

By whose stripes we are healed

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[0 : 00] O blessed one, grant us this day the exercise of soul by which we could ascribe unto thee Glory Adonner Realizing that thou and thou only art God Having in thyself all perfection Thou who art the Father of glory

Grant that our soul may glorify thee Be pleased to draw near to us Putting us and keeping us In a frame of mind suited To the exercise in which we profess to be engaged We profess to be gathered together in order To worship God The great God The one living and true God The creator of the ends of the earth The sustainer of all that he has created

And we would bless thee That this does not exhaust What thou art and what thou hast made thyself known to be For thou art also a great redeemer A savior of the lost And we pray that there may be evidence In our soul this day Truth is great And glorious fact That thou art a redeemer The only redeemer A powerful redeemer One for whom nothing is too hard

For thou art able to save To the uttermost All who come unto thee By Christ Jesus Grant us we pray thee The enlightenment The instruction Of thy spirit Giving us The knowledge Of thy glory In the face of Jesus Christ For to the spirit It belongs To glorify Christ To receive of the things That are his And show them And show them Unto such as We are May the spirit In his powerful

His omnipotent Ministry Be present With us Renewing us In the spirit Of our mind Giving us To behold The lamb Of the god That taketh away The sin of the world May we as a people Be thus engaged Looking unto Jesus The author And the finisher Of the faith Of his people God manifest In the flesh May we indeed Look unto him

[5 : 09] May we be enabled And persuaded To do so Through the holy ghost Lord we are not worthy That thou Shouldest deal Thus With us For that Which makes it Imperative For us To look to Jesus Is that Which makes us Utterly unworthy Of the least Good Or assistance From the hand Of God It is So Sin That has Brought us To the condition From which We cannot Be saved But by Jesus Only

And yet It is Our sin That leaves Us utterly Unworthy And undeserving Of the least Good At the hand Of God O glorious And gracious One Give us To understand Something Of thy Character As that is Made known In the sure Word of the Gospel That we may Be able To look Above And beyond Ourselves And to See in thee All That we Need And all That we Can't Decide Bless us Each one We beseech Of thee Bless us

As a People Bless all Whom we Should commit To thy Gracious Care And Keeping And we Would Remember Especially Those Who may Be anxious For loved One Those Who are Direct Of loved One Lord Be with Them Comforting And Strengthening Them In the Grace That is In Christ Jesus And give And give Us And give Us all To Understand That our Life Is uncertain That we Know not What day Or hour We may Be called Heads And give Us to Apply our Heart Unto Wisdom In view Of This Grant That thou Wouldst Bless thy Word

To us And that thou Wouldst Bless it Wherever It is Proclaimed This day To thou Accompanied By thy Power And Counted By thy Blessing That there May be Fruit Unto The glory Of thy Blessed Name Be with us Know as We would Further Wait Upon And take Away All of Iniquities Accepting Of us In Christ In whom Thou Shalt Have The praise Amen We shall Read God's Word As you Will find It in The epistle Of Paul To the Romans Romans Chapter Six Romans Chapter Six What shall We say Then Shall we Continue In sin That grace May abound God Forbid How shall We That are Dead To sin Live any Longer Therein Know ye Not that So many Of us As were Baptized Into Jesus Christ Were baptized Into his Death Therefore We are Buried With him By baptism Into death But like As Christ Was raised Up from The dead By the Glory Of the Father Even So we Also Should walk In newness Of life For if We have Been planted Together In the Likeness Of his Death We shall Be also In the Likeness Of his Resurrection Knowing this That our Old man Is crucified With

him That the

[10:14] Body of Sin Might be Destroyed That hence For we Should not Serve Sin For he That is Dead Is freed From sin Now if We be Dead With Christ We believe That we Shall also Live with Him Knowing that Christ Being raised From the Dead Dieth No more Death Hath no More Dominion Over him Words You will Find in The First Epistle Of Peter First Epistle Of Peter On the Second Chapter And we May read From Verse 21 For Even Here Unto Where He Caught Because Christ Also Suffered

