

A Totally New Order Begins, Part 6

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Preacher: Marvin Wiseman

- [0 : 00] Spring up here on the stage like they do with those energetic little legs just bouncing around. Disgusting. Oh my.
- More power to you. And if you have any extra, send it this way. Okay. This morning's message is going to be the last one in this series.
- And then we're going to embark upon a series that is more, I guess we would say, in tune with what's happening in our culture today.
- And I don't know exactly how to put this, folks. I have no use or interest at all in being an alarmist.
- I certainly don't want to do that. But you need to know if you don't already, and I would like to think that most all grace people do know this, things are different today.
- [1 : 13] We're really living in a different world than any of us grew up in before. And I'm not a prophet nor the son of a prophet.
- But I think things are looking very, very much like the curtain is coming down.
- And next week I will be distributing an article for you. It's in the last issue of World Magazine.
- And it's an article by Dr. David Jeremiah. And he's talking about some of these things. And they really need to be taken to heart because there are forces at work today in our nation that we've never had to deal with before.
- They have different motives and different ends and different goals than what anyone has ever had before. And as the saying goes, we need to wake up and smell the coffee.
- [2 : 19] And this article will at least introduce the subject that we'll be dealing with. And as I've tried to make clear in the past that my main responsibility as your pastor has always been the dissemination of information.
- Because you cannot act upon what you do not know. And information is all about informing people. Because when people are informed with data and with information, they take it into their mind and spirit.
- And they process it. And they evaluate it. And they weigh it. And then they decide and develop an action plan. And out of your conclusions, your actions flow. So in order to have the most effective and the most intelligent actions, we need the most intelligent information to process so that we can arrive at that.
- It's all a very simple process, but it's a very, very important one. And I don't think that there is anything that we have ever attempted at this church that is more important than the dissemination of information.
- And particularly is that true, of course, with the ultimate source of our information being the Word of God. And without apology, we accept it as such.
- [3 : 40] And we believe that it is the only safe and reliable authority for humanity. And that's why we are called a Bible church.

And we like to emphasize the most marvelous thing that God has done for us in Christ, which is to extend His salvation to us on the basis of grace. And that, too, is the most wonderful thing we can contemplate.

We were talking about it in our membership class just this morning about how we arrived at the name for Grace Bible Church. And it involves that. And our information just kind of covers the whole waterfront.

And I want to talk about a couple of handouts that I've got. And I really, really, really, really want you to get these, okay? Because it's wonderful information.

And it's been a long time since I've read this. Actually, this article came out. I had it in my files. It's dated December 2009.

[4 : 48] So it's not by any means a recent article. But it is just so wonderful. And I came across it, and I thought, I've got to share this with grace people. And you ladies here, you ladies who have already given birth to at least one child, you think you know what was taking place in your body in connection with that baby.

But I can assure you, you probably don't know the half of it. But you will when you read this article. It's by the Dr. Randy J. I don't even know how to pronounce his name.

It looks like Julioza. Julioza, but he's an M.D., and this is called Baby's First Breath, made in his image. This is one of the most stunning things I have ever read, and I've read a lot.

But I want you to get a copy of this, and you'll find it in the literature rack if you happen to exit through the back door. And make sure that you get a copy of it because it is absolutely stunning.

I mean stunning. And men will enjoy it, but nobody will enjoy it as much as a woman, especially a mother, because it is absolutely amazing. And a couple of articles that I photocopied from Israel My Glory that are also must-reads.

[6 : 09] And, folks, well, I've already, I think, made a point about how important information is. When is a wolf not a wolf?

Extraordinary. It has to do with the interpretation of Scripture and the principles we try to follow here at Grace Bible Church. And it all has to do with how the Bible is interpreted.

Everybody knows what the Bible says. All you have to do is read it to see what it says. That's not the problem. The problem isn't reading the Bible.

The problem is, what does it mean? What does it mean by what it says? And this article, along with another from the same publication, outstanding, and they are very easily understood.

And for people who are not all that much into reading, the articles aren't long, but they're very, very informative, and you will appreciate it. This is called Kingdom Now.

[7 : 21] You would be surprised how many people in churches today across the United States believe that we are now living in the kingdom of God.

This is it. Can you believe that? Now let me offer this. That is the majority opinion among all of the Christian denominations, Roman Catholic and Protestant.

