

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

Dr. F. E. Marsh

CHAPTER ONE

THE WORKER'S ASSURANCE

“HIS testimony lacks the accent of certainty and conviction, therefore he is likely to do more harm than good,” said an experienced believer in Christ, after listening to one who had spoken in a hesitating way.

The same may be said of many professed Christian workers; hence, it will be wise, in the opening chapter of *The Christian Worker's Equipment*, to look at the foundation truth of the believer's judgment, for his sin and sins, in Christ's death; for unless we are sure about this, we are not likely to bring assurance to others.

As in the floral kingdom, the flowers have many hues, and as a number of different colored flowers in a bouquet, will enhance the beauty of each other by their contrast; so in the Cross of Christ, the attributes of God are brought out in wondrous contrast, and yet with consistent harmony; for there we see

- His name was glorified,
- His love manifested,
- His majesty upheld,
- His justice satisfied,
- His truth vindicated,
- His law magnified, and
- His righteousness displayed, in the putting away of sin.

Is it not a logical sequence, as well as a Scriptural statement, that since Christ has been judged on the Cross for the sin and sins of the believer, therefore the latter will not be judged for his sin and sins, at the judgment of the Great White Throne? For all that God would have had to judge in us as sinners, at the Great White Throne, He has judged in Christ on the Cross, who became answerable for us, and has met our liabilities; therefore, as one has said, “*If anyone is to be kept out of Heaven for my sins, it is Christ,*” hence, it is the privilege of each believer to know, and say,

“He bore on the tree the sentence for me,
And now both the Surety and sinner are free.”

Let us now turn to God's Word, and see what He says about this subject, and in doing so, there are three propositions which I want to state.

First, the fires of God's judgment are kindled by man's sin.

Second, Christ bore the judgment of God against sin, for these who receive Him as their Substitute; therefore in Him, they have died for their sin.

Third, the Word of God assures us, there is no condemnation for the believer in Christ.

I. The fires of God's Judgment are kindled by man's sin.

There are two words which are rendered judgment in God's Word, One meaning the act of judging, in order to get the facts of the case; the other, which is generally rendered

"Condemnation," signifies the carrying out of the sentence of judgment already passed. As to the first, God's conclusion in relation to man universally, is, that all are guilty before Him (Romans 3:19); and as to the second, God is waiting in grace to see if men will accept His Son as their Saviour, in order that they may be **"delivered from the wrath to come"** (I Thessalonians 1:10), and if they will not, then there is nothing left but **"a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries"** (Hebrews 10:27).

There are three things which bring forth the judgment of God against man's sin:

1. Because of what man is. **"By the offence of one, judgment came upon all men unto condemnation . . . by one man's disobedience many were made sinners"** (Romans 5:15, 19).

Adam, by his act of disobedience, made himself a sinner, and all his posterity too. As one drop of deadly poison in a glass of water will make the whole poisonous, so Adam's transgression has poisoned the whole race of man. As a consequence of the fall, man's nature is evil; hence, he is evil, and does evil.

Coleridge well says, "It is a fundamental article of Christianity, that I am a fallen creature . . . that an evil ground existed in my will, previously to any given act, or assignable moment of time in my consciousness; I am born a child of wrath. This fearful mystery I pretend not to understand. I cannot even conceive the possibility of it; but I know that it is so . . . and what is real, must be possible."

Now this evil within, calls for the judgment of God upon it, as it did in the days of Noah, of which evil we read, **"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth"** (Genesis 6:5-7).

The sinfulness of man means guiltiness, and guilt brings punishment, as Principal Moule remarks in speaking of the Christian's knowledge of indwelling evil: "He was sinful before he sinned. He also knows that this antecedent sinfulness, cannot be rightly conceived as mere misfortune; it was implicit rebellion, real guilt. It was the free attitude of his real personality; when it came to expression, that expression was not due to a mastering fate, wrong while the victim - self - was right, though weak. It was due to himself."

2. The judgment of God comes upon man, because of what he has done. When the judgment of the dead takes place, we read that they are “**judged according to their works**” (Revelation 20:12). What they have been, determines what they shall be; hence, those who have been filthy and unjust, will be the same, yea, more so Revelation 22:11). What men have done, will determine the measure of their punishment. One thing which impresses itself upon the mind, as the conversation goes on between Abraham and Dives, is, that the latter makes no complaint as to the justness of his punishment (Luke 16:19-31).

From this we may gather, the unsaved will see, and own, the righteousness of the sentence which will be passed upon them, and will confess with the thief on the Cross, “**We receive the due reward of our deeds**” (Luke 23:40, 41).

3. The judgment of God comes upon man, because of what he has not done. Some of God’s most terrible judgments have come, and will come, because of things not done. This is plainly brought out in the following Scriptures, where omissions to duty are censured and condemned:

“**Came not**” (Judges 5:23).

