience, now, I'm not going to talk about the false peace, and if you think I'm giving somebody false confidence, the Lord will sort it out, and if they want to run away with some false confidence, that's because they have no grace, and therefore let them run away with it.

We won't do it. But nevertheless, have you had peace? Sometimes through a little promise, through a little word. You didn't know it was upon the ground of the blood, but let me tell you, friend, it was.

You haven't yet been brought to see the beauty of the blood, and the application of it, and the reality of it. But the time will come, I hope and trust you shall, as the Lord brings you, as it were, into some questioning.

[ 38 : 13 ] I'll admit, friends, when it comes to the application of the blood to the conscience, I have very little light in my own soul on it. And yet I cannot deny that the Lord has been gracious to me.

I felt something of the pardon of my sin. I felt accepted upon the ground of another. But the blood to the conscience, well, I know it's there, but I can't see it with the eye of faith.

And yet, friends, I can't deny the other. And there's many other things I don't know, and there's many other things I don't see, and neither did Paul. And if he didn't come to see it, I certainly haven't.

But, friends, a little here, a little there. Precept upon precept. Here a little word applied with might and power to the soul. Yes, he hath in whom we have redemption through his blood, not by our works, not by any goodness of ourself, but all of grace.

And then I come to another little precious expression, which I love. Now I realize, friends, the word even is in the italics, which means it was added by the translation.

[ 39 : 20 ] But necessarily, usually for ease of reading, but often, maybe, the forgiveness of sins, the word which they tried to translate was so broad that they couldn't find one word to give it, so they had to add other words which were all incorporated in the meaning.

So therefore, friends, I'm going to take great delight in that even. Ah, as much as to say the Lord is speaking here to his children, I've taken you and delivered you from the powers of darkness.

I've translated you into the kingdom of his dear son. I have brought about a redemption by my own blood. But even if that isn't enough, I'm even going to show you that the forgiveness of sins.

Ah, friend, now can we come back to the first part of our text? Can we know what it is now, giving thanks unto the Father? Not one particle of the redemption is left out.

One particle of the plan of redemption is not there to be found. It is a complete salvation. It is all found in Christ. Here I look for something in self. Here I lock together as a word of little goodness of my own.

[ 40 : 29 ] But now I see it as all in Jesus. It all come from the Father. Why is it that giving thanks unto the Father? Father? Because every blessing and favor comes from the Father.

But it flows through the latter. It flows through the mediator. It flows through what Jesus has done. It is accomplished by him. And it is by these things which the Lord has done to the soul, of which we find in the words of our text, those four thoughts, of which now, now makes us meet.

Boasting, no, is excluded. It is all of grace. And if we could enter it into these four things, I'm sure, friends, the tears would flow from our eyes. It would be a thanksgiving unto God that by his infinite love and mercy he hath made us and brought us meet.

Now what is it to be meet? It is to be found then, as we see here, delivered. Lord, once in the powers of darkness, now brought to the powers of light.

And it is a powerful light, isn't it? No one could shine into the soul but Jesus. No one could have spoke those words but him. Oh, what power the very presence of the Lord Jesus always did unto those who sought him.

[ 41 : 49 ] There was nothing like it. Oh, that meekness of which he had done to me and showed me, he has translated me, taken me out of that kingdom which was where sin and death. And he translated me, he lifted me out of the miry clay.

He brought me into the kingdom of his dear son. And there I'm found in fellowship, in union with the Lord Jesus Christ, into a kingdom which can never be destroyed. But he's also redeemed me, not with silver and gold, but by the precious blood of the Lord Jesus.

A glorious redemption, a price is paid, and not only the price is paid, but there's a freedom, a glorious freedom, now by faith receiving this as my own, to walk in the sweet liberty of the kingdom of his dear son on redemption ground.

My sins, pardoned, forgiven, not to be seen. I know, friends, I went high, but I wonder what Paul would say. I look in the word of God and he says, let us strive to know these things.

Let us press toward the mark of our high calling of God in Christ Jesus. Ah, friends, there's something to strive for. There's something to seek for.

[ 43 : 06 ] There's an ocean of truth laid before us. Oh, that the Lord would bring us to that stream, that we could know what it is to touch that stream of God's love and mercy with our ankles, with our feet, and find it as to the ankles.

And as we go a little further into the shoes of God's gospel, to find it as up to the thighs, and now to see, with grace and strength of arms, to swim in the ocean of God's love, and find it neither has no bottom, nor has it length, neither has it width, but waters to swim in.

Ah, friend, I believe I have to say for myself, oh, that we might grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Well, may the Lord bless these things, and may he bring us into this blessed state that we can give thanks unto him. For there I will leave it. Amen. Shall we then conclude our service by the singing of 211?

Hymn number 211. Now to the power of God supreme, be everlasting honor given. He saves from hell, we bless his name.

[ 44 : 29 ] He calls our wandering feet to heaven. Hymn number 211. Hymn number 211. Hymn number 211. Hymn number 211.

Hymn number 211. Hymn number 211. 1-1-2-3-1-2-3-2-3-4-1-2-3-1-3-2-3-2-3-4-2-4-2-3-1-2-3-2-3-2-3-3-2-3-3-1-3-3-3-2-3-3-3-2-3-3-3-2-3-4-1-3-3-3-3-3-2. Come to the Father, God, you are free.

Be everlasting honor again. Please say, come and give the rest of His name.

People have won with the record. God, Lord, I give His God to give.

Leh from His sent home upon me pray.

[ 45 : 51 ] Keepers, help me, each other in our hearts. Let, Lord, to keep us all in praise.

Let, Lord, to keep us all in praise.

Let, Lord, to keep us all in praise. Let, Lord, to keep us all in praise.

Let, Lord, to keep us all in praise. Let, Lord, to keep us all in praise.

Let, Lord, to keep us all in praise. Let, Lord, to keep us all in praise.

[ 47 : 36 ] Let, Lord, to keep us all in praise.

Let, Lord, to keep us all in praise. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Ooh, and I'm a High Center for euPL■■■■, amenén no or another.

[ 49 : 02 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.