That is the majority opinion. We are now living in the kingdom of God. You may be thinking, well, where in the world do they get an idea like that?

Well, you read these articles and you'll understand. And it gives you a new sense of appreciation for the fact that we constitute a minority. We who are here at Grace Bible Church and other churches like ours, we constitute a minority.

We hold a minority opinion. And the vast majority of the church, which is referred to as the Christian church, is committed to the idea that this is the kingdom of God.

[8 : 36] And frankly, that just blows my mind. But they have their reasons for believing it. And did you get in your bulletin and just have a good day?

Isn't that little black and white puppy? Isn't that about the most adorable thing you ever saw? That picture. That is amazing. You read that article. They're up on their hind feet, hugging, engaging in an embrace.

And the master of each one of them has got them in tow with a leash on the other end. And you read the article. And these two little puppies, they were womb mates.

They were born same time, same litter. And they've been separated for a long time. And we would wonder, would they even know each other? So it's just a heartwarming little article.

You'll appreciate that. Today is January 7th article and January 8th, The Grace of God, The Love of God, in your insert. And these two are also just absolutely remarkable.

[9 : 44] And I want to emphasize that this is the last time I will be issuing these or including them in the bulletin. And the reason I've been doing it several times from the pen of Cornelius Stamm, who's now with the Lord.

The reason I've been doing it is to try and whet your appetite for the devotional book called Two Minutes with the Bible. I know a great many grace people already have the book and you already benefit from it.

But if you haven't obtained the book, there are copies of them back there. It's a wonderful way to begin a new year called Two Minutes with the Bible. And the beautiful thing about it is the articles on each page, only about two minutes long for each day.

And each one of them will do something wonderful for your understanding and appreciation of the world and the times in which we're living, where we've been, where we are, and where we're going.

And it is from the pen of C.R. Stamm, and it's called Two Minutes with the Bible. And the beauty of it is it enables you to connect the dots.

[10 : 57] You've seen pictures where there's a whole bunch of numbers scattered all over a page and a dot beside each number. And it just doesn't look like anything.

It just looks like a bunch of numbers, maybe one consecutively through 40 or 50 or something like that. And you look at it and it doesn't mean a thing and it doesn't say a thing. But when you take a pencil and you start with number one and you draw a line to number two and to number three and you keep on going until you've covered the whole thing, and lo and behold, a picture emerges just like that.

Then you get the picture. But when you're looking at all of those different dots scattered all over, it makes no sense at all. You can't figure out anything. You have no idea what it is.

But when you connect the dots, things start falling into place and voila, understanding. And understanding enables you to develop an action plan and an attitude plan.

So that's what we're all about is trying to connect the dots so that people will gain an understanding. And it's a beautiful thing. And if you obtain that two minutes with the Bible back there, and I've reordered them.

[12 : 18] I've reordered them. I don't know how many times, but we've got a fresh supply in by C.R. Stamm, just one by two minutes a day. And it's dated by the week, you know, by the month and so on.

And you move through it. And I can promise you, by the time you get through that book with just a couple of minutes a day, you will have gained more appreciation, more understanding that will enable you to develop an action plan and an attitude plan more than anything else.

And, of course, they're all based upon the Word of God. So you will appreciate that. Also, I want to give you a heads up that today is the last call for the picture selection.

And if you haven't made your selection yet for the directory, I have good news for you. And you can either do it today or it will be made for you.

So name your poison. You either stop in and select the one you want or they'll pick the best one that they can for you in the event of your absence. And in addition to that, I have been told that the records that are necessary as required by the Internal Revenue Service for your contributions over the year are available today.

[13 : 34] And if you will pick them up, you'll find them out in the vestibule outside. And just rummage through them until you find the one with your name on it and take it home.

Because if you don't do that, then, of course, we will have to mail them to you. And we'd prefer not to do that. But it'd be faster and easier if you just pick it up out there. And that would be much appreciated.

Okay. Our last message from 1 Timothy chapter 3 and verse 16. If you would turn to it, please.

We will begin reading with verse 14. And what we are about with this series of messages that have numbered something like 5 or 6 altogether.

This concluding sermon is based on the ancient hymn quoted by the Apostle Paul in 1 Timothy chapter 3.

[14 : 38] Herein referred to as the secret.

A godly person is simply someone in whom the Spirit of God dwells.

