

The Union We Have in Christ and the Death We Have in Ourselves

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We'll begin again this morning by reading our text and then asking the Lord's blessing on it. Our text this morning is found in the first letter of Paul to the Corinthians at the end of the first chapter in verses 30 and 31.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

Let us pray.

Dear heavenly Father, most gracious and holy Lord, how excellent is thy name above all other names this day, Lord. I pray, O Lord, that as thou has provided this text this morning out of thy holy word that thou would come with power, that thou would come and reveal thyself in it, reveal thyself of all that you are to thy children. O Lord, may you humble us before thy mighty hand this day that we would see thy goodness, that we would be given an understanding of who you are and what you are to thy children. O Lord, may you wipe our minds clean this day of all the things that so easily beset us as we come to this place today, of all the trials in our lives, all the fears, O Lord, that cause us to tremble this day. May you fill our souls in this hour and the hour to come that your name would be glorified and that, Lord, you would meet thy sheep here and meet us in our souls. Bring us unto thee, Lord, to the table that thou hast set this day for the praise and glory of thee. In Jesus' name I pray. Amen.

You know, there are some times in the word of God where you know that you have come to holy ground. It is pure Gospel. We know that when the angels announced the birth of the Lord Jesus Christ and the time that the Lord would come and split time and would come and be made flesh, that was a blessed Gospel time. When the Lord over and over in the Old Testament promised that day would come, promised that the Messiah would come, that was a great day of the Gospel. When the day came where Jesus was to be baptized, when his ministry would officially begin here on earth, when the Lord opened the heavens and the Holy Spirit would descend down upon him and the voice from heaven would say, "This is my beloved Son in whom I am well pleased, hear ye him."

We hear words like that and we hear the stopping of time like that. We understand that is the purity of the Gospel. It flows from the Father himself through the Son and by the power of the Holy Ghost, it comes and fills the child of God with nourishment. It fills the child of God with hope. It fills the child of God with assurance that his Lord is near him all the time. When Paul or Saul or however you want to put it, when he was knocked off his horse, when he laid there on the ground, when the light was shining so brightly in his eyes and when the Lord revealed to him who he was, that it was him that was kicking against the pricks, when he showed Paul in all of the religious ceremonies he had done in his life and all that he thought that he was doing for God, when the Lord came in that moment he revealed the Gospel, the saving Gospel of his Son and what Paul would be and what Paul was in the Lord Jesus Christ.

When Paul ends this first chapter and I know he didn't have chapters, it was all part of a letter. But in this portion of the letter, to me this morning, I believe the heavens are opened. I believe that the Lord says and there is some precious, precious Gospel truth here and he begins in this passage by saying, "But of him are ye in Christ Jesus." The beauty that lies in this passage that we have today, the beauty is in the crown of the one whose head the children of God are always desiring for that crown to be on. You will find no creature in this passage. You will find nothing of man in this passage. You will find that, "But of him are ye in Christ Jesus." In the eternal decree, we are assured that everything that takes place in time flows from the eternal mind of the Almighty God.

That's what this says. It says, "of him are ye in Christ Jesus." It is not of him that willeth. It is not of him that runneth. It is not of him that is born into some kind of priestly line or some kind of kingly line or prophetic line. It's not of man but it's "of him are ye in Christ Jesus." This is written to the children of God at Corinth. It is written to the children of God today sitting here in Mulberry, Florida. It is written to the children of God who are all over this earth today and all of the children of God who have passed through this time space continuum. And all of that is to say that the Lord in his decree in eternity and time, he shows the child of God that he has a union of everything that the Lord laid up for us in the heavens before anything was ever made, the eternal counsel, the eternity of the Son, the eternity of the Father, the eternity of the Holy Ghost, all of it would be accomplished in time in this union that we have in our Head.