“**Doeth not**” (Matthew 7:26).

“**Did not**” (Matthew 25:45, 46).

“**Love not**” (I Corinthians 16:22).

“**Know not**” (II Thessalonians 1:8).

“**Obey not**” (II Thessalonians 1:8).

“**Believe not**” (John 16:9).

The consequent judgment mentioned in each of the above scriptures, came because of something which was not done.

- Meroz was cursed, because help was not given;
- The storm of wrath overthrew the house of the man, because he did not build on the rock;
- The everlasting punishment will be pronounced upon those who did not minister to the needs of Christ in His people;
- The “**anathema**” will be passed upon those who have no affection for Christ;
- The everlasting destruction and separation from the glory of God’s presence, will be, because He was not known and obeyed; and
- The sin of all sins, is, that men will not believe on the Lord Jesus Christ.

Christ further illustrates, in the parable of the wicked servant, the evil consequence of not fulfilling His will, for He makes the Judge say, “**Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou My money into the bank, that at My coming I might have required Mine own with usury? And He said unto them that stood by, take from him the pound, and give it to him that hath ten pounds. (And they said unto Him, Lord, he hath ten pounds). For I say unto you, that unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away from him**” (Luke 19:22-26).

A similar pronouncement is given to the servant who did not use his talent, with the addition “**And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth**” (Matthew 25:30).

Do we not gather from these statements, how different man’s conception of sin is, from God’s thought about it? Man thinks if he keeps away from wrong-doing, he does not sin; God’s thought about sin, is failure to do the right, and this, whether man knows it or not - for the meaning of the word sin is to miss the mark, that is to come short of what God says - he ought to be, and do.

II. *Christ bore the Judgment of God against sin for those who receive Him as their Substitute; therefore, in Him, they have died for their sin.*

The three causes of God’s judgment upon men as sinners, have their counterpart in Christ’s death for sin, for He was judged for what the believer was, as a sinner; for what he did; and for what he failed to do.

1. Christ died for what we were. We are in ourselves sinners, with a sinful nature, and as such, we must be judged. We read, “**God sending His own Son in the likeness of sinful flesh, and [by a sacrifice, margin] for sin, condemned sin in the flesh**” (Romans 8:3) Principal Moule comments the latter part of the above verse, as follows: “‘And as sin-offering,’ expiatory and reconciling, ‘sentenced sin in the flesh’; not pardoned it, observe, but sentenced it. He orders it to execution; He kills its claim and its power for all who are in Christ.”

We know from Scripture statement, that while our actual sins are forgiven for the sake of Christ (Ephesians 1:7; I John 2:12), our sinful nature is not forgiven, but judged in His death. This is wondrously and minutely typified in the sin-offering.

Let us ponder the following four questions in relation to this aspect of the subject. What was the sin-offering called? Where was the sin-offering taken? ‘What was done with the sin-offering? Who killed the sin-offering?

What was the sin-offering called? It was called a sin-offering (see Leviticus 4), and it was offered to God for the sin of ignorance. The sin of ignorance was a sin committed through indwelling evil, but the committer was none the less guilty, because he did it unwittingly (Leviticus 5:17). *In the Hebrew, the words sin and sin-offering are identical*; hence, when we read, “**It is a sin-offering,**” we might as literally read, “It is sin.” Thus the sin-offering is treated as sin, and judged as sin. This is also true with reference to Christ as the Sin-Offering. He was treated on the Cross, by God in righteousness, as the personification of sin. As Luther says, “He was my sin,” or better, as the Holy Spirit says, “**He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him**” (II Corinthians 5:21).

Where was the sin-offering taken? The Scripture says, “The whole bullock shall he carry forth without the camp” (Leviticus 4:12). Outside the camp was the place of judgment. It was the place to which the leper was separated (Leviticus 13:46), hence,

- Miriam was shut out of the camp for seven days, when she was smitten with leprosy, in consequence of her sin against her brother (Numbers 12:15).
- The Sabbath-breaker was stoned to death, outside the camp, when he came under the judgment of God, because of his willful transgression of God's commandment (Numbers 15:35, 36).

Christ the great Anti-type, when He was judged for our sin, "**suffered without the gate**" (Hebrews 13:12). Christ, the Spotless One, went to the place of uncleanness, the place of death, the place of judgment, that He might be treated as the transgressor, as the unclean one, and as the sinner.

This is clearly stated in God's Word. In II Corinthians 5:21, He is said to be "**made sin,**" and in Galatians 3:13, He is said to be "**made a curse.**"

The reference in the last passage of Scripture is to the Judgment of the prodigal and rebellious son, mentioned in Deuteronomy 21:18-23, who, after he had been stoned to death outside the camp, was hanged, and of whom it is written, "**He that is hanged on a tree is accursed of God**" (Margin, "the curse of God). Such words being associated with Him who died for us, tell us on the one hand what we deserve, and on the other hand the terrible death He underwent.

