

## WHAT DID CHRIST DO TO SIN?

PRESENTED BY

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GREEN LAWN CHURCH OF CHRIST

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TONIGHT WE ARE SPEAKING ON THE SUBJECT, "WHAT DID CHRIST DO TO SIN?" IN THE SERIES OF LESSONS DEALING WITH GENERAL DOCTRINES WE HAVE PROJECTED A THEME ON THE ATONEMENT, AND YET I BELIEVE THIS LESSON DEALING WITH WHAT CHRIST DID TO SIN MAY WELL TAKE THE PLACE OF THE LESSON THERE PROJECTED ON THE ATONING WORK OF CHRIST. BEFORE I BEGIN TONIGHT I WANT TO EMPHASIZE ONE THING. QUITE OFTEN, AND IF IT HAPPENS ONCE IT HAPPENS FAR TOO OFTEN, WHEN MEN DEAL WITH THE WORK OF CHRIST, THEY ARE ACCUSED OF NOT APPRECIATING WHAT MAN MUST DO IN ORDER TO RECEIVE THE SALVATION THAT GOD OFFERS THROUGH HIS SON. FOR THOSE WHO MIGHT BE SO DISPOSED I WANT TO SAY THAT NEXT LORD'S DAY EVENING, LORD WILLING, WE ARE GOING TO DEAL WITH THE SUBJECT, "WHAT CAN I DO ABOUT SIN?" BUT THIS IS NOT OUR PURPOSE TONIGHT AND I AM NOT INTERESTED TONIGHT IN WHAT MAN CAN DO IN ORDER TO RECEIVE THE GIFT OF GOD'S SALVATION. WHAT WE'RE INTERESTED IN IN THIS LESSON IS DEALING WITH WHAT CHRIST DID IN ORDER THAT MAN MIGHT THEN DO SOMETHING, THAT THERE MIGHT BE SOMETHING FOR MAN TO RECEIVE. FOR WITHOUT THE WORK OF JESUS CHRIST, WITHOUT THE ATONEMENT, THERE WOULD BE ABSOLUTELY NOTHING MAN COULD DO, NOT ONLY TO EARN, BUT EVEN TO RECEIVE SALVATION. WITHOUT THE WORK OF CHRIST THERE WOULD BE NOTHING TO RECEIVE.

OUR TEXT IS TAKEN FROM JOHN 1:29. WE READ THERE THIS VERY SIMPLE LANGUAGE, "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD." IT WAS A WONDERFUL OCCASION IN THE HISTORY OF MAN WHEN THIS STATEMENT COULD BE MADE, WHEN JOHN COULD LOOK UP AND SEE JESUS COMING AND SAY "BEHOLD THE LAMB OF GOD." IT WAS THE FULFILLMENT OF THAT WHICH HAD BEEN PROPHESED IN THE LONG AGO WHEN IN GENESIS 3:15 GOD HAD SAID, "AND I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN THY SEED AND HER SEED; IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL." IT MEANT THAT THAT OF WHICH PAUL SPOKE IN GALATIANS 4:4,5 WHEN HE SAID THAT "BUT WHEN THE FULNESS OF THE TIME WAS COME, GOD SENT FORTH HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW, TO REDEEM THEM THAT WERE UNDER THE LAW, THAT WE MIGHT RECEIVE THE ADOPTION OF SONS," HAD FINALLY COME TO PASS AND NOW THAT REDEEMER, THAT WORD WHICH HAD BEEN MADE FLESH, HAD REACHED THAT POINT IN HIS EXPERIENCE WHEN HE WAS EMBARKING UPON HIS PUBLIC MINISTRY; AND UNTO JOHN HE CAME AND UNTO JESUS, JOHN POINTED HIS DISCIPLES SAYING, "BEHOLD THE LAMB OF GOD THAT TAKES AWAY THE SIN OF THE WORLD." FROM THAT DAY TO THIS, REALLY, THE WORLD HAS BEHELD THE UPLIFTED CHRIST. IN JOHN 3:14, JESUS SAID THAT "AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF MAN BE LIFTED UP." AND IN JOHN 12:32, HE SAID, "AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME." JESUS WAS LIFTED UP AND MEN FROM THAT DAY TO THIS HAVE BEEN BEHOLDING THE WORK OF JESUS CHRIST. IT IS THAT WORK THAT WE WANT TO BEHOLD TONIGHT.