"Of him are ye in Christ Jesus." Of him. It shows the power. It shows the protectiveness. It shows the security. It shows eternal security and when we hear the Lord say that all that the Father gave him, he had lost none and that they are safely in his hand and no man can pluck them from his hand, that is a great Gospel truth for you and I today because sin, because creature righteousness, creature holiness, creature will, you're going to hear me refer to those things a lot today. When I say the word "creature," understand it means self. Self-reliance. Self-righteousness. Self-holiness. Self-will. Self-glory. We are senseless of how much that plagues our life every day of our life.

I'm ever reminded of that, of how we get up in the mornings and how we perceive when we read headlines or however it is, whatever we do, we perceive things from our perspective even when we come to the word of God. We look at everything through the

eyes of the knowledge that we have, that we've been given and it's only when the Holy Spirit imparts to us and imputes to us that wisdom or righteousness or sanctification or all of these things that we will talk about today, we're talking about them on the level of imputation where the Lord Jesus in the eternal covenant infuses them and puts them in the children of God and we're speaking of them as impartation, that he gives them to them. That he grants it to them. That he enables them to have it and it's twofold. We can't do without either one of them. That's what I'm saying, the spotlight, if you will, in all of the focus of the Gospel and everything that was heralded by the angels and everything that was heralded by the prophets and everything that is heralded by the apostles in this day and in the days before, were all to focus upon the Lord and he's preeminence. What he has done. What he has done in eternity. What he has finished on the cross in time. What he has enabled each of his children to walk in, in that day after that time. That's what we have a dire need to know today is these things have been accomplished. They've been accomplished by our Lord. He has taken everything of us out of it. He has taken any dependency upon the creature or creatures of others, out of it. What we have is laid up for us in Christ.

That's what this is, "of him are ye in Christ Jesus." It's not of anything that we have done. It's not of any works and that's why we say that we understand that the Gospels says that we are saved by grace, unmerited favor. Nothing earned on our behalf. Nothing willed of our own but all of him. But how senseless we are in time of this precious Gospel truth, of what we have laid up for us in eternity, what we have stored up for us in Christ and then that very same thing is what we have right now as we walk this day in this life. It's so easy to fall back into potentiality, "Well, will the Lord do this? Or can the Lord do this?" But is there anything too hard for the Lord? Has his hand waxed short? Has he changed from yesterday, today or next week? Is the Lord altered by our sin? Is he altered by our will? Is he altered by anything in the creature?

So when we come to a passage like this, "But of him are ye in Christ Jesus," that is a blessed Gospel truth. Paul says it this way later in this book in 6:17, he says, "But he that is joined unto the Lord is one spirit." That's the unity I'm talk about, when the Lord joins us. This is what we talked about last time in the yoke of Christ. When he joins you to him, this is what we have in that union. This is what Christ is made unto his children. Proverbs tells us everything about wisdom, that Christ is wisdom. That's wonderful. We need to know that Christ is wisdom but what Paul and the Holy Spirit is telling us here in verse 30 is that he "is made unto us wisdom." It's his wisdom by imputation that we have in this life. It's his wisdom by impartation that we have in this life. Nothing from you and I. There is no mixture.

This is a blessed Gospel truth. There is no free will. There is no man's responsibility. There is no what we have to do or what we must do. The child of God as we butt against it in this life, we are constantly scurrying around asking God, "What is it you want me to do? What is it that you have for me to do?" And never are we looking to his finished work until the Holy Spirit comes and says, "What has he done? What has he finished?" Listen, I'm not talking about a lazy life. That power right there of the Holy Ghost infuses the child of God and he walks in that newness of life as a new creature of what the Lord

has done for him, not in what he's doing for the Lord, what the Lord has done for him. That's where he's led to see the finished work of Christ is what he's done. That's what we're led to see today.

"Who of God is made unto us." We don't even get to the next section here without seeing it. The writer, the Holy Spirit says again, "who of God." You know, I've told the children many times as we've been studying John and Jesus already, we're only in chapter 5 but we've probably come to five, ten verses already where Jesus starts out, "Verily, verily I say unto you." We know that when the Lord repeats himself that way, it is of a surety, of an absolute truth of what the Lord is about to say. "What I am about to say to you, no man can alter. No man can add to. No man can embellish. No man can explain what he sees in this. What I'm about to say to you, verily, verily, is purely from the Father's will. It is purely from the throne of God."

