

The Truth Part 4: The Work of Jesus Christ

The Truth

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Bible Text: Galatians 3:1
Preached on: Sunday, January 19, 2020

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"A wonderful Saviour is Jesus my Lord
A wonderful Saviour to me
He hideth my soul in the cleft of the rock
Where rivers of pleasure I see

He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land
He hideth my life in the depths of his love
And covers me there with his hand
And covers me there with his hand

A wonderful Saviour is Jesus my Lord
He taketh my burden a-way
He holdeth me up and I shall not be moved
He giveth me strength as my day

With numberless blessings each moment He crowns,
And filled with His fullness divine,
I sing in my rapture, oh, glory to God!
For such a Redeemer as mine.

When clothed with His brightness transported I rise
To meet Him in clouds of the sky,
His perfect salvation, His wonderful love,
I'll shout with the millions on high."

Turn to hymn #17, "Praise the Savior."

"Praise the Savior, ye who know Him!
Who can tell how much we owe Him?
Gladly let us render to Him
All we are and have.

Jesus is the name that charms us;
He for conflicts fits and arms us;
Nothing moves and nothing harms us
When we trust in Him.

Trust in Him, ye saints, forever;
He is faithful, changing never;
Neither force nor guile can sever
Those He loves from Him.

Keep us, Lord, oh, keep us cleaving
To Thyself and still believing,
Till the hour of Thy receiving
The victorious Bride.

Then we shall be where we would be;
Then we shall be what we should be;
Things which are not now, nor could be,
Then shall be our own."

We welcome everybody this morning to the service. I was just sitting there thinking about the Samaritan that everybody passed by, I mean the man that everybody passed by who had been left for dead and the Samaritan came along and bound up his wounds and it says he took him to an inn and he instructed the innkeeper to take care of him until he came back. That seems to me that is without question the church. We're just a hospital or an inn for wounded, weary, troubled sinners that the Lord has been pleased to deliver, and we're just here waiting in his care until he returns, and he will return and take his people and cause them to enter into that glory that he has prepared for them.

We thank the Lord for his great blessing, some that have been sick are back. They almost look like they might be in the land of the living once again. We still have some sick ones and we pray for them, that God in his mercy would care and watch over them. We want to continue to remember also Brother Tim James' daughter Sarah. She continues to undergo this treatment. And others of the Lord's people who are in need of his mercy just like we all are, and we thank him for his goodness.

Let's bow for prayer this morning.

Father, we pray that you would hear us for thy great name's sake. Hear us, we pray, out of your grace and your mercy that you extend to your people in Christ. We are a wretched lot in ourselves. We all, as the Apostle Paul, have to cry out in all the circumstances of our life, "O wretched man that I am! Who shall deliver me from the body of this death?" But we thank you that the promise is given to us as it was to him so that we can give thanks, give thanks that it will be and is through the Lord Jesus Christ who gives us the victory over the world and the flesh and the devil.

We pray this morning that you would be mindful of these that we've mentioned and so many more, the afflictions of your people, the cares and the troubles that they face in all their daily life, and most especially with the persecution and rejection and attitudes of men toward them because of the Gospel that they believe, the true Gospel of Jesus Christ.

We ask this morning that you would forgive us, that you would cause us, Lord, not only to know this wretchedness, to confess our sinner-hood, but also to know your free grace and the mercy that are new to us every day in Christ. We pray for faith that we might believe your promises such as you'll never leave us or forsake us; that Christ is to us the same yesterday and today and forever; that you've loved us with an everlasting love. And we pray this morning that we might be able in our hearts and minds to receive spiritual things and to render unto you thanks and glory for all that you've given us and done for us freely by that grace in Christ Jesus.

We pray for your true servants wherever they stand to deliver the word of truth. We ask that you might encourage their hearts. We ask that you would encourage our heart as we try to speak this day. May everything redound to your glory and honor and praise in all that is done, cause, Lord, our hearts to be ready to receive your instruction, your correction, your rebukes, your exhortations in all things that you do and give to us through your word. We thank you this day. We praise you for giving us this privilege, this sight of glory in the midst of all that goes on around us, to gather and to meet and have fellowship together around your Gospel and to worship you, to worship you in spirit and in truth. And we thank you this day and we pray for your help and aid in all things. In Christ's name. Amen.