For Us Leaving Us An Example That he Should Follow His Death Who Did Know Sin Neither Was Guile Found In His Mouth Who When Was Reviled Reviled Not Again When He Suffered He Threatened Not But Committed Himself To Him That Judges Righteously Who His Own Self Beard Out Sins In His Own Body On The Tree That We Being Dead To Sins Should Live Unto Righteousness By Whose Stripes Ye Were Healed For He Were As Sheep Going Astray But Are Now Returned Unto The Shepherd And Bishop Of Your Souls Especially In The Last Part Of The 24th Verse That We Being Dead To Sins Should Live Unto Righteousness This As We Have Already Indicated Is The Peculiar Aspect Of The Blessing Of Believers Which They Receive From Christ This We Say

Is The Peculiar Blessing Which The Apostle Here Emphasizes Namely That Believers Being Dead To Sin Should Live Unto Righteousness Now The First Thing That Is Dedicated Of Believers Here Is That They Are Dead To Sin They Are Dead To Sin And That Follows From The Previous Statement Of The Apostle Namely That Christ Be Their Sins In In In His Own Body To The Tree Now They Are Dead To Sin Because Of This This Is How They Are Dead To Sin Sin I Know Is That What Is Meant Here Is Not That They Ought To Be Dead To Sin Sin What Is Actually Written Is That They Having Died To Sin Should Live Unto Righteousness It Is A Fact That Is Pointed Out A Fact That They Died To Sin They Are Dead To Sin That Of course Does Not Mean That There [15:15] Is No Sin In Them No But We Are Not To Argue Because There Is Sin In Them That Therefore They Are Not Dead To Sin Argument If We Did Employ It But They Are Together Why They Are Dead To Sin Now Of course The Question Emerges With Concert Number Fourth How Is This So How Are We To Understand That They Are Dead To Sin And Dead To Sin Because Christ Bore Their Sins In His Own Body On A Tree The Fact

Of Their Being Dead Is As Certain And As Unchangeable As The Fact That Christ Bore Their Sins The Same Tense Is Used Now We Have To Acknowledge Short Comings In This Particular Aspect Of Christian Doctrine Maybe At This Point Is Not Stressed As It Are To Be The Fact That The Believer Is Dead To Say Now

In That Chapter Of Romans Which We Read This Morning This Is The High Chapter Argued At Me By The Apostle Paul How Shall We That Are Dead To Sins Live Any Longer Very It Is Possible At Least In A Measure For One Who Is Dead To Sin It Is Possible For Him To Sin And Up To A Point To Live In Sin Not Of course As The Unbeliever Nevertheless The One Has Nothing To Do With The Other Now This Brings Us Back To The Relation Of Man To

Sin And Therefore The Relation Of Man To The Law Everywhere In Scripture Man In A Natural State Is Looked Upon As Man Under The Law Under Sin Under The Dominion Of Sin Hence A Child Of Life By News All Are Children Of Life By News That's Important Of course We Were All By Nature The Children Of Right Even As Us That Means That They Were Alive People Instead Of Being Dead This Is The Great Change Of Which Peter Here Speaks And Of Which All Argos Are Lent Especially In The Abyssus To The Romans The Galatians And The Ephesians This Is The Great The Basic The Fundamental The Unchanging Change That Takes Place In The Life Of A Man When He Is Passed From Death To Life From The Power Of Sin Of God He Dies To Sin He Dies To Sin Because He Dies To The Lord Sin

[20:22] Has No More Dominion Over Him Because He Is Not Under The Law If He Were Under The Law Then Sin Would Have Dominion Over Him But Because He Is Not Under The Law Then Sin Has No Dominion Over Him Again We Repeat Sin That Doesn't Mean That He Has No Sin Nor Does It Mean That He Does Not Sin For If We Say That We Have No Sin We Receive Our Sin And The Truth Is Not In Us Very Well There's There's There's Tension There Well it All depends The way We look At it And if We look At it In The Scriptural Way If

We Are If We Are Willing To Be Guided By The Scriptures Then We Shall See How This Matter Is Explained And Elucidated Now He He Dead Sin And Yet Having Sin You Remember Again In the Epistle Of The Romans We Have These Words Christ Is The End Of The Law Of Righteousness

Unto Them Who Believe Christ Is The End Of The Law For Righteousness Now
It Is Precisely There That We Are To Try At Least To Discover This Change Of Standing Which Is
The Privilege Of All Who Who Are The Lords That Is All Who Have Been Born Again Regenerated
And Made Children Of God Because Because They Are Sons God Sends Forth The Spirit Of His
Son Into Their Heart God Precisely Precisely Here And This Brings Before Us First Of All The
Union There Is Between The God And