An ungodly person is someone in whom the Spirit does not dwell. No one has half of the Spirit.

The Spirit of God is either in you, has quickened you, regenerated you, made you alive, cleansed you, pardoned you, made you a child of God, or has not.

And no one can make that decision for anyone else. So this is something that you will have to assess. All through scriptures, humans are referred to as both godly and ungodly.

[15 : 55] It is the difference between having a status or position of God or Christ within you or absent from you.

And with that, I'd like you to turn, please, first now. Well, let's read these couple of verses here, and then we'll go to Colossians 1 for just a moment. The Apostle is writing to Timothy, and he says in verse 14 why he's writing this letter, why he's sending him this information.

And by the way, this is all about information. Paul is giving information to Timothy so he will know how to process it and what to do because of it.

And we read, I'm writing these things to you, hoping to come to you before long. But in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

And I'll probably stop right there and just say something about the truth because truth is our most precious commodity.

[17 : 10] And sometimes it is difficult to find. You will not find a greater absence of truth than you will in the dens of iniquity and in places where people make lying an art form.

And we could start with Washington, D.C. Couldn't we, Jim? Indeed we could. Truth is the most precious commodity we have.

And the absence of it will do more damage than anything else. Truth is that which corresponds to reality. And there are those who manufacture untruth and they do it because there is something to gain by it.

The art of lying and dissemination of information is as old as Genesis chapter 3. It was a plague on humanity then.

It remains a plague today. More things are accomplished that are contrary to the will of God because somebody has been lied to than anything else.

[18 : 29] And writer of Proverbs gives the expression, Buy the truth and sell it not. And just a couple of weeks ago, we had one of Mr. Stam's inserts on that very issue from Proverbs.

And I remember him saying, You buy the truth. That means you are to be willing to pay for the truth. And it doesn't say, Buy the truth if you can get it at a bargain price.

No, it just says, Buy the truth. And the implication is, No matter what it costs. Because truth is the most valuable servant mankind has.

Truth. And sell it not. Which literally means, Don't be willing to give it up or sell it at any price.

Doesn't mean if you can sell it for a profit and get more for it than you paid for it, It's okay to sell it. No. Truth is something that is not for sale.

[19 : 35] You do whatever you have to do in order to gain it, And you will not surrender it at any price. That is a precious commodity. Nothing will serve you better than the truth.

Let's go now to Colossians chapter 1. Got a number of references that I want to share with you. And they are all related to This final message that we'll be bringing in this particular series.

And this is going to involve the subject also of glory. And it has to do with the last thing that Jesus did for us in his list of things that he had to accomplish in order to make you who and what you are in him.

And it has to do with glorification. Jesus did not come to earth to stay. He came to earth to accomplish the mission of giving himself as a sacrifice for the sin of humanity.

And having accomplished that, he returned to heaven to continue his interaction for those whom he redeemed. And we'll look at that in just a moment.

[20 : 45] But right now we're in Colossians chapter 1 and verse 24, if we may begin reading there. The Apostle Paul says, Christ's body, of course, which is the church, in filling up that which is lacking in Christ's afflictions.

Of this church, I was made a minister according to the stewardship from God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God.

That is the mystery, the secret, which has been hidden from the past ages and generations, but has now been manifested to his saints or separated ones or believers.

To whom God willed to make known what is the riches of the glory of this mystery, of this secret among the Gentiles, which is Christ in you, the hope, the confidence of glory.

Now this glory is a word I wish I understood better because I just feel my understanding is inadequate, but I'll convey to you what I have gained from it.

[22 : 19] Your glorification will be realized when you are a finished product. None of us is that now.

Glorification is a state of being. So far as I know, those who have died in the Lord and have gone on are in some glorified state, and I don't know exactly what this entails because I've never been able to resolve the issue of the physical body, the resurrection, the grace being opened, absent from the body here, present with the Lord.

I'm still researching that, and my ignorance about it is somewhat embarrassing, frankly. But there is a state of being that is called glorification.

It is that which Jesus experienced himself in the Mount of Transfiguration when we are told in the Gospel accounts that he took with him Peter, James, and John, the three of the inner circle of the twelve apostles, and he took them with him up to the Mount of Transfiguration.

And we are told that there he was transfigured before them. And the word transfigured is our English word, metamorphosis, or metamorphosis, and it conveys the idea of the changing from one state to another.