A doctor gives medicine to heal the sick, but Christ took our disease that He might heal us. A man pays a ransom to free a slave, but Christ paid the ransom by becoming a slave, that He might free us.

There is one scene in the history of Israel, which is painful in its sinful blackness, namely, the whoredom of Israel at Baal-Pear. I refer to this, because the being hanged on a tree is incidentally mentioned. We read, "**And Israel joined himself unto Baal-Pear: and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads [chiefs] of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel**" (Numbers 25:3, 4).

Then we have described to us the faithful action of Phinehas, in slaying one of the princes for his sin, and in so doing, Phinehas was acting on Divine Authority, as may be gathered from Deuteronomy 13:6-9. My reason for referring to this incident is, as Christ is said to be accursed in His being hanged on a tree, it therefore identifies Him with the worst of sins, and tells how thoroughly He was identified with us, in being treated as we should have been treated. Zimri suffered for his own sin, at the hand of Phinehas, and thus the anger of the Lord was turned away (Numbers 25:10-15). Christ suffered for our sin, at the hands of God (Zechariah 13:7), and now God's anger is turned away from us (Isaiah 12:1).

Vincent de Paul was, for some time, almoner-general to the prison ships in the chief harbors of France, during the reign of Louis XIII. While visiting those at Marseilles, he was so much struck by the broken-down looks, and exceeding sorrowful countenance of one of the convicts, that, on discovering his own sorrow was less, he absolutely changed places with the convict. The prisoner went free, whilst Vincent wore a convict's chain, did a convict's work, lived on convict fare, and, worst of all, had only convict society. Christ did something very similar, when He took our place and died our death, that we might go free.

What was done with the sin-offering? “**And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt**” (Leviticus 4:11, 12). These words plainly tell us that the sin-offering was to be utterly consumed, except the fat, &c. (Leviticus 4:8-10).

There are two words used in the Book of Leviticus, in speaking of burning, which have a very different meaning. The word which occurs in Leviticus 1:9, 13, 15, 17; 2:2,9, 12, 16; 3:5, 11, 16; 4:10 means *to turn into fragrance by fire; hence, to burn as incense*, and this fragrance went up to God as a sweet smelling savour.

This is typical of Christ in the God-glorifying aspect of His death, as the One in whom the believer is accepted (Ephesians 5:2). But the word which is used to describe the burning of the sin offering outside the camp, means, *to consume utterly*, and is expressive of God’s judgment against sin, as when we read that the one, who was discovered with the things of Jericho which were devoted to the Lord, should be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel” (Joshua 7:15).

This word of judgment being associated with the sin-offering, tells out the fact, that Christ has borne the fiery judgment of God against our sinful nature. Mr. B. W. Newton, in speaking of this fact, says: “God sending His own Son in the likeness of sinful flesh, and ‘concerning sin, damned sin in the flesh,’ that is, our indwelling sin. Thus the wrath due to both our sin, and to our sins (I speak of believers) was borne by the Holy One, who Himself had neither sin, nor sins. There it expended itself; there it burned until nought but ashes remained; there faith sees both the sin and the sins of all believers, ended forever, as regards the judicial estimate of God. We may stand, as it were, by the side of that burning pile. We see the flame fiercely raging in the full intensity of its devouring power; at length, we behold it lessen; at last, flicker and decay, till it smolders among the embers. We may watch the last expiring spark that glimmers there, and when that ends - when nothing but the cold ashes remain - we see an emblem of the relation which the fire of holy wrath bears to all the believing people of God. Its power is expended; it hath burnt itself out; ashes only remain.”

Who killed the sin-offering? The offerer killed the sin-offering.

If Leviticus 4 is read, it will be found that four different cases are supposed. But whether it were a priest (verses 3, 4), the whole congregation (verses 13-15), one of the rulers (verses 22-24), or one of the common people (verses 27-29), there were three things that had to be done in each case, namely, the offering had to be brought to the door of the tent of the congregation; the offerer had to lay his hands on the head of the offering as identifying himself with it; and he had to kill it himself.

All this speaks of a personal need, a personal reliance upon the sacrifice for remittance of sin’s penalty, and a personal act of faith, in taking the knife and plunging it into the animal, which was offered up in the offerer’s stead. In its typical application, we are reminded, by the offerer killing the animal for sacrifice, that it was our personal sin which put the Lord Jesus Christ to death.

There is a sense in which the words of Peter may be applied to each and all:

Ye “**killed the Prince of Life**” (Acts 3:15), for it was our sins which nailed Him to the accursed tree.

2. Christ died for what man had done. In the story of Aladdin, in the Arabian Nights, we are told that Aladdin could only get the desire of his heart by rubbing the lamp which the Genie had given him. In like manner, it is only as we rub the lamp of Divine truth by prayerful and submissive meditation, that we get the soul satisfying blessings of the Gospel.