When we come to a passage like this, "But of him are ye in Christ Jesus," then we come quickly to, "who of God," again, the Holy Spirit is trying to show us of a surety everything is of him. Everything that he has laid up for the child of God in his Son has been purposed in eternity by the Triune Lord for his children. And in this passage, he narrows it down to four headings. Four of them, where everything in Christ flows from. That's the question, when we get done looking at the four, we have to sit there and say, "Is there anything else? Is there anything else that the child of God needs?" I think of Martha all the time and how cumbered she is. I think of that when I'm cumbered. I have so much on my mind and so much is running around in my head and I can't rest. I've experienced it recently a lot and all of these thoughts are in my mind and some of them make me angry and some of them make me bitter and some of them make me want to do things and some of them make me want to jump over rainbows and some of them make me want to do whatever I can to. I'm just so anxious and the Lord tells Martha, "You're anxious about so many things." But when we're brought to sit at his feet as Mary was, he shows us that there is one thing needful and that's what this passage is telling us today. There is only one thing needful for the child of God. "Lord, what is it?" Well, we're going to tell you. The Holy Spirit says, "We're going to tell you. You are made in Christ Jesus and everything you will ever have will flow from him." We have need of rest. We have a dire need of rest.

I think of what Paul said of how sin wars in our members and I think about how sinful I am and how this sin is warring in my members and it is constantly breaking my body down. Some mornings, I might go a few days without looking in the mirror and I'll get up and I'll look in the mirror and I'll look and I have less hair and the hair I have now is gray. All of a sudden, when I reach to brush my teeth, my arm's a little stiff and the Lord reminds me, "This is what sin does to the body. It's continuously breaking it down." I think, "Well Lord, who can save me from this? This is certain death. O wretched man that I am. Who can save me from this process of going through death?" The Lord says, "My children don't die. Mice children sleep in the Lord." And this body that I have, it's not my soul. It's not where the Lord is. But what is it that my soul has need of? Is it all of these things that my body goes and tries to produce? No. No, the soul is in need of being put at the feet of Christ to see what he has made unto me.

The "ye" and the "us" in this are identical, "But of him are ye in Christ Jesus, who of God is made unto us." The "us" and "ye" is the child of God. It's the children of God. He's made unto us and what flows from this union that's in eternity and time, flows out of that to us here as we live in this life and it flows through Christ. And God knew in eternity everything that his children would need in time and he's provided for it all. We just sang that song, "My Lord is near me all the time." Do you know what? He's near us in wisdom. He is near us in righteousness. He is near us in sanctification. And he's near us in redemption. Do you know why he is? Because he is made unto us that. It's not something that we go and learn and then he joins us to him and he says, "Oh, that's good knowledge. You now have knowledge of my wisdom. You now have knowledge of my redemption. You now have knowledge of my sanctification." No, he is made unto his children that. Let that sink down for a moment in your ears. Now, if the Lord is pleased to open up your soul right now and to speak to you that this Lord, the Lord of these Scriptures, the Lord of all things, is made unto you wisdom, righteousness, sanctification and redemption.

So now we're going to talk about each one of those. Briefly but certainly each one of those and what the Lord has done and what they mean could certainly be a sermon topic for each one. But the first we will look at is wisdom. If you just look over to verse 20, we have a very searching question for us. Paul asks the question, "Where is the wise? where is the scribe? where is the disputer of this world?" The Jews had a saying when Paul was around, they believed two people were going to heaven, the Pharisee and the scribe. The religious world always believed that heaven would be made up of the Pharisees and the scribes. As the Holy Spirit here impresses upon Paul this question, it's a question for you and I today as the Lord would examine our hearts: where is the wise? Where is the scribe? Where is the disputer of this world? We hear many disputations in this world every day about what is just, about what is right, about what is wisdom.