Is To To To To To To To To It Is Because He Died That They Died Ye Moe It Was In Him That They
Died And That Death Is Not A Figment Of The Imagination It Is Not Something That We Have To
Postulate In Order To Have A Systematic Scheme Of Doctrine It Is Something That Under Lined
And Done The Scored Heavily By The Script Jews Everywhere Everywhere The Union Between
Christ And His Church When Paul Says Wreck And Give Yourselves Death For To The Death To
Sin Just Last Of Those To Whom He Writes To Make Themselves Believe Something That Has No
Object Of Reality Where Can You Yourselves To Be Dead Consider Yourselves To Be Dead Or To
Sin Sin What Was That That It Might Help Them Some Way Or Other To Live The Christian Life Oh
Well That Was In Sin But Of Of Course There Was More Than That He

[25 : 32] Was Asking Them To Wreck On Themselves Dead Unto Sin Because They Were Dead
Unto Sin There Is Nothing Of The We Believe Type Of State That Is Little At All When Certain
Duties Are Inculcated And Passed Upon The Church Sufficient Grounds For These Duties Are
Given In Scripture And Those Grounds Have Objective Reality Consider Yourselves To Be Dead
Now The Only Reason That Can Be Given For That Is This That They Were Dead Of Sin And
Dead Because Of Their Union With Christ They Died With When He Died They Died Now Union
With Christ Is Is Not To be Referred Soly And Entirely To That Which Takes Place When In In Day
Of God's Power The Soul Closes In With Christ There Is A Union With Christ By Faith There is That
But But That Union By Faith Has Something Which Precedes It When A Man Believes Surely
He Must Believe In Something That Has Already Taken Place It Is True That Faith Assures A Man
Into An Atmosphere In Which He Never Was Before That Is True It Is True That By Faith A Man
Sees What He Never Saw Before It Is True That By Faith He Can Do What He Never Could Do
Before Nevertheless Behind And Beyond All That Faith Believes What Is True What Is Already True
Faith

Lays Hold Of Faith And What Is The Truth That Is All Is United To Christ There Is Union With Christ
That Faith Is The Experience Of Faith And Union With It By Faith And Where At Where Are To Find
That In God In God And In God Only And It Is Here That A While It Is An Instrument For Enabling
The Soul To Do To See And To Consider As It Never Could Do See Or Consider Before
Nevertheless

It Takes No Parity To The Self It Lays Hold Of What Was True Objectively True And True In God
Union With Gratis There Is This Union Then That Has To Be Traced According To The Scripture To
The Council Of God A Council For Which He Asks Council Of None The Council By Which He
Works All Things According To His Own Will Surely It Would Be A Most Superficial View

[30 : 40] Of The The Scriptural Presentation Of The Church's Union With Christ To Consider That
It Takes Place Only When The Soul Is United To Christ That Would Leave Us In A Void It Would
Leave Many Things Unexplained And Impossible Of Explanation But The Sceptius Do Not Leave
Things Like That This Union Then We Say It Is In Virtue Of This Union That They And It Because
Of Having Died With Him That They Have Died To Sence This Then We Says To Betried To The
Eternal Coase Of Him That Is Most High If

We Put It Like This The Lord Did Not Accomplish The Redemption Which He Did Accomplish In A
Void He Did Not Accomplish It Speaking With All Reverence Hoping For The Best No A Work Was
Given Him To Do A Specific Work But It Is Equally True That This Work Was Given Him To Do For
A Specific Number There Is Nothing Baked In The Council Of God There Is Nothing Outside Of It It
Cannot He Hath For Ordained For His Own Glory Whatsoever Comes To Pass And Surely He In In
The Case Of The Eternal Salvation Of A People Who Be Loved Surely There Is Nothing Bade
Nothing So to Speak Left To Chance For No No Hence Whatever He Did When He Lived When He
Died And When He Rose Again All This Is Done In Union With That People Which Was Begiven
Her Before The Foundation Of The World

Only Thus Can Faith It Self Be Intelligible The Armenian Rule Of The World It Must Be Not What
One Is Surely If He Is Hold To Venetic It Of Christ And Of Christ As He Is Presented In The
Scripture A Savior A Real Savior Not A Hypothetical Savior Not One Who Will Save On Certain