The Holy Spirit has been pleased to couple with the black garb of man’s sins, and the golden girdle of Christ’s all-sufficient sacrifice, certain expressions, which demonstrate and illustrate how completely the healing balm of His atonement, covers the sore of man’s transgressions.

Let us briefly see how this is brought out in the following nine passages of Holy Writ, where “**sins**” are specially mentioned;-

- “**Manifested to take away our sins**” (I John 3:5).
- “**Offered one sacrifice for sins**” (Hebrews 10:12).
- “**Gave Himself for our sins**” (Galatians 1:4).
- “**Propitiation for our sins**” (I John 2:2).
- “**Suffered for sins, the Just for the unjust**” (I Peter 3:18).
- “**Once offered to bear the sins of many**” (Hebrews 9:28).
- “**Bare our sins in His own body on the tree**” (I Peter 2:24).
- “**Blood . . . shed . . . for the remission of sins**” (Matthew 26:28).
- “**Died for our sins**” (I Corinthians 15:3).

In each of the above Scriptures, there are two great truths presented - namely, the sins of the sinner, and the sacrifice of the Saviour.

And while we keep these two truths before us, I want to emphasize one fact in each of these Scriptures, as found in connection with the fact of Christ’s atoning death.

These nine statements might be called, “Nine rays which radiate from the sun of Christ’s atoning sacrifice.”

*First Ray - Manifestation. “**He was manifested to take away our sins**” (I John 3:5). The meaning of the word “**manifested**” is, *for one to reveal himself, who had been hidden behind a curtain*. The Greek word *phaneroo* is rendered “**shewed**” in John 21:1, 14, when the attention is directed to the fact of Christ appearing after His resurrection.*

In the verse before us, we have it distinctly stated, that Christ appeared in human form for one specific purpose (I Timothy 3:16; I John 1:2), namely, to take away our sins. As the scapegoat, on the day of atonement, was separated to take away the sins of Israel (Leviticus 16:21), so Christ was manifested to take away our sins by His death - to take away the penalty which they merited, and to destroy the power which they had gained over us.

Second Ray - Perfection. “**Offered one sacrifice for sins for ever**” (Hebrews 10:12). The emphasis in this verse, is on the word “**one**,” calling attention to the fact, that Christ’s one offering, once offered, is sufficient to meet the necessity of the case. The Holy Spirit repeats again, and again, the words “**once**” and “**one**” (See Hebrews 9:12, 26, 28; 10:2, 10, 12). The contrast is, between the many offerings, offered at many times, which proclaimed their imperfection; and the one Offering, offered once, which tells out its perfection. Christ the Perfect One, offered Himself as the Perfect Offering, which perfectly deals with our sins, and gives to the believer a perfect conscience, in consequence.

Third Ray - Consecration. “**Gave Himself for our sins**” (Galatians 1:4). We read in Acts 19:31, that some of Paul’s friends urged him not to “**adventure himself into the theatre**” at Ephesus, lest he should come to harm; and in II Corinthians 8:5, we read of those to whom the apostle wrote, that “**they first gave their own selves to the Lord.**” Let us take these Scriptures, and apply them to Christ. He did “**adventure**” (the words “**adventure**” and “**gave**,” are the same as rendered “**gave**” in Galatians 1:4) His life on our behalf, for He gave Himself to the task of taking the punishment of our sins, and this in consecration to God’s will, for He was acting at His bidding.

Fourth Ray - Propitiation. “*Propitiation for our sins*” (I John 2:2). Christ is the propitiatory Sacrifice, who answers to God’s justice on behalf of our sins. The Greek word “*Hilasmos*,” rendered propitiatory, answers to the Hebrew word “*caphar*,” which means *to effect a reconciliation with God*, by atonement. Christ has given to God, by His death, all He asked from us; hence, we are covered in the all-answeringness of what Christ gave to God, when He died in our stead.

Fifth Ray - Substitution. “**Suffered for sins, the Just for the unjust, that He might bring us to God**” (I Peter 3:18). The preposition “*huper*” rendered “**for**” in the sentence “**Just for the unjust**,” means *on behalf of*, as when one person bending over another, in order to protect him, so acting on his behalf, in receiving the blow which was aimed at him, and thus suffering in his stead. This is exactly what the Lord Jesus did for the believer. He, the Righteous One, received the punishment due to the unrighteous one on account of his sins. “On the 10th June, 1770, the town of Port-au-Prince, in Haiti, was utterly overthrown by a terrible earthquake. From one of the fallen houses the inmates had fled, except a Black woman, the nurse of her master’s infant child.