[23 : 59] And it is a term that biologists use in connection with butterflies. When the butterfly emerges from the cocoon and the pupae and it becomes a butterfly, it undergoes a chemical process called metamorphosis.

It is a changing. And what the thing looked like before is kind of like a worm. Not very beautiful at all, just an ugly, crawling little worm.

But when it metamorphoses and goes through that process, it literally becomes a beautiful, colored, winged butterfly.

That's the process through which it goes. Now, that is not a very apt illustration because the process that you are going to undergo when you are metamorphosed is going to be more dramatic than that.

When Christ underwent that, it was just a temporary thing. And I'm satisfied that the reason he did it was because he knew that his death was impending and he wanted to do what he could to instill the courage and the fortitude that would be needed in the 12 apostles, particularly these three, because his crucifixion was impending and they didn't have a clue.

[25 : 28] He reasoned, is my guess, that they were going to need something to sustain them during a very difficult, depressing time.

And that would be right after his resurrection or actually right after his death, even before his resurrection. Because when Jesus encountered the disciples on the road to Emmaus, he was in that metamorphosed form.

They didn't even know it was Jesus. And he was walking with them and talking with them on the road to Emmaus. And he discussed what had taken place. And they discussed, they talked about Jesus having been demonstrated by God by the mighty miracles that he did.

And we trusted, they said, we trusted that it was he who should deliver Israel. But we were wrong. And they crucified him.

They put him on a cross. And it's all over. And that was three days ago. And Jesus said, oh, foolish ones, foolish ones to believe all that the prophets have written, ought not the Messiah to have suffered those things and to enter into his glory.

[27 : 00] That glory is the finished product. I don't know what it was about Jesus that made him look different, that they didn't even recognize him. They didn't recognize him, we're told, until they had the evening meal.

And Jesus returned thanks at the breaking. All at once, voila, it hit them. They got it. This, this is Jesus.

Well, what do you know about that? You're supposed to be dead. This is Jesus. And he left them and went on his way.

And the text says he left them rejoicing. Well, I guess. He was in this glorified state. When he was on the Mount of Transfiguration, we are told that his face shone with a brightness and a whiteness that was whiter than any fuller soap could whiten a garment.

It was the brightness above the noonday sun. It was dazzling. And they were just awestruck by the whole thing. Now, we know that didn't last because he didn't, he didn't, he didn't present himself that way during his 40 days after the resurrection.

[28 : 20] But he still had a glorified body and they didn't always know who he was. So there was something really different about him, yet something that was the same. And that's what you are going to undergo eventually if you are in Christ.

And it is called glorification or the hope of glory. In fact, right here in the text in Colossians, if you will look at this, verse 27, to whom God willed to make known what is the riches of the glory of this mystery or this secret among the Gentiles, which is Christ in you, the hope of glory.

And we've looked at that word hope before, *elpis* in the Greek, and it does not mean maybe. That's the way we use the word hope. We say, we're planning a get-together, we're going to have a picnic, and we hope that it doesn't rain.

And all that means is, it may rain, and it may not rain, and we don't have any assurance one way or another. So there is a risk involved. And as we use the word hope, it is always accompanied with a question mark.

We hope such and such will happen. We don't know, but that's the way we want it. We hope that it will. The Bible never uses the word hope that way. And we need to learn to use it, especially when referring to the scriptures, the way the Bible uses it.

[29 : 49] And here's what it means. It means an absolute, guaranteed, slam-dunk assurance. No doubt, no question about it.

So he isn't saying, Christ is in you, and maybe, possibly, perhaps, under certain circumstances, it might be a glorification thing.

No, no, no, no, no, none of that nonsense. It is the absolute, definite, no questions about it, reality, just as good as if it's already happened.

How sure is that? And that's what God wants you to know. And that's the meaning of the biblical word hope. It is the hope of glory, the absolute confidence. Because Christ is in you, that's your guarantee that you are not going to be the captive of the body that you are now in.

You are going to be a glorified individual. What that is going to involve, I really don't know. We've tried to examine the parameters of that with the glorification of Christ, but we just don't have a real good handle on it.

[31 : 02] We're going to know each other, but we're going to be different. No, I don't know how old we're going to be in that glorified state. I don't know what the age thing will be. I don't know if little babies, I don't know if my daughter, who passed away at 33 with the mental IQ of about a five-year-old.