"Hath not God made foolish the wisdom of this world?" That's the sole question for the child of God. I can't answer that for you. You may not think so. You may look at it and say, "Well, you know, some of the wisdom in this world, I agree with you, it's foolishness. It's absolutely foolish but there are some things in this world that by getting wise in them, I'm greatly benefited by them." But that's not what Paul said. That's not what the Holy Ghost wrote.

"Hath not God made foolish the wisdom of this world?" The wisdom and it's religion. The wisdom in its contrivances of how to make God happy or how to get to heaven. The wisdom of the means and how things are made and how we can achieve and get up to heaven. How we can live longer. How we can enjoy a productive life in society. What is the wisdom of the world to you? Is there a comparison of what you hear and what you drink down every day in this world and the wisdom of Christ?

You see, "God is made unto us wisdom" and the first thing we see here is that there is a direct conflict with the wisdom that Christ is and the wisdom of the world. God is made unto us wisdom. Now look at chapter 2. I'm going to read quite a bit of it here, the first 13

verses actually. But listen to this dialogue now about wisdom. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom." Paul, you sat at the feet of Gamaliel. You were the one that was taught in the temple. You were the one that was a high Pharisee. You have all of this knowledge, you have all of this wisdom, you have everything that man would look at and say, "You are equipped to teach me." But Paul said, "I didn't come with excellency of speech or of wisdom, declaring unto you the testimony of God." What Paul is doing is he is being abased here to remove himself out of the equation of what he's preaching and writing to the Corinthian people. This is not Paul speaking to you. "This is not the wisdom I picked up back in my life."

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." Do you want to know what the wisdom was for Paul? Philippians tells us that he counted all of that former wisdom as dung, waste, horrible, "Get it out of my life." And now what he says is, "I have determined not to know anything among you only Jesus Christ," the crown on the rightful head. This is where the crown of glory belongs.

"And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom." Isn't that what we hear every day? Isn't that what society is telling us? Enticing words. The wisdom of the world are very enticing words. You can be happy if you do it this way. The world does it this way, join the world and if you do it this way, God's wisdom will upon you. But is Christ's wisdom different to you? That's the whole comparison here. We're all subject because we all live in the world. We're not taken out of the world.

He said, "Not with enticing words of man's wisdom but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." There is a faith that stands in the wisdom of men. There is a faith that stands in the wisdom of men. It is of man's faith. It is a false faith. It is not the faith of the Son of God. That's what Paul is telling them. The faith of the Son of God stands in the power of God and the wisdom of God. Faith leads to the wisdom of God. The Holy Spirit leads to the wisdom of God.

"Howbeit we speak wisdom among them that are perfect." "The wisdom I speak," Paul says today, "I'm speaking it to the children of God who are made in Christ Jesus." That's what he told us up in 30, that God is made unto us wisdom. "Those are the ones I am speaking to." You say, "Well, I don't feel perfect today." I don't either but I'll tell you this, I know that in Christ Jesus I'm perfect because he's perfect. I know that my new man is perfect. I know that what he has done is perfect and I can tell you and I could go on forever this morning about how imperfect I've been this morning. I can also tell you how perfect he is. How perfect his wisdom is. How pure it is.

"We speak wisdom among them that are perfect yet not the wisdom of this world." You see how he keeps fighting against that and he says, "Just don't put that to my charge." It has nothing to do with the wisdom of the world, "nor of the princes of this world," you know, the people that everybody looks to? The authorities? The people in power? That's what we look to. "What are you going to tell us? What wisdom do you have?" And I

talked to the children about that this week. We value the wisdom of an expert far more than we do Fred Smith that we run into at Publix who is telling us his worldview. Nobody cares. I know I don't. Someone wants to always offer me what they think of the world or what's going to happen. It doesn't matter to me. Now, if we're talking about war or something like that and I go and I see a commander who is over in the place and he's telling me what's going on there, that's got a lot more credibility to me than Fred Smith at Publix. It's just the way we are. In all of that, it's not the wisdom of Christ. Even the one in the midst of everything cannot tell you what the wisdom of Christ is. He can't tell you what the Lord's wisdom is in that matter, why the Lord has brought that into time. All we know is that it's for the good of the child of God. We don't know the depths of where it's going. We don't know the purpose God has in it except that it's good for his children and that is when the Holy Spirit leads us to the wisdom of Christ to know those things. What has the Lord said in his word?

"Yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery," that's the Gospel, "even the hidden wisdom, which God ordained before the world unto our glory." It has been hidden throughout all of the ages and guess what? It's still hidden today and believe me, I know we can find kinship in this, that it's hard to see Christ's wisdom in this world today. Oh, we're in dire need of it. We look for it. We yearn for it. The sheep are looking for it. They are trying to hear their Savior's voice in wherever it is that they go. They are desiring so much to hear the Shepherd's voice wherever it is. But the wisdom in the world, it's not the wisdom of Christ.

"Which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Do you see what the difference of the wisdom is? How all the religious world came up and said, "Crucify him. This is the thing to do. All you people who said a week earlier 'Hosanna to him in the highest,' you say, 'Crucify him.' We're the religious leaders. We're telling you. We're persuading you. You do what we say." Had they known the wisdom of Christ, had they been made wisdom, they would never have crucified him.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Then the last verse, "Which things also we speak, not in the words which man's wisdom teacheth." Do you see how Paul has been raptured out of that? Raptured out of man's wisdom? Taken away from man's wisdom? He keeps coming back and saying, "No, this is the Lord's wisdom. I have been made Christ's wisdom in me. That's what he's done for me in eternity. That's what he has purposed in time, to fill my mind with his wisdom and it's not the spirit of the world's wisdom."

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Listen, the only thing that can define what spiritual things is is the Holy Spirit. He's the only one.

So now we know, I hope at least we have a better understanding, of what it means that "who of God is made unto us wisdom." But what about righteousness? You know, in wisdom, we have to first be convinced that we're foolish. That's part of the process of the breaking down and the building up in the child of God. The time of winter to the time of spring. It has to be, the child of God has to be shown that he's foolish, that everything in his life is foolishness without Christ. Then the wisdom of Christ is exalted and it's enough and the sufficiency of Christ takes over in the child of God's life.

But what about righteousness? Well, for righteousness, the first place we're going to start is over in Isaiah 64. Go with me there. And as I said with wisdom, we have to be shown how foolish we are. It's the same with righteousness, how unrighteous we are. How self-righteous we are. We always like to look at the Pharisees and say, "Oh, they sat around being so self-righteous in themselves," but we all have that. We all look at things from our own point of view. We're puffed up in our own righteousness in how we look at things. Isaiah says this in 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Notice how that's plural because we've got many ways that we look at ourselves as righteous, as truthful, as understanding. "And we all do fade as a leaf." We fade as a leaf in our righteousness, "and our iniquities, like the wind, have taken us away." That's what our righteousness leads to. It takes us away from Christ and it takes us away from his righteousness.

But look at verse 7, "And there is none that calleth upon thy name." Your righteousness will never call upon the name of Christ. Your righteousness is to put forth your agenda, your life, your will. "And there is none that calleth upon thy name that stirreth up himself to take hold of thee." Do you see that? We can't take hold of Christ's righteousness. We can't just become righteous in ourself and say, "Okay, I have Christ's righteousness now." That's what Isaiah was shown a long time ago. He said, "All of man's righteousness is filthy rags." And when the Lord looked down and he saw that none were righteous, this is what he saw. He saw that the fall and what we're plunged into is that none of us is righteous at all. Then Isaiah goes a step further and he says, "We can't just pluck that righteousness from Christ and say it's ours."

He says, "And there is none that stirreth up himself to take hold of thee: for thou hast hid thy face from us." And when the face of the Lord is hidden, there is no power. There is no drawing strength. There is no will of him to replace our will. There is no subduing of our nature when the Lord has withdrawn.

"For thou hast hid thy face from us, and hast consumed us, because of our iniquities." Now, Isaiah is writing this so we know that "consumed" here doesn't mean that you've consumed us in your wrath. But we're consumed in our own righteousness. We're consumed in our own ways.