She would not desert her charge, though the walls were even then giving way. Rushing to its bedside, she stretched forth her arms to enfold it. The building rocked to its foundation; the roof fell in. Did it crush the hapless pair? The heavy fragments fell indeed upon the woman, but the infant escaped unharmed; for its noble protectress extended her bended form across the body, and, at the sacrifice of her own life, preserved her charge from destruction.” Thus did Christ die for us, in bearing in His body, the just due of our sins.

Sixth Ray - Imputation. “**Once offered to bear the sins of many**” (Hebrews 9:28). The meaning of the word “**bear**” is *to bring, carry, or lead up*, as when Christ “**leadeth up**” His disciples into a high mountain (Mark 9:2), or, as when an offerer brought an animal to the altar for sacrifice, which animal was offered up on behalf of the offerer, and bore his sins upon itself.

Christ led our sins up to the altar of the Cross, and then bore the due weight of their desert, in that He was treated as though He had committed the sins.

Bengel remarks, “Our sins were laid on Him; when, therefore, He was lifted up on the Cross, He bare up our sins along with Him.”

Seventh Ray - Identification. “**Bare our sins in His own body on the tree**” (I Peter 2:24). On one occasion, the Custom authorities asked Peter, if his Master did not pay tribute. Christ, knowing what had taken place, directed Peter to go and catch fish, and in the mouth of the first one he would find a piece of money, which he was to give to the authorities, as Christ says, “**For Me and thee.**” The preposition “*Anti*” translated “**for,**” which Christ uses in speaking of the money “**for Me and thee,**” is one which signifies *something which is set over against something else*; it may be in opposition to something else, as when the man of sin is called the “Anti-Christ,” or it may be, that which is an equivalent to a claim made, and thus meeting it. Christ uses this preposition, when He speaks of giving “**His life a ransom for many**” (Matthew 20:28; Mark 10:45).

The one thing which I want to emphasize is, Christ in His death, not only died in our stead, as the Substitute acting apart from us, but as the tribute money was for Christ and Peter, so Christ identified Himself with us, thus His death is our death for our sins.

We read in Hebrews 1:3, that Christ “**Himself purged our sins,**” or as Rotherham explains the sentence, “made for Himself a purification for our sins.” Personally, Christ did not need to purify Himself, for He was “**without sin;**” but representatively He did, for He was acting as our Head.

Christ Himself illustrated this, when He allowed John the Baptist to plunge Him beneath the waters of Jordan as a sinner (compare Matthew 3:6, with Matthew 3:13-15).

Remembering our oneness with Him in His death, it gives a new meaning to the possessive pronoun in Isaiah 53. 4, 5, where we read,

- He bore “**our griefs.**”
- He “**carried our sorrows.**”
- He was “**wounded for our transgressions.**”
- He was “**bruised for our iniquities.**”
- The “**chastisement of our peace was upon Him.**”

Coupling these Scriptures with the words, “**Christ bare our sins,**” there flashes from the Cross, the wondrous rays of His grace and love for us.

As Dr. Denney says, “It was His death, certainly, for He had come to die; but it was not His, for He knew no sin; it was for us, and not for Himself, that He made death His own.”

Eighth Ray - Remission. “**My blood of the New Testament, which is shed for many, for the remission of sins**” (Matthew 26:28). The meaning of the word “**remission**” is, according to Liddle and Scott, “*A letting go, a setting free, as of a slave or captive. Or more fully and completely from a Biblical standpoint, dismissal, discharge, a setting free.*”

In the Septuagint, and New Testament, setting free, remission of debt or punishment; hence, the forgiveness of sins on the part of God, and with reference to the future judgment; total remission and forgiveness, excluding all idea of punishment.”

As in the year of jubilee, which began on the Day of Atonement, the debtor was freed from all liabilities; so Christ frees from the bondage and guilt of sin, by shedding His blood for us.

Ninth Ray - Revelation. “**Christ died for our sins, according to the Scriptures**” (I Corinthians 15:3).

Dr. Denney relates in his *Studies in Theology* an incident which illustrates the effectiveness of the Gospel of Christ’s substitutionary work. He says, “A fishing-tackle maker and an enthusiastic fisherman, once told me of losing his bait in a mysterious way without catching anything. The explanation was, that by some accident or other, the barb had been broken from the hook. It was my friend himself who made the application of this, when he said, that this was exactly what happened when people preached the love of God to men, but left out of their Gospel, the essential truth, that it is Christ on the Cross, the Substitute for sinners, in whom that love is revealed. In other words, the condemnation of our sins in Christ upon His Cross is the barb on the hook.”

The barb of the Gospel is unmistakably the Atonement of Christ, and without it, there is no catching of men out of the Great Sea of sin; but on the other hand, the hook upon which the barb is welded, is the Word of God; for it is in it we are told, He died according to its revelation.