I don't know what age she will be or how she will appear, but I know that Dawn Elizabeth will have a glorified body, and it will be different than anything that we saw here.

It will be absolutely stunning. In chapter 2 of Colossians, Paul says, I want you to know what great struggle I have on your behalf and for those who are at Laodicea and for all those who have not personally seen my face, that their hearts may be encouraged, having been knit together in love and attaining to all the wealth that comes from the full assurance of understanding.

There's that word, understanding. You can't use what you don't know and understand. Resulting in a true knowledge of God's mystery or God's secret, that is Christ himself, in whom are hidden all the treasures of wisdom and knowledge.

I say this in order that no one may delude you with persuasive argument. For even though I am absent in body, nevertheless I'm with you in spirit, rejoicing to see your good discipline and the stability of your faith in Christ.

[32 : 34] And as you therefore have received Christ Jesus the Lord, so walk in him. Having been firmly rooted and now being built up in him and established in your faith just as you were instructed and overflowing with gratitude.

That's a gracious spirit. See to it that no one takes you captive through philosophy and empty deception. These are the lie things that we were talking about. According to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

For in him, all the fullness of deity dwells in bodily form. Think of that.

And in him, you have been made complete. You are a finished product in him.

And he is the head over all rule authority. And in him, you were also circumcised with a circumcision made without hands and the removal of the body of the flesh by the circumcision of Christ.

[33 : 37] And all this circumcision thing has to do with the marks of identification of ownership with the Lord. And physical circumcision was something that was required of the Jews, for the Jews.

But Paul is talking about a spiritual circumcision. Circumcision of the heart. And it still conveys that same idea of belonging and ownership.

And that is the seal that he is giving us here. Having been buried with him in baptism. And this is not H2O. This is not H2O.

Water can't do this. In which you were also raised up with him through faith in the working of God who raised him from the dead. And when you were dead in your transgressions and the uncircumcision of your flesh, he made you alive together with him having forgiven us all our transgressions.

Having canceled out the certificate of debt consisting of decrees against us which was hostile to us. And he has taken it out of the way having nailed it to his cross. What all did Jesus have to do in order to make this a reality for you and me?

[34 : 51] That's what the text is dealing with in 1 Timothy chapter 3 that we are locating. Now I want you to look if you will please to Romans chapter 8.

We're just trying to tie together some loose ends from this series of messages and trying to anticipate any possible questions that people might have. Romans chapter 8 and verse 15.

4. 4. 5. 6. 6. 7. 7. 8.

8. 8. 9. 9. 9. 9. 9. 10. 10. 10. 10.

10. 10. 11. 11. 11. 12. 12. 12. 13. 13. 14.

[35 : 47] 14. 12. 14. 1.

I consider that the sufferings of this present time, are they real? You better believe they're real. Do they hurt?

Oh, my. They hurt terribly. They can be excruciating. Paul is speaking from personal experience. He knows what suffering is all about.

And there's a list that is given of the things that he endured and underwent because it was the price he paid for the proclamation of the gospel.

And you know what? Never once did he complain. Never once was it, oh, woe is me. Never once was it, look at all I have to suffer for Christ.

[37 : 01] None of that. It was something that was done gloriously, deliberately, willingly, spending and being spent for the cause.

For I consider that the sufferings of this present time are not worthy to be revealed with the glory that is to be revealed to us.

For the anxious longing of the creation waits eagerly for the revealing of the sons of God. Listen, that's when the kingdom will come.

The prayer that is incorporated in what is called the Lord's Prayer, a prayer for thy kingdom come, so that thy will will be done on earth as it is in heaven.

I've never been able to understand people, the thousands by greater numbers than that in churches all across the country that stand and read this in a church service every Sunday morning.

[38 : 14] I know churches that don't consider themselves as even having legitimately met if they don't include that prayer. And I have been amazed that they never seem to stop and ask themselves, what is this saying?

Thy kingdom come, thy will be done. It's a prayer for the kingdom to come. Well, if you believe that you are now in that kingdom, why are you praying for it to come?

Doesn't make any sense at all. People can just become slaves to ritual and tradition and mouthing words without even stopping to ask themselves, what does this mean?