Hymn 342, "When this passing world is done." Brother Tim, if you would [unintelligible] on the congregation.

"When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ on high
Looking o'er life's history,
Then, Lord, shall I fully know,
Not till then, how much I owe.

When I stand before the throne
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know,
Not till then, how much I owe.

Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Savior's side,

By the Spirit sanctified,
Teach me, Lord, on earth to show,
By my love, how much I owe.

Oft I walk beneath the cloud,
Dark, as midnight's gloomy shroud;
But, when fear is at the height,
Jesus comes, and all is light;
Blessed Jesus! bid me show
Doubting saints how much I owe."

249 in your hymnal if you care to follow.

"O the deep, deep love of Jesus,
Vast, unmeasured, boundless, free!
Rolling as a mighty ocean
In its fullness over me!
Underneath me, all around me,
Is the current of Thy love
Leading onward, leading homeward
To Thy glorious rest above!

O the deep, deep love of Jesus,
Spread His praise from shore to shore!
How He loveth, ever loveth,
Changeth never, nevermore!
How He watches o'er His loved ones,
Died to call them all His own;
How for them He intercedeth,
Watcheth o'er them from the throne!

O the deep, deep love of Jesus,
Love of every love the best!
'Tis an ocean vast of blessing,
'Tis a haven sweet of rest!
O the deep, deep love of Jesus,
'Tis a heaven of heavens to me;
And it lifts me up to glory,
For it lifts me up to Thee!"

Amen.

Turn with me to Galatians 3. This morning, we've come to Part 4 of this little series I've entitled "The Truth." The truth. I'm sure, I'm sure beyond a shadow of a doubt that the truth concerns the work of Jesus Christ. Last week we tried to deal with the person of

Christ but you cannot deal with the person of Christ without dealing with the work of Christ. They're like Siamese twins. And that's why the Apostle Paul noted so many times that he and all those who preached the truth, preached Jesus Christ and him crucified. The Gospel has to do with the work of Jesus Christ. You might say it has to do with this question: what did Jesus really do in his life and death?

Well, look first at this first verse in Galatians 3. Paul writing to them, the churches at Galatia, he says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth." You see, the truth is not merely up for your acceptance or rejection, the truth of God is to be obeyed. Obeyed. "Who hath bewitched you, that ye should not obey the truth," you, "before whose eyes Jesus Christ hath been evidently set forth," and that means the truth about him has already been proclaimed to you. I've already declared the truth to you. The truth of Jesus Christ "crucified among you?" Paul not only preached Jesus as so many want to do today, they say, "Let's just preach Jesus," but he preached Jesus Christ and him crucified. He preached what he calls the offense of the cross, but that offense, that natural offense of the cross is somewhat tempered, maybe even made of none effect, if men are allowed just to add a little bit to the work of Christ, and Paul is addressing these Galatians this way because some had come to Galatia with a deadly mixture, a deadly message. They had come with a mixture of Christ plus. It was like giving someone a glass of warm milk but they add one drop of arsenic in it. They had one little thing, they preached a message of grace in Christ and mixed a little bit of law in the same message, what Christ did and then what you must do or what you must do in order to make what Christ did effectual, and Paul is addressing this error in Galatians, and to every person who stands and proclaims the truth, if they ever say that salvation is partly Christ and partly you, they don't know the truth, they don't preach the truth, and they don't know anything about the true saving work of Jesus Christ.

If you'll turn back in your Bibles to Matthew 1, we'll read exactly what Mary and Joseph were told that the child that Mary was to give birth to was to be named. In Matthew 1:21, "that which is conceived in her," they're told, "is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS." You know, there have been other people that have received the same name, Jesus, and some in the Spanish speaking world especially have that name by Jesus, so how are we to distinguish and know the true Jesus in the midst of all of these? The name Jesus here means "Jehovah the Savior or Jehovah's Savior," and notice what this one single verse teaches about him: it sets him apart and it distinguishes him and it gives him all the glory, it tells what he came to do, "thou shalt call his name JESUS: for," or because, "he shall save his people from their sins." In other words, here is the name or the person, it's Jesus and here is his work, he shall save his people from their sins.