Take the Scripture away and the Christ is removed, and we exclaim with Mary, “**They have taken away my Lord, and I know not where they have laid Him**” (John 20:13). But in the gold of Holy Writ, we discover the jewels of Christ’s death, even as the precious stones were secured in the breast-plate of Israel’s High Priest by the settings of gold.

Well may we sing, with Frances Ridley Havergal, as we think of what Christ has done for us, and say to Him:

What hast Thou done for me, O Mighty Friend,
Who lovest to the end!
Reveal Thyself, that I may now behold
Thy love unknown, untold,
Bearing the curse, and made a curse for me,
That blessed and made a blessing I might be.

Oh, Thou wast crowned with thorns, that I might wear
A crown of glory fair;
“Exceeding sorrowful,” that I might be
Exceeding glad in Thee;
“Rejected and despised,” that I might stand
Accepted and complete on Thy right hand.

Wounded for my transgressions, stricken sore,
That I might “sin no more; “
Weak, that I might be always strong in Thee;
Bound, that I might be free;
Acquaint with grief, that I might only know
Fulness of joy in everlasting flow.

Thine was the chastisement, with no release,
That mine might be the peace;
The bruising and the cruel stripes were Thine,
That healing might be mine;
Thine was the sentence and the condemnation,
Mine the acquittal and the full salvation.

For Thee revilings, and a mocking throng,
For me the angel-song;
For Thee the frown, the hiding of God’s face,
For me His smile of grace:
Sorrows of hell and bitterest death for Thee,
And Heaven and everlasting life for me.

Thy Cross and passion, and Thy precious death.
While I have mortal breath,
Shall be my spring of love, and work of praise,
The life of all my days;
Till all this mystery of love supreme
Be solved in glory-glory’s endless theme.

3. Christ died for what man did not do. There are many things which man should have done, that he has not done.

Man should have fulfilled God’s law in every iota and particular; and he should have glorified God in an absolute and perfect consecration to His will. He has done neither, he has come short of God’s glory (Romans 3:23), and has been guilty of enmity against God (Romans 8:7).

Christ in striking contrast, has been obedient to the will of God, and glorified Him.

There are two “I have’s” in the Gospel according to John, which bring out these facts. In speaking of Himself as the Good Shepherd, who gives His life for the sheep, and His authority for so doing, He says, “**This commandment have I received of My Father**” (John 10:18); and in looking over His life’s work, in the light of the Atonement He was about to make, He says, in speaking to His Father, “**I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do**” (John 17:4).

He was, in every particular, the perfect One.

- There was no rift in the lute of His character; it always sounded forth “**Glory to God in the highest.**”
- There was no flaw in the devotion of His life; it stands unique and alone in its marvellous beauty.
- There was no fault in the consecration of His service; it was perfect with the holiness of God.
- There was no stain in the texture of His nature; it was pure in every part.
- There was no alloy in the gold of His holiness; it was uncorrupted by self.
- There was no spot in the sun of His testimony; it was truly noble, and nobly true.
- There was no want in His obedience; for it was perfect in its delight to do God’s will, and to finish His work; and
- There was no defect in the work He undertook when He died to meet God’s claims, and to bring glory to His name; for that death on behalf of His own, went up to God as a sweet smelling savour (Ephesians 5:2), which not only satisfied the claims of His Throne, but brought joy to His heart.

Thus believers find themselves:

- Perfect in His comeliness (Ezekiel 16:14);
- Beautiful in His beauty (I John 4:17);
- Holy in His holiness (I Corinthians 1:30);
- Righteous in His righteousness (II Corinthians 5:21);
- Precious in His preciousness (I Peter 2:7);
- Living in His life (I Peter 2:5);
- Accepted in His acceptableness (Ephesians 1:6);
- Enriched in His riches (Philippians 4:19);
- Blessed in His blessedness (Ephesians 1:3);
- Seated in His exaltation (Ephesians 2:6);
- Sufficient in His greatness (Colossians 1:12);
- Strong in His grace (II Timothy 2:1);
- Gladdened in His joy (John 15:11); and
- Loved in His love (John 15:12).

And all these blessings have stamped upon them, the hall mark of Christ’s perfect Atonement.

III.- *The Word of God’s Grace assures us, there is no condemnation for the believer in Christ.*

We can conceive nothing better than Bengel’s rule for searching the Word of God with profit-

“Apply thyself wholly to the text; apply the subject wholly to thyself.”

Where this two-fold application exists, there is sure to be a two-fold blessing - the mind will be enlightened to the soul’s knowledge, and the heart will be assured to the soul’s warmth. But the two must go together. The beam of truth in relation to the soul, must be balanced, on the one hand by the scale of reverent study of the Scriptures guided by the Holy Spirit; and on the other hand, by the scale of obedience to the truth known, and by whole-hearted response to it.

In thinking over the specific statements of Holy Writ, which assure believers of their interest in Christ, the following seven points have been suggested:

1. An Undeniable Difference. The outlook for believers and unbelievers is unmistakably different. This is very suggestively seen, if we note two appointments, and two reservings. Of the unsaved it is said, “**It is appointed unto men once to die, but after this the judgment**” (Hebrews 9:27); and “**The Lord knoweth how to . . . reserve the unjust unto the Day of Judgment to be punished**” (II Peter 2:9). The outlook for unbelievers is black with the clouds of coming judgment and wrath, which loom before them, like the blackness of an approaching storm on the horizon. But the outlook for believers stands out in vivid contrast, it is lit up with the brightness of life and immortality, for we are told, “**God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ**” (I Thessalonians 5:9); and that He has “**reserved**” “**an inheritance**” which is “**incorruptible, and undefiled, and that fadeth not away**” (I Peter 1:4). There is as much difference between these two appointments and two reservings, as there is between light and darkness, holiness and sin, Christ and the devil, blessing and curse, salvation and wrath, joy and misery, Heaven and hell.

2. An Unambiguous Distinction. “**Not be condemned with the world**” (I Corinthians 11:32). The context tells us, that the reason why God chastens His people is, that they should not “**be condemned with the world.**” The words suggest two alternatives, the condemnation of the world, and the not being condemned with the world. The latter applies to the children of God. And beneath the surface of the words, we may draw an inference, namely, that when God condemns the world, the children of God will be where condemnation cannot reach them. His word to His own is, is “**Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast**” (Isaiah 26:20).

There is a threefold direction in this command. God’s people are to enter into their innermost (for so the word means) chambers, they are to shut their doors about them, and to hide themselves. Likewise those who are hidden in the Atonement of Christ, are shut in, in the perfection of His finished work, and abiding in the innermost chamber of His love, are where the indignation of judgment cannot reach them.

3. An Unapproachable Sphere. “**There is therefore now no condemnation to them which are in Christ Jesus**” (Romans 8:1). Condemnation can never reach Christ, therefore it can never reach those who are in Him. The position in which the believer is found, is “**in Christ.**” What does it mean to be in the circle of these gracious words - “**in Him?**”

- In Him, as Noah and his family were in the ark, and thus saved from the avenging flood of God’s wrath against sin, *for He is the Ark upon whom the flood of righteous indignation against sin has surged and fallen.*

- In Him we are safe, for He has borne the brunt for us; yea, we have borne it, in Him.

- In Him, as the children of Israel were in the blood-sprinkled houses on the night of the Passover, and thus delivered from the darkness and eternal death of sin; *for He is the Lamb whose blood was shed for us, which blood, being sprinkled on the door-posts and lintel of our conscience, speaks peace to us.*

- In Him, as the unintentional man-slayer who fled to the city of refuge, was saved from the avenger, and was safe till the death of the high priest, if he abode in the refuge (Numbers 35:25-28).

Our great High Priest will never die, for He lives in the power of an endless life; thus He saves to the uttermost, that is “evermore” (Hebrews 7:25, margin), for He is the “**Author of eternal salvation unto all them that obey Him**” (Hebrews 5:9). The avenger of the broken law can never touch us, for we are in Him.

- In Him, as Rahab was in the house with its scarlet symbol of assured protection from the judgment about to fall on Jericho. *The scarlet thread of Christ’s precious blood gives assurance, that since He died, the question of our sin will never be opened again.*
- In Him, we have passed the judgment due to our sin, and are now seated with Him in heavenly places; even as the stones taken from Gilgal and placed in Jordan, and the stones taken from Jordan and erected in Gilgal (Joshua 4:3-9,20), indicated the reproach of Egypt rolled from Israel (Joshua 5:9). We may well call this an unapproachable sphere, for who can reach us, since we are in Him? We often see at the entrance gates of large works, “No admittance except on business.” Likewise there are some who have no admittance into the realm of these words, “**In Him.**”

Who are they?

- Sin with its condemning power,
- Law with its terrible curse,
- Justice’ with its righteous demand,
- Satan with his accusing voice,
- Hell with its burning flame,
- Death with its biting sting, and
- The world with its deceptive lusts.

4. An Unqualified Assurance. “**He that believeth on Him is not condemned**” (John 3:18). How positive are the words, “**Is not condemned.**” The words really mean, “*is not judged.*” The one that believes is not sentenced; hence, he can never have condemnation, through having the experience of bearing the execution of the sentence.

The light of Heaven flashes upon the diamond words, “**is not.**” There is no uncertainty about them. When Christ uses an “**is not,**” there is no mistake as to the meaning of these emphatic words; there is the positive statement of God. Let us take three “**is nots**” by way of confirmation and illustration.

- He says of the fire which is to feed upon the wicked, “**the fire is not quenched**” (Mark 9:44, 46, 48).
- He says of him who gives to anything or anyone, the place He should occupy, that he “**is not worthy of Me**” (Matthew 10:37, 38); and
- Christ also said, in rebuking His disciples because of a sectarian spirit which they displayed, “**He that is not against us is on our part**” (Mark 9:40).