Because if you don't know what it means, you don't know how to respond to it. So many people, they just, they've got it all memorized. They could say it in their sleep. And nowhere is it ever called the Lord's Prayer anyway.

If you want to know what the Lord's Prayer is, read John chapter 17. That's the Lord's Prayer. This is a model prayer for the disciples. And it is never intended.

[39 : 22] Matter of fact, if you look at the text in Matthew, in the Sermon on the Mount, just a few verses before that, Jesus condemns the recitation and repeating of ritual prayers over and over and over again.

And he says, don't do that! And for those of us who are believers and who engage in prayer, we are not to say prayers.

We are to pray. But we don't say prayers as if there's some magic involved.

And if you pray something enough, you know, with the rosary or the prayer beads or the prayer wheel that some of the other faiths use, that you multiply your prayers.

And if your prayers build up enough and you say enough and they go to heaven enough, and finally God gets overwhelmed with the abundance of your prayers and says, well, all right, I'll do what you want me to do.

[40 : 24] It's such nonsense. Nobody ought to pray more than believers and pray seriously as believers, but that's a far cry from saying prayers.

My goodness. Well, that wasn't part of my message, but I feel a lot better for having said that. All right, let us look at a couple of other things here, if we may. Jesus did not come to earth to stay.

He came to earth to accomplish the mission of giving himself as a sacrifice for the sin of humanity. And having accomplished that, he returned to heaven to continue his interaction for those whom he has redeemed.

And for that, we need to go to 1 John 2, back in the more recent or the more John's gospel, chapter 2 and verse 1.

My little children, I'm writing these things to you, and he's not talking about children as such as we think of children.

[41 : 41] He's thinking of children in connection with their relationship to him as their spiritual father. These are very much adults that he is writing to. It's a term that was used then. I'm writing these things to you that you may not sin, and if anyone sins, we have an advocate with the father, Jesus Christ the righteous.

The word advocate means we have a go-between. It's a word that could be translated lawyer. We have a lawyer. We have an attorney who pleads our case, and he himself is the propitiation, that is, the satisfaction for our sins.

God was propitiated, God was satisfied with the payment that Christ made for our sins. That gave him the rationale and the right to raise him from the dead. And not for ours only, but also for those of the whole world.

And by this, we know that we have come to know him. We keep his commandments. The one who says, I've come to know him, does not keep his commandments. He's a liar, and the truth is not in him. There's that truth factor again.

And while we're in the neighborhood, let's come to Hebrews chapter 2. Hebrews chapter 2, back just a few pages. And I'm going to jump in with verse 5.

[43 : 08] For he did not subject to angels the world to come, concerning which we are speaking. But one has testified somewhere, saying, What is man that thou, and this is a quote, of course, from the Old Testament.

And if you want to look it up, you'll find it in Psalm 8, verses 5 and 6. What is man that thou rememberest him, or the son of man that thou art concerned about him? You have made him for a little while lower than the angels.

Thou hast crowned him with glory and honor, and hast appointed him over the works of thy hands. Thou hast put all things in subjection under his feet. Who's this all that's talking about?

It's talking about Christ. It's talking about Christ and his Messiah role. For in subjecting all things to him, he left nothing that is not subject to him.

But now we do not see all things subjected to him. But we so see him who has made for a little while lower than the angels.

[44 : 12] What does that mean? It means he was given a human body that was inferior to that of angels in that he partook of human flesh. And we all, of course, as human beings, are inferior to angels in many ways, in power and intelligence and understanding, etc.

And Christ took upon him human flesh and made himself inferior in that flesh to angels, namely Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God, he might taste or experience death for everyone.

Does everyone mean everyone? If it doesn't, then words don't mean anything. It means everyone. Does this mean that Jesus Christ died for the sins of Adolf Hitler?

What about Joe Stalin? What about mass murderers? Did Jesus die for them?

If not, what did Paul mean when he said that God was in Christ, reconciling the world unto himself?

[46 : 01] What's that mean? It means exactly what it says. The death of Christ was so propitious and so inclusive and so deep and so broad that it encompassed the sin of every single human being that ever lived.

And if it didn't, if it didn't, then the price he paid was not sufficient.

Now, you need to make a huge distinction, and I've been accused of this, so I want to make sure that I clarify it. Got to make a huge, huge distinction between those for whom Christ died and those to whom and for whom the benefit is applied.