But this passage today, this beautiful passage says that we are "of him in Christ Jesus, who of God is made unto us wisdom, and made unto us righteousness." You know, I've always said and I've always believed, I won't say I always have but, when I read that parable of the wedding feast and I see that one that came in and he got through the people at the door and he sat there in the midst of all of those other people who had garments, wedding garments on and he blended right in. Nobody questioned him about the garment that he had on because his garment looked like their garment and only the King, only the Lord Jesus could say, "That robe that you have on, that false robe is not my robe of righteousness. That's one that you've spun. Take him, bind him hand and feet and cast him out of here." That's a very deep, searching passage in Matthew 22. It's very deep. It's very scary that that one could come in in a righteousness that looks so much like Christ's righteousness to our eyes. We thought, "Wow, that's righteous. That has to be the righteousness of the King here. That has to be his robe." But it wasn't. Does that not scare you? It makes me tremble. It makes me tremble and it makes me say to myself, "I don't have anything. I don't have anything to hang my life on. My going to church, my preaching, my doing good deeds, my being a good dad, my being a good husband, is nothing. It's absolutely nothing without the righteousness of Christ clothing me. None of that is accepted in the Father's eyes. None of that is meritorious." In man's eyes, yes. In God's eyes, absolutely not. The righteousness of his Son in his complete and perfect obedience is the only robe that anyone could ever be bound in that the Father would accept. Good news of this Gospel today is that that righteousness is what is bound on you and I if we are in Christ Jesus. And all of those other things that I mentioned are filthy rags. Every bit of it.

Let's turn over to Philippians 3. I desire to say this with Paul. I really do. The Holy Spirit, again, moving upon him to say in verse 9 of chapter 3, of course, very familiar, "And be found in him, not having mine own righteousness, which is of the law." All those things I just said to you, the have-to pray, the have-to go to church, to do those things, it is righteousness of the law. Oh, but when Christ's righteousness performs, when Christ's righteousness takes over, when Christ's righteousness...I want to be found in Christ's righteousness like Paul said.

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ." That's the only way we'll ever know that we possess it is by the faith of the Son of God saying, "It's your robe and I put it on you. I've put my righteousness on you." That's the faith of the Son of God that leads the child of God to see what he is clothed in. It's "through the faith of Christ, the righteousness which is of God again, by faith." Boy, did that just shoot down all that preacher righteousness and praise be to God it does.

Now turn back over with me to 2 Corinthians 5. I think we read this last week. Verse 21, "For he hath made him to be sin for us." We're going to talk about redemption here in a minute but "he hath made him to be sin for us who knew no sin; that we might be made," there's that terminology again. It's not something that we have. It's not inherent in us. It must be something we're made unto and conformed to the image of Christ in, "that we

might be made the righteousness of God in him." All of him. Hallelujah. Praise be to God. All of him.

What about sanctification? "He is made unto us wisdom and righteousness and sanctification." You know, in ourselves we are polluted. We are defiled. We are fallen. We just aren't too pretty but in this eternal covenant that the Triune Lord made, he made us holy in his Son. He set a people apart for his holy use in eternity. He has made every provision for us. David said, "This is the Lord who has performed all things for me. He's done it all." And when we read, "be ye holy as I am holy," this is the way we can understand it. Not to go out and to produce a holiness but Christ's holiness is imputed and imparted to the child of God. Put in, worked out.

"He works in us both to will and to do of his good pleasure." Now stop and think about that a minute. If you start to compare yourself to the holiness of God, I think you'll join me in wanting to crawl under a rock. I want to be hidden. I don't even start, in fact, it is borderline blasphemy to even entertain the thought but in Christ Jesus and it takes Shawn totally out of the picture, any of that creature garbage that rises up in me, put down and Christ in me is perfectly holy. If that doesn't make you long for that day, long for that day that we're not clothed in this flesh anymore, to have that relationship and that unbroken union totally always, to see Christ as he is and to know what we are in him and not have that struggle anymore.