We understand these to be positive statements, against which there is no court of appeal. Therefore, we take the “**is not**” of John 3:18, as the positive assurance of the Lord Jesus Christ to those who believe on Him, that there is no judgment upon, nor for them.

5. An Unmistakable Promise. “**Shall not come into condemnation**” (John 5:24).

I remember once asking an unbeliever, “Which side of the judgment are you?” “Oh,” she replied, “**we must all appear before the judgment seat of Christ.**”

I pointed out to her she was confusing things which differ, for only believers will be at the judgment-seat, and that they are there, not to be judged, but that their works may be tested, so that their place in Christ’s coming kingdom may be determined. She then reminded me of the scene described in Revelation 20; but I pointed out to her, that only one class of people are judged there, namely, “**the dead.**” Then I gave her the promise of Christ in John 5:24: “**Shall not come into condemnation** [judgment].”

- When the Holy Spirit says, “**Sin shall not have dominion over you**” (Romans 6:14), it means that sin shall not exercise its lordship.

- When we read, “**I shall not want**” (Psalm 23:1), because the Lord is my Shepherd, it means that every need shall be supplied.

- When the Lord said to Israel, “**The plague shall not be upon you to destroy**” (Exodus 12:13), it was God’s promise that Israel should be safe from judgment.

- In the same way, when the Saviour assures those who believe in Him, that they “**shall not come into condemnation,**” we may rest content that He will keep His word.

Someone may object, and say, does it not say, “**It is appointed unto all men once to die, and after this the judgment**” (Hebrews 9:27)? No, it does not. It says, “**It is appointed unto men,**” not “*all men.*” Besides this, the gist and point of the Scripture quoted is lost sight of, if we don’t read the “**as**” and “**so**” of the passage. The words are: “**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 unto salvation**” (Hebrews 9:27, 28).

The meaning of the passage is, death and judgment are the common lot of humanity, because all have sinned; but the believer in Christ is looking for neither death nor judgment, but for the coming Christ, for Christ has died the death, and borne the judgment. Thus believers can say with the captain, who, when the passenger said to him, as he pointed to some clouds, “There is a storm coming, captain,” replied, “No, we are on the weather side of the storm.”

6. An Unspeakable Privilege. “**Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as he is, so are we in this world**” (I John 4:17).

The Day of Judgment does not fill us with dread as it does other men, and the reason of this is, “**As He is, so are we.**”

Fausset says on this: “The ground of our ‘**confidence**’ is, ‘**because even as He (Christ) is, we also are in this world**’ (He will not, in that day, condemn those like Himself); we are righteous as He is righteous, especially in that which is the sum of righteousness, love (chapter 3:14).

Christ is righteousness and love itself in Heaven; so are we, His members, still **'in this world.'** Our oneness with Him even now in His exaltation (Ephesians 2:6), so that all that belongs to Him of righteousness, &c., belongs to us by perfect imputation and progressive impartation, is the ground of our love being perfected, so that we can have confidence in the day of judgment."

7. An Unrivalled Question. "**Who is he that condemneth?**" (Romans 8:34).

Who can condemn us?

- Can God? No, for He has justified us.
- Can Christ? No, for He died for us.
- Can the Holy Spirit? No, for He is One with the Father in our salvation.
- Can sin condemn us? No, for it has been answered for in Christ's death.
- Can Satan condemn us? No, for Christ has rendered him powerless by His victory over him.
- Can the law condemn us? No, for Christ "**is the end of the law for righteousness to everyone that believeth.**"
- Can death condemn us? No, for Christ has taken away its sting.
- Can justice condemn us? No, for it is satisfied.

Why is it there is no condemnation? Let it be repeated once again. It is because Christ died.

Buried in the grave of Jesus, I believe what God has said;
Faith, His judgment acquiescing, reckons now that I am dead.
Death and judgment are behind me, grace and glory are before;
All the billows rolled o'er Jesus, there exhausted all their power.

First-fruits of the resurrection, He is risen from the tomb;
Now I stand in new creation, free - because beyond my doom.
Jesus died and I died with Him, buried in His grave I lie;
One with Him in resurrection, seated now in Him on high

I await the full redemption, when the Risen One shall come;
And my mortal body changed, shall be fashioned like His own.
Precious and once-bleeding Surety, nothing would I know but Thee:
Nothing would my heart desire, but, my Lord, Thy face to see.

Here I share in Thy rejection, Thy reproach and Cross I love;
Here I stand in Thine acceptance in the Father's sight above.
Help me here to walk obedient to Thy holy will and word,
Counting all my joy to please Thee, owning Thee, alone, my Lord. [18]

~ end of chapter 1 ~

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