Because when Paul uses this terminology in 2 Corinthians chapter 5, he talks about God was in Christ reconciling the world unto himself.

And then, just a verse or two later, in that same passage, Paul says, we pray you in Christ's stead, be ye reconciled to God.

[47 : 34] Well, wait a minute. I thought he just said that we were reconciled. The whole world was reconciled. That means the whole world had the sin debt canceled.

The potential is there. It only lacks the personal application. That's what he goes on to say, that when Christ died for the sins of the world, he opened heaven's gate, if you will, for whosoever will may come.

And then he said, and we pray you in Christ's stead, be ye reconciled to God. How can you be? Because the payment has been made. All you need to do is come to Jesus Christ and embrace him as your personal savior, and you personalize what Christ did for you.

Otherwise, you are absent from it, and he is absent from you. The provision is there. It's more than adequate. It simply needs to be believed and applied.

This is what gives us a gospel to preach. This is why it's called good news. This is why we have this message. This is why we can tell people, doesn't make any difference how great your sin is.

[48 : 51] Doesn't make any difference what you're guilty of. Doesn't make any difference how much you've done this, or done that, or done something else. Jesus Christ paid a penalty that is more than adequate to cover your sins.

And if you think not, just who do you think you are? You think that your sin and your misdeeds are so great that God couldn't save you, nor would he even want to.

Such nonsense. Like I said, who do you think you are? That you could exhaust the ability and the efficacy of the death of Christ?

Well, maybe for everybody else, but not for me, because you don't know what I did. That's got nothing to do with nothing. What everything has to do with is what Jesus did.

How effective was it? How great was it? The whole nine yards. Everything.

[50 : 05] Jesus, in his death, just flung open wide the gates of salvation and ask whosoever will may come. Come with your heartache, with your sin, with your deepest dyed secrets, with your this and your that and all the rest of the garbage that human beings are able to crank out and the blood of Jesus Christ cleanses from all sin.

That is... That is amazing. Got one more passage for you, and it's in Hebrews chapter 7. Hebrews chapter 7, and I'm going to begin reading with verse 17.

For it is witnessed of him, thou art a priest forever. Speaking, of course, of Christ, messianically from the Old Testament. According to the order of Melchizedek.

For on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness. For the law made nothing perfect. And on the other hand, there is the bringing in of a better hope through which we draw near to God.

And inasmuch as it was not without an oath, for they indeed became priests without an oath, but he with an oath through the one who said to him, the Lord has sworn and will not change his mind.

[51 : 31] Thou art a priest forever. So much the more also, Jesus has become the guarantee of a better covenant. And the former priests, of course, they were of the Aaronic order, on the one hand, existed in greater number because they were prevented by death from continuing.

But he, speaking of Jesus, on the other hand, because he abides forever, holds his priesthood permanently.

Hence, also, he is able to save forever those who draw near to God through him, since he always lives to make intercession for them.

I do not know what kind of intercession Jesus is making for us in heaven right now. But the idea is that of a go-between.

Jesus, in some way, shape, or form, is pleading our case, or has pled our case, has provided the basis with his own blood for the forgiveness of God.

[52 : 43] And we do not know all of the mechanics and the dynamics that take place between Father and Son. That's just out of our bailiwick entirely. But we know that God is more than satisfied with what Jesus did.

And he is eager to apply the benefits of it to you and to me. Hey, do you see why this is called good news? This is not only good news.

This is the best good news that anybody's ever heard, anywhere, anytime. This is it. And I regret to tell you that in many instances, it is the world's best-kept secret.

Isn't that something? The singular message the world needs most is the world's best-kept secret.

And Paul said, my ministry is to make known the secret, the mystery of the gospel, which is Christ died for your sins.

[54 : 01] Just, just, this is just absolutely amazing. I want to conclude with reading some alternate translations from our text that we were working from.

And it's in 1 Timothy. This is not the clearest passage of Scripture to deal with. It is, as I've said, it's an ancient hymn. And it is, I've got here a trusty volume that I've relied on many times over the last 50 years.

Okay, last 60 years. And it's the 26th translation New Testament. It's not even available anymore in print. And if you're able to find one, I don't know what the price would be, but it'd probably be pretty hefty.

But it's a, it's a compilation of 26 different translations of the New Testament. But it only includes the translation if there is an appreciable difference in a verse in the way it is rendered.