You see, the work that sets Jesus Christ apart from every false Christ, from what Paul calls in another place "another Jesus," is that his work is a particular work, for a particular people, and it is totally accomplished. It is accomplished by him alone. It's accomplished by him with no addition and it is the work of actually saving his people from their sins. When you read Christ's words in John 17:4 that he speaks to the Father, he says, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Christ

came to do a work that the Father gave him to do and from the cross, from the cross his words are as he dies there on the cross, "It is finished!" It is absolutely finished. And every Gospel that does not declare the work of Christ alone as the sole basis, as the singular ground of salvation is not the true Gospel. It is a false Christ. It is another Jesus. I don't care who preaches it.

The Scripture tells us to let God be true and every man a liar, and as I said in the first message, the only way that we know the truth is according to the Scriptures, and the Scriptures set forth the work of Christ as a complete work. The Bible tells us we are complete in him. It is set forth as a work of righteousness and his people are made the righteousness of God in him, and this is the work that God ordained him to do, and the accomplishment of God's will is our salvation which is not to save every person without exception, but his people.

Sometimes I've asked people could they even believe one verse in the Bible. Well, they believe the whole Bible, but the truth is they don't even believe one verse out of the Bible like verse 21 of Matthew 1, "call his name JESUS: for he shall save his people from their sins." And he shall save them not from unhappiness, we have a lot of health and wealth and prosperity gospels in our day on one level or another. But here he saves his people not from unhappiness but from their sins, not from their flesh or of their flesh but he saves their souls. That's what the Bible says, and the Pharisees for the most part did not believe Christ but if you look at what he has to say in John 6, that doesn't have any effect whatsoever.

Turn over to John 6. Men had in their day the same attitude that men have in our day, in other words, if I don't believe it, it can't be true, or if I don't believe on this Jesus, then he'll obviously be a failure. But look at what it says that Christ spoke to them in John 6:37, he said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." You might not come but all that the Father has given me will come, and I'll not cast, not one single one of them away.

"For I came down from heaven, not to do mine own will, but the will of him that sent me." The will of God and the work of Christ are absolutely the same. "Whatever," it says in Job, "Whatever his soul desireth, that's what he does." And men have disjointed the will of the Father from the work of Christ but the will of the Father and the work of Christ, they're the same.

"And this is the Father's will which hath sent me, that of all which he hath given me," all those children he's given me, all those souls that he's given me, "I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." And those Jews said, "Who in the world is he? Who in the world would believe that? Who in the world is so stupid or so impractical or so illiterate or something like that, that they would ever believe that this man is doing the will of the Father, that he's sent of God to a work of saving everyone the Father gave him?" And the Bible says that even so many of his disciples, those that were there

supposedly learning, following the discipline of this man Jesus Christ, that they all began to drift away and "many of his disciples," they "walked no more with him," but look down at verse 66.

God's people are brought by his Spirit to hear and believe the truth. They are chosen to salvation through belief of the truth and God brings them to know something and believe somethings about what Christ actually did and believe in what he said that he actually did personally and single-handed and successfully. That's what gives them peace. That's what gives them comfort. That's what gives them joy. There has never a sinner in this world ever gained lasting peace, lasting peace with God, lasting joy, lasting comfort, without trusting Jesus Christ and his work alone. They've had some religious experiences, they've had some moments of ecstasy religiously, they've had funny feelings, they've had all these things, but they've never had true peace and comfort and joy apart from trusting what Christ actually did.