JOHN SAID, "BEHOLD." HE SAID BEHOLD SOMETHING IN PARTICULAR, BEHOLD THE LAMB OF GOD. NOW YOU AND I MAY NOT APPRECIATE THAT LANGUAGE LIKE THE JEWS OF THAT DAY APPRECIATED IT. ABOUT ALL WE KNOW, OR AT LEAST ABOUT ALL THAT MOST OF US KNOW ABOUT LAMBS, IS THAT THEY ARE THE CHILDREN OF SHEEP AND THAT THEY ARE RATHER TASTY WHEN THEY ARE WELL PREPARED AND GARNISHED IN THE PROPER WAY. YOU AND I HAVE NO FAMILIARITY WITH AN ANIMAL SACRIFICIAL SYSTEM. BUT THE JEW KNEW SOMETHING MORE THAN THAT ABOUT A LAMB. WHEN JOHN SAID, "BEHOLD THE LAMB OF GOD," HE WAS USING SACRIFICIAL LANGUAGE, AND WHEN THE JEW OF



THAT DAY HEARD THAT EXPRESSION, HE KNEW ALL THAT WAS BEING IMPLIED BY WHAT JOHN HAD SAID. AND THUS IT WAS THAT WHEN JOHN SAID, "BEHOLD THE LAMB OF GOD THAT TAKES AWAY THE SIN OF THE WORLD," HE WAS THEREBY ANNOUNCING THE ATONING WORK OF JESUS CHRIST, THAT JESUS CHRIST HAD COME TO MAKE EXPIATION, THAT JESUS CHRIST HAD COME TO MAKE ATONEMENT FOR THE SINS OF THE WORLD. YOU MAY ASK WHAT IS ATONEMENT. I CAN READ YOU A DEFINITION: IT IS "THE EXPIATION OF SIN BY THE SATISFACTION RENDERED TO THE LAW AND JUSTICE OF GOD THROUGH THE OBEDIENCE AND DEATH OF CHRIST." THAT'S A GOOD DEFINITION. BUT YOU SEE OUR PROBLEM WITH DEFINITIONS IS THAT FAR TOO OFTEN WE THINK OF DEFINITIONS IN THEORETICAL AND ABSTRACT TERMS. IT'S SOMETHING TO BE DISSECTED, IT'S SOMETHING TO BE UNDERSTOOD, INSTEAD OF SOMETHING TO BE APPRECIATED, BELIEVED, AND SAVED BY, AS IS THE CASE WITH THIS DEFINITION. QUITE OFTEN WE SPEAK OF THE NECESSITY OF THE ATONEMENT. YET WHEN WE SPEAK OF THE NECESSITY OF THE ATONEMENT WE MUST NEVER SPEAK OF THAT NECESSITY IN THE SENSE THAT GOD HAD TO ATONE FOR THE SINS OF MAN. THIS IS NOT TRUE. IF GOD LAW UNDER NECESSITY TO ATONE FOR THE SINS OF MAN THEN, YOU SEE, WE HAVE AT ONCE EXCLUDED SUCH CONCEPTS AS MERCY AND GRACE. IF GOD'S WORK WAS OF NECESSITY, IT WAS NOT THEN OF MERCY IT WAS NOT THEN OF GRACE. BUT YET THERE IS A SENSE IN WHICH WE CAN SPEAK OF THE NECESSITY OF THE ATONEMENT AND USE THAT TERM IN A PROPER WAY. IT IS WHEN WE USE THAT WORD IN RELATIONSHIP TO ITS NECESSITY FOR GOD TO ACCOMPLISH WHAT HE DESIRED TO ACCOMPLISH. GOD LOOKED DOWN UPON MAN AND HE SAW MAN IN HIS SIN. HE SAW MAN FALLEN, HE SAW MAN RUINED, AND GOD DESIRED TO SAVE MAN. GOD DESIRED TO LIFT MAN OUT OF HIS SINS. BUT THIS MAN HAS FALLEN THROUGH DISOBEDIENCE TO THE LAW. THE ONLY WAY THAT GOD COULD EFFECT IT, IF IT WAS TO BE EFFECTED AT ALL, WAS IN SOME MANNER WHICH WAS CONSISTENT WITH THAT LAW. WHAT I AM SAYING IS SIMPLY THIS--THAT GOD DESIRES TO SAVE FALLEN MAN, BUT THE LAW THAT GOD HAD GIVEN AND THE JUSTICE WHICH IS A PART OF THE CHARACTER OF GOD PLACED OBSTACLES IN THE WAY, AND GOD HAD TO FIND A WAY, NOT TO GET AROUND THE LAW, NOT TO DISPENSE WITH LAW, NOT TO FORGET ABOUT HIS JUSTICE, BUT HE HAD TO FIND A WAY TO SATISFY THE LAW AND TO SATISFY HIS JUSTICE AND AT THE SAME TIME TO REDEEM MAN.