It doesn't give all 26 of them because some of them are identical and there's no point in doing that. But I just want you to get, to be able to pick up on this because it is not at all clear in any of the translations that we have beginning with verse 16.

[55 : 20] Without controversy, I'm reading now from the King James. Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Why did he do all that? He did it all for you. It was necessary for him to do all of that in order to make you what you need to be, accepted and forgiven by God.

This is what Jesus had to go through in order to buy your salvation. This was the process through which he went. Others translated in different ways, but I want you to give verse 16, and confessedly, great is the mystery of godliness or the secret.

Another translates it, Undoubtedly, the mystery of our religion is a great wonder. Williams' translation.

New English Bible says, And great beyond all question is the mystery or the secret of our religion. Goodspeed renders it, No one can deny the profundity of the divine truth of our religion.

[56 : 32] Goodspeed says, And who does not admit how profound is the divine truth of our religion? Such as, God was manifest in the flesh.

Can you get into that? God, the creator, sustainer of the universe, appeared in human flesh?

My, oh my. justified in the spirit, seen of angels, preached unto the Gentiles. What did the Gentiles have going for them before Jesus came and died for their sins?

Nothing. Nothing. Paul wrote to those miserable Gentiles, and that's 99 and eight-tenths percent of the world's population. That's what Gentiles are.

We're Gentiles. He says, You were without God and without hope in this present world. And then, two of the biggest little words in all of the Bible, but God, but God, but God did something that changed everything.

[57 : 49] And that's this gospel that we preach to you. Christ died for our sins. I'm going to conclude this message with a little bit different thing.

We're going to turn to a hymn. We're not going to sing it. We're just going to read it. And it's number 769 in your hymnal.

Number 769. That will be glory.

Tell you what I'd like for you to do, if you would, please. Let's read these three stanzas together in unison. We'll just read all three stanzas, and after we've read the third stanza, then we will read together the refrain or the chorus.

It's just a wonderful, wonderful message. All right, let's do it together. Verse one. When all my labors and trials are o'er, and I am safe on that beautiful shore, just to be near the dear Lord I adore, will through the ages be glory for me?

[59 : 13] When, by the gift of his infinite grace, I am accorded in heaven a place, just to be there and to look on his face, will through the ages be glory for me?

Friends will be there I have loved long ago. Joy like a river around me will flow, yet just a smile from my Savior I know, will through the ages be glory for me.

Oh, that will be glory for me, glory for me, glory for me. When, by his grace, I shall look on his face, that will be glory, be glory for me.

It will be the expression, the effulgence, the words that we do not have vocabulary for, that will be as grand and as wonderful and as everything as God is able to make it.

And you know, he's into doing some pretty neat things. This is going to be one that will top them. Pray with me, please. Father, once again, we've delved into Scripture that we wish we knew more about, that this is a book that just has no bottom.

[60 : 46] There's no way that we can plumb the depths of the inspired Word of God. It is such a revelation, such a solace, such a comfort, such an enlightenment, such an everything.

The psalmist says, thy words were found and I did eat them and they were unto me sweeter than honey and honeycomb.

This is the very nature of truth and you are the way and the truth and the life. We are so thankful for what you've been pleased to reveal despite our meager grasp and understanding of it.

Yet, what we are able to know and understand we find to be overwhelming. We can only imagine what the whole will be like. We look forward to it.

We know that there will be a lot of surprises and no disappointments. thank you for that amazing condescension that you were able and willing to undertake for the likes of utterly undeserving, unworthy people.

[62 : 07] love. We cannot fathom that kind of love. love. But we know that God is love and this is a principle thing that makes you who and what you are.

We are so grateful. And Father, if there's anyone listening to this message who's struggling with forgiveness, struggling with assurance, uncertainty, in turmoil because they do not know where they stand with you, we pray that these simple words this morning will enlighten and encourage them if they have not already done so to simply be willing to say, Lord Jesus, there is so much about this I don't understand.

But I do understand my need and I understand you're meeting it and I want that to be a reality in my life. So with all of my questions and doubts as best as I know how I simply want to deliver myself with my will to you.

Thank you for dying for my sin and paying a penalty that I could never pay. I just want to live for you and I want to love you and I want to serve you and I want to be more and more enlightened by you and your word.

I give myself to you with thanksgiving in Christ's name. Amen. Amen.