Let's go to Hebrews 2, verses 10 and 11. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Okay, that's a big sentence. It became him, of him, everything is of him. He has done on the cross, it is finished, he has suffered for his people so that, "For both he that sanctifieth and they who are sanctified are all of one." That's that thought I just shared with you. Oh, if the Lord could take us to show us that sanctification in him.

"For which cause he is not ashamed to call them brethren." When we're seen in the righteousness and the sanctification and the holiness and the wisdom of Christ, he is not ashamed to call us brethren but when it's ours, there is shame. There is total rejection. "Oh Lord, lop that off and mortify that in thy children today. Conform us to the thy image. Grow us, Lord, in thy grace and thy knowledge and sanctify us. Sanctify us, Lord. Set us apart for your holy use."

Then of course, briefly, John 17. In the high priestly prayer, the Lord says these things in 17:17, "Sanctify them through thy truth: thy word is truth." Verse 19, "And for their sakes I sanctify myself." Christ says, "I am their sanctification." "That they also might be sanctified through the truth." That's the truth. The truth is the truth that Christ, that the Triune God has done for his children. That's how we are sanctified.

But the question is: are we fools? If we are, he is our wisdom. Are we condemned? He is our righteousness. Are we unholy? He is our sanctification. But are we captive to sin? Are we slaves to sin? If you are, he is our redemption. Our redemption. What does that

mean? Well, the best place I can say and we go is right over in 1 Corinthians 6 and that's the last place we'll go today. "But in redemption, the Lord purchased a peculiar people." You know, I'm an accountant. That's what I do for a living and I like that. I like when there's a debt on this side and then a payment is made and it wipes out that debt. It wipes it off the books. You don't have to worry about it anymore. Reconciled. That's what redemption is. "Him who was made sin who knew no sin." He paid the debt to wipe off that debt off of every book of the child of God and all the children forever. It's wiped clean. There is no debt. It has been paid.

Here's what it says in chapter 6, verse 20, "For ye are bought with a price," that's redemption. It was the price of blood. It was the price of life. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which," by the way, "which are God's." Purchased. We are his. As I said last time, we are yoked together. We are slaves in Christ Jesus. We are bondman and servants in Christ Jesus. Does that bother you? That you have been purchased? I hope not. I hope you see the blessedness in redemption. I hope you see the canceled debt. I hope you see that it's been wiped away and only the Holy Spirit can lead us to see that.

Then just follow over in chapter 7. Look at verse 23, "Ye are bought with a price; be not ye the servants of men." That's a mouthful. You are bought with a price, be not servants of men. That's hard to do. We desire so much to serve man. "If I do this, then this one will like me. If I say this, this one will like me." We want so much to fit in but, dear ones, we are bought with a price and we're bought by the Lord Jesus Christ.

"Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God." Yoked together with Christ. That's our union. Our union is in his wisdom, his righteousness, his sanctification and his redemption. This is what he has made for his children long before in eternity and then quickened in time, revealed in time, empowered in time.

Now we go back to our text. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Then the crowning jewel of this passage and this chapter. It is a debasing chapter, it is a humbling chapter, "That, according as it is written, He that glorieth, let him glory in the Lord." We're reminded in 29 why that is the case, "that no flesh should glory in his presence." O Lord, why are you made this to thy children? Why is it that you are this, that you are wisdom, you are righteousness, you are sanctification, you are redemption? According as it is written in the prophet Jeremiah and is fulfilled, "He that glorieth, let him glory in the Lord."

What does the child of God glory in? The finished work, the finished work of the Lord Jesus Christ. The work of the Triune Lord in eternity. All that is ever needed is provided in this great Lord. May the Lord impress that on our souls today. May he stain the pride of humanity, our pride, and may he bring us low that we would be exalted in him and him alone. That he that glorieth, let him glory in the Lord.

Dear heavenly Father, most precious and holy and just Lord, may you add thy power, may you add thy clarity and may you reveal to thy children in this room and to thy children throughout this world this day what you have been made unto them. Lord, may that be our rest this day. May you quiet our souls and may you bring us unto thee. In Jesus' name I pray. Amen.