NOW IT WAS IMPOSSIBLE THAT MAN COULD DO ANYTHING WHEREBY GOD COULD EFFECT OR WORK THE SALVATION OF MAN. I THINK THIS INABILITY OF MAN TO SAVE HIMSELF IS WELL TYPIFIED IN AN INCIDENT RELATED TO THE CROSS. WHEN JESUS BORE THE CROSS TO CALVARY THERE CAME A MAN, SIMON OF CYRENE BY NAME, WHO WAS MADE TO BEAR THE CROSS OF CHRIST. BUT HOW SIGNIFICANT IT WAS THAT SIMON COULD BEAR IT SO FAR, ONLY SO FAR, AND WHEN THEY CAME TO THE PLACE OF DEATH, WHEN THEY CAME TO THE PLACE WHERE MAN'S SIN AND GOD'S JUDGMENT MET, THERE HUMANITY COULD BEAR THE CROSS NO FARTHER AND IT HAD TO BE GIVEN OVER TO ANOTHER, EVEN UNTO JESUS CHRIST. IT WAS THE WORK OF CHRIST, ACCOMPLISHED THERE ON THAT CROSS, WHEREIN GOD FOUND THE ANSWER TO HIS DILEMMA, THE DILEMMA AS TO HOW HE COULD BOTH BE JUST AND THE JUSTIFIER OF THOSE THAT BELIEVE ON JESUS CHRIST. IT IS IN THIS SENSE AND THIS SENSE ALONE THAT THE ATONEMENT IS A NECESSITY. THE ATONEMENT WAS INDISPENSIBLE TO THE CONSISTENT EXERCISE OF MERCY TOWARDS SINNERS WHO HAD BEEN CONDEMNED. WITHOUT AN ATONEMENT, YOU SEE, THE LOVE OF GOD COULD NOT, CONSISTENT WITH HIS LAW AND WITH HIS MERCY, BE EXTENDED UNTO FALLEN MEN.

THE ATONEMENT WAS THE ANSWER, AND IN THE ATONEMENT, IN THE SACRIFICE OF THE LAMB OF GOD, WE SEE DISPLAYED IN ALL THEIR WONDER THE ATTRIBUTES OF DEITY. IN THE ATONEMENT WE SEE MERCY AS IT TRIUMPHS IN ALL ITS GLORY. IN THE ATONEMENT WE SEE JUSTICE AS IT SHINES FORTH IN ALL ITS MAJESTY. IN THE ATONEMENT WE SEE HOLINESS DISPLAYED IN ALL ITS BEAUTY AND IN THE ATONEMENT WE SEE THE WISDOM OF GOD DISPLAYED TO A WONDEROUS ADVANTAGE. AND SO JOHN SAID "BEHOLD, BEHOLD THE LAMB OF GOD THAT TAKETH AWAY THE SINS OF THE WORLD." HE TOLD THEM TO LOOK, HE TOLD THEM WHERE TO LOOK, AND HE TOLD THEM WHY TO LOOK--BECAUSE THIS JESUS, THIS LAMB OF GOD, IS GOING TO TAKE AWAY THE SINS OF THE WORLD.