Look at verse 66. Here's this big crowd. Christ has been telling them about his work. He's been telling them about what he has come to do, what he'll do, what he did, he's done, and they all began from the religious to these inquirers, we might say, they all either turn away suddenly or they begin to drift away. Verse 66, "From that time many of his disciples went back, and walked no more with him." A disciple is a learner and when they learned about the work of Christ, when they learned about who he was, sent from the Father, when they learned that, that was too much for them.

Verse 67, "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter," bless his heart, I love Simon, this reckless, zealous man who made so many mistakes but he was the Lord's child and the Lord had convinced him concerning Christ and the truth, look at what he said, "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." You see, Jesus has simply been telling these people in so many words that he is the Christ; that is, he is that anointed one of God; he's God's prophet and priest and king and he's come to this earth to fulfill all those offices, to do that will and work. And there are few who hear him. There are few that believe the truth.

Look at what it says. Peter says, "And we believe and are sure that thou art that Christ, the Son of the living God." We believe that you'll do exactly what the prophets have prophesied that you'll do. We believe that you're the Christ. We don't know every detail about everything but we know that you are the Christ and that you're sent of the Father and you'll accomplish all that the Christ is supposed to do. We believe that.

But the question is: what did Christ do? We weren't there like Peter. We didn't see him crucified. We didn't talk to him personally. How are we to know the truth? "Well, the best thing to do is ask some preacher." That's the worst thing to do. Let me tell you, that's the worst thing to do in our day. If the truth is according to the Scriptures, we would not dare risk eternity, our soul, and salvation on what men say. Have you ever really read in the Bible what it says that Christ did? Or have you ever read it in the Bible and then allowed some preacher or some religious person or some know-it-all come right along and tell you that it doesn't say that?

Paul said that what he preached to those Corinthians he still believed, and what he had told them had to do with how Christ died for our sins according to the Scriptures. There's not one salvation in the New Testament and another salvation in the Old Testament. One pictures the work of Christ and one tells of the actual work of Christ, but the work of Christ will actually be pictured through all those priests and sacrifices and blood that we see for the people of Israel in the Old Testament. The Old Testament says it's by Christ and him crucified, the New Testament says the same thing, it's by Christ and him crucified. And Christ and him crucified did not make salvation available to all. There's a big availability salvation going around. He didn't come to this world, God manifest in the flesh, to make something available to you. He didn't come to this world to do something and make something possible to all, conditioned on their acceptance of it, conditioned on their decision, or conditioned upon any act of their will or either upon any additional self-righteousness.

Right now there is so much going on under the name of reform, the name of grace, that simply is Christ plus. It's salvation that prepares you to prepare yourself for heaven. They say you're not fit for glory yet. You're saved but God is giving you grace, God is giving you his Spirit, God's enabling you through his law or something, to do something to make you fit for heaven. I don't need a salvation like that. I really don't. If you save me 99% of the way and you left 1% to me, I would blow it. I'd never make it. Salvation either for me has to be all of God's grace, it has to be all in Christ, and it has to be according to what I read in the Scripture or it's no good for me. It's no good for me. Men add a holy life, they add everything, they make it conditioned on faith. Salvation's not conditioned on faith, salvation gives faith. The Savior gives faith. It's a gift. I'll just say with myself, it's like that hymn writer said, "Nothing in my hand I bring, simply to thy cross I cling."

You see, a real sinner has no other hope if you leave him to take one step toward God, one step of righteousness, one step of anything, add anything to the work of Jesus Christ. It can never be a mixture of anything. Christ alone accomplished the salvation of his people and that's why he's the Savior. He's the only Savior there is. He's the Savior of the world whether they're Jew or Gentile.

We have to be saved. All my young life I heard people talking about So-and-so going down to a revival meeting or a tent meeting and, "He got saved last night." No, he didn't. He might have had a reformation of life last night which probably won't last, by the way. He might have had an experience that shortly will be dwindled away from his mind, but he's only saved if God saves him and God never saves anybody by an experience of this, he saves his people by the work of Christ. By the work of Christ.

Turn over to Romans 5. This is the language of Scripture. This is the truth about the work of Christ. There isn't any truth by just simply saying, "Jesus. Jesus. Jesus. Come to Jesus," and never telling anything about what he did. Romans 5:8 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." That tells me a lot right there. It tells me a lot about me. It says while we were yet sinners in ourselves? Didn't Christ die almost 2,000 years ago? I was a sinner then? Yes, and that

tells me not only was I a sinner then, I know according to the Scripture and this same chapter, that I became a sinner in Adam, in myself a sinner in Adam, and a sinner when I was born but a sinner when Christ died for me, and I couldn't have had anything to do with my salvation. But you can't even talk about the love of God unless you talk about the death of Christ. There's a lot of people think you can, but you can't talk about the true love of God without talking about the death of Christ.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood," not by something we did, not by anything else but by the blood, by the cross death of Jesus Christ, "we shall be saved from wrath through him. For if, when we were enemies," enemies in our minds, "we were reconciled to God by the death of his Son, much more, being reconciled," or having been reconciled, "we shall be saved by his life." These that Christ died for, they're gonna be saved. In the greatest sense of the word, they're already saved.

Look at verse 19, "For as by one man's disobedience," who's that? Adam. By his one act of disobedience. You go home and you study that verse out and you find out what it's actually saying there in the original, it's saying that by one man's act, by that one act, the "many were made sinners," what was that? When he ate of that tree that God forbid him to, and he did so representative, and everybody that ever came out of Adam since that day has been born into this world speaking lies, he's been born in this world a sinner. You don't have to teach him to sin, he's a sinner but he was sinner then. One act. One man, alright? "So by the obedience," that means in like manner, "So by the obedience of one," man or the obedient act of one man, "shall many be made righteous." What is that one act of obedience? Where it says in Philippians 2 that, "he humbled himself and became obedient unto death, even the death of the cross." His obedience unto the law showed him to be a perfect man so he could be a perfect sacrifice but the obedience that he had to render to the law and justice of God on behalf of his people, was he had to be obedient to pay the penalty of death for their sin. There was no going back and un-sinning and that's why he became obedient unto death and not just any death. Just like he was a particular man, a representative man, so was his death on the cross a particular death.

Turn over to Colossians 2:13. Paul writes to these Colossians, these letters are written to God's people, they're not written to every person in the world. They're written to God's people. They're written to those who he will bring to believe him. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." By his resurrection, evidence is given that you've been forgiven all your trespasses when he was raised from the dead.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The law said we must die and when they nailed Christ to the cross, that handwriting of ordinances with us, that was against us and could never ever been or now be for us, that was nailed to his cross.

"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Christ's cross death is the greatest trial. When he hangs there

on the cross, he's in total absolute control of everything and everybody, and it says that he yields up the ghost, and in his cross, he triumphs totally.

Turn over to Hebrews 1. What a wonderful passage of Scripture. The writer says that, "God, who in different times and different ways through the prophets and miracles and all these things, that his last days, in these last days he's spoken unto us by his Son, whom he hath appointed the heir of all things, by whom he also he made the world." That's the person, that's Christ. This is the word.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins," washed them all away. Preachers tell people, they say, "You come down this aisle and you shake this preacher's hand and you pray a sinner's prayer and God will wash away your sins." Too late. The only sins that ever gonna be washed away, the Lord Jesus Christ washed them away. He by himself purged, that's what that word means, cleansed, he by himself purged our sins. You say, "I can't believe that." Well, then he didn't purge your sins away because you can't believe the truth. He by himself purged our sins, and as a result of that work, so successful and so pleasing to the Father and so saving of his people, he "sat down on the right hand of the Majesty on high." Sat right down. That tells who he is and what he did.

Look over in chapter 2. Hebrews 2:9, the writers says, "But we see Jesus, who was made a little lower than the angels for the suffering of death." He didn't come to be an example. He didn't come to be a martyr. He came to die. "Crowned with glory and honour," that's amazing, isn't it? Came to die but in his death he's crowned with glory and honor, "that he by the grace of God should taste death for every," and that's where that verse ends. Every or for all. Not all without exception but for all those mentioned in this text.

"For it became him, for whom are all things, and by whom are all things, in bringing many," there it is, "sons," all his sons, "unto glory, to make the captain of their salvation perfect through sufferings." That's what Christ is, he's the victorious captain of salvation and he conquered and is victorious through his sufferings, through his work.

"For both he that sanctifieth and," here it is another name, "they who are sanctified," set apart, "are all of one: for which cause he is not ashamed to call them," there it is again, "brethren." That's who he tastes death for.

"Saying, I will declare thy name unto my brethren, in the midst of the church," purchased the church with his own blood, "will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." That sounds like John 6:37.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." What did he do? He destroyed his power. He destroyed his power as it pertains especially to those he dies for because he takes the sting of death out.

"And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Through the seed of Abraham. Those that God brings to believe the truth. Children of faith.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." He's a faithful priest. Now we don't know what a priest is by looking at what men call a priest today. We know what a priest is by going back in the Old Testament to see what those priests did that were appointed of God. They offered sacrifices and offerings to God on the behalf of the people, and when they went in and offered the prescribed blood and God accepted that blood, they came out, atonement was made.

Look over in chapter 5, verse 5, he says, "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect," being made that suitable, proper, perfect priest which none of those Old Testament priests were, but him being a priest after this order of Melchisedec, "being made perfect, he became the author of eternal salvation unto all them that obey him." Now what is it to obey Christ? Is it to obey a law that he's already fulfilled and satisfied? No, it's to believe his Gospel that says that he has already finished, accomplished, saved his people.

Turn over to Hebrews 9. You see, when it says that Christ died according to the Scriptures, that would be the Old Testament Scriptures so that which died most in the Old Testament Scripture were these sacrifices and offerings. Hebrews 9:11, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." It's already done. It's complete.

Verse 24 of Hebrews 9 says, "For Christ is not entered into the holy places made with hands, which are the figures of the true," those things were the figures of the true, the tabernacle, the temple, "but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin," why without sin? Because he put them all away, "unto salvation."

Hebrews 10:5, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." The Christ was already saved. When they were offering up these sacrifices, this blood that never ever put away sin, they were just saying he's coming to do that and he was himself saying, "I'm coming to do that. A body you prepared for me." He comes to do thy will.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." That people set apart by the Father, given to the Son, that he comes into this world and represents and dies the death of the cross for, and by that one offering of himself, he protects them forever because he purges all their sins.

The truth sets apart the true Christ by declaring what he accomplished in his life and death, and Jesus Christ is not waiting for you or me or anyone else to make him a success or a successful Savior, or to make his work to be of value. He's already saved his people from their sin. The Father has already raised the successful Savior from the dead and seated him at the Majesty on High. That's the truth and those that believe the truth, that rely on him and him alone, what he did in his coming into this world and dying on the cross, those who depend entirely upon Christ, they're who he died for.

One more verse if I could just read it to you. Paul when he was in prison, he said, "Timothy," he said, "endure all this hardness, rejection, all this resistance and don't be ashamed of me for preaching the Gospel. Don't be ashamed of the testimony of our Lord nor of me, his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God. God who has saved us and called us." That's the order. We say the cart and the horse. Don't get the cart before the horse.

Men says he's calling, if you'll do something, he'll save you. No, he's "saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Through the truth.

You say, "Well, what do you do then?" You rest. You rest. Christ is our Sabbath. What did they do in the Old Testament? They weren't to work, weren't to pick up a stick. They were to rest. They were to rest.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Salvation by works is the curse. By the works of the flesh, by the deeds of the law shall no man be justified, sanctified or anything else but condemned. But the work of salvation like old Jonah was forced to confess in the belly of the fish at the bottom of the sea, salvation is of the Lord and it's all in the work of Jesus Christ. Rest. Rest.

Father, we thank you this morning for your goodness and mercy for this precious salvation, for this glorious Savior who has finished the work. We pray that you bless this word to our hearts and cause us to rest in him. We're saved that we might serve him but our serving doesn't save us and doesn't glorify us. We thank you in Christ's name. Amen.