Conditions But One Who Will Save Infallibly And Who Is Not A Candid On Any Assistance For From The King He

Is A Savior Who Actually Saves He Is Not One Who Has Made Salvation Possible And Left It At That Oh No No He Worked Out Salvation Full Free And Actual Salvation And That Because Of This Union Which Is To Be Placed To The Council Of God From All Eternity They They Died And This Is What The Soul Lays Hold Of When Through The Holy Spirit It Is Enabled To See Something Of The Wonder Of Salvation In Christ He Lays Hold Of Christ As An Actual Savior Being Dead With Know This Is What

[35 : 42] Happens Enough To An Experience When The Soul Is Justified It Dies With Christ Hence The Absolute Necessity Of The Preaching Of The Cross The Preaching Of The Death Of Christ It Wasn't What Nothing That Paul Again And Again In Preciseness And All The Disciples As Well There Is A Sort Of A Theology Abroad That Doesn't Wish To Come To The Cross At All At To Spend As Little Time There As Possible What

They Say Is We Have Nothing To Do With That Dead Christ Apart Of The Irreverence Of Such Terminology There Is At The Base Of It A Basic Misconception A Misconception The Apostle Paul Paul Paul For The Apostle Paul For Incidentally And Strange To Say It Is From The Epistles Of Paul That This Sort Of Theology Is Said To To To The The The The Theology That Looks Or The Christology That Looks To The Crown Far Than To The Cross Now Of Course There Should Be No Antithesis There There Is No Antithesis Between The Cross And The Crown But It Is At The Cross If We Have To Understand At All That We Must Understand The

Death Of The Church That They Died To Sin Died To Sin When Christ Died And When Christ Died He Bared Our Sins In His Own Body To The Tree Sin That Sabbath We Ended On The North Let Us Therefore Go Out Without The Can So Bear His In His Reproach Sin Him Bear Him Sin On The Tree In Virtue Of Which The Church Is Dead To Sin No Death To It First In Its Condemning Power Sin I Not Condemn The Belie Sin Now

We Are Adopt Is Poles Here From Anything That May Be Caused That The No We Adopt Sin Sin But This Sin That Sin May Abound Adopt Sin Poles From It Nevertheless There Should Be No Hesitation In Staking According To The Script Sin That Sin Has No Condemning Power Over The Believer Because The Believer Is Dead And Here In Considers The Chasom That Separates The Unbeliever From The Believer They May Be Coming In And Going Out To Get Doing The Same Things In Their Daily Walk And Conversation And At The Same Time

Better This This Difference A Difference Which No One Can Measure That The One Is Dead To Sin And The Other Is Alive Dead To Sin Sin Has No More Condemning Her Over There And Yet Sin Has Been Been Transformed Into Anything Other Than Sin Sin Is Still That Abominable Thing Which God Hates Sin Is Still That Which Defies That Which Is Contrary To The Revealed Will Of The Everlasting Sovereign Nevertheless Sin Has No Condemning Power For The

[40 : 47] Believer Why The Believer Is In Christ This Is The Shelter Christ And He Is Rightly In And Rightly Sin Has No Dominion Overton Though That Is A Point Which We Would Like To Emphasize But Which We Cannot Know The Fact That What Is Whatsoever Is Presented In The Scriptures Is Presented As A Truth Of God Not As A Think Of Human Imagination A Truth Of God This Is Truth The Believer Is Dead To Sin First In Its Condemning Power He

Saved From It With An Ever Lasting Salvation Hence Paul In A Triumphant Note Stays That The Believer Cannot Come Unto Condemnation Because He Has Passed From Death To Life He He Cannot Who Makes It Impossible God Only God Can Make That In Impossible Impossibilities Are To Be Encountered In God As Possibilities Are To Be Encountered In Him That Be Dead To Sink infectious V^a namely that he should live a true fight.

We have to leave it here today. Now one question in conclusion. The believer is dead to save the world.

Which means among other things that he has made hold of Christ to be dead. That God given faith has been extriced by him towards Christ himself.

And their own this understanding begotten of that which Paul says in another place I have decided, I have determined not to know anything among me but Jesus Christ and him.

[43 : 53] Let us pray.