THE MARGIN OF YOUR BIBLE, IF YOU HAVE A MARGIN, PROBABLY READS "BEARS," OR "BEARS AWAY" THE SINS OF THE WORLD. ALL OF THESE TERMS ARE INVOLVED IN THE MEANING OF THIS PARTICULAR WORLD. HE TAKETH AWAY THE SINS OF THE WORLD. THE FIRST PHASE OF THE MEANING OF THAT WORD MEANS SIMPLY "TO LIFT," AND IT SAYS TO YOU AND ME THAT JESUS "LIFTED UP" THE ONEROUS BURDEN OF OUR SINS. NOT ONLY DID HE LIFT THEM UP, BUT IT SAYS THAT HE "BEARS" THEM. HE LIFTS THEM FROM OUR ACHING HEART AND HE BEARS THEM IN OUR STEAD. THIRDLY IT SAYS THAT HE NOT ONLY "LIFTS" AND "BEARS" THEM, BUT THAT HE "BEARS AWAY" THESE SINS. THIS IS THE END OF THE LINE OF GRACE. IT TELLS YOU JUST EXACTLY WHAT JESUS HAS DONE WITH OUR SINS. BY HIS GRACE HE HAS BORN THEM AWAY, HE HAS BORN THEM BEYOND THE ABYSS OF DEATH AND HADES AND HE HAS OVERWHELMED THEM IN THE GLORY OF THE RESURRECTION. WE ARE NEW CREATURES, WE ARE RISEN CREATURES WITH THE RISEN CHRIST, AND BEING NEW IN JESUS CHRIST ALL THINGS ARE BECOME NEW AND THE OLD THINGS ARE PASSED AWAY.

THERE ARE THOSE WHO SAY THAT THIS IS REALLY NOT INVOLVED IN THE ATONEMENT, THAT THERE IS NOT A LIFTING AND A BEARING, AND A BEARING AWAY OF SINS, BUT RATHER THE IDEA IS THAT JESUS SIMPLY REMOVES US FROM OUR SINS AS AN INSTRUCTOR--THAT HE TEACHES US OUT OF OUR SINS. THEY FEEL THAT THE GREATEST THING THAT JESUS HAS TO DO IS TO BE AN EXAMPLE FOR MAN. HE LEADS US OUT OF OUR SINS. BUT WHAT A MISUNDERSTANDING IS THAT OF THE LANGUAGE OF SCRIPTURE. WHEN THE LANGUAGE OF SCRIPTURE IS, "BEHOLD THE LAMB OF GOD" WE CANNOT REASONABLY SUPPOSE THAT THERE IS ANY OTHER METHOD OF REMOVING SIN IN THE MIND OF HIM WHO SPEAKS, AND IN THE MIND OF HIM THAT IS ETERNAL GOD, THE SPIRIT, THAT MOVES HIM TO SPEAK; THAN THE CONCEPT OF A SACRIFICE, AN ATONEMENT, A BLOOD-LETTING FOR THE SINS OF MAN. OVER AND OVER AGAIN IN THE WORD OF GOD THERE ARE SCRIPTURES THAT CONFIRM IT. 1 PETER 1:19, "BUT WITH THE PRECIOUS BLOOD OF CHRIST, AS OF A LAMB WITHOUT BLEMISH AND WITHOUT SPOT." REVELATION 5:9 "AND THEY SANG A NEW SONG, SAYING, THOU ART WORTHY TO TAKE THE BOOK, AND TO OPEN THE SEALS THEREOF: FOR THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE AND NATION." 1 PETER 2:24, "WHO HIS OWN SELF BEARE OUR SINS IN HIS OWN BODY ON THE TREE, THAT WE, BEING DEAD TO SINS, SHOULD LIVE UNTO RIGHTEOUSNESS; BY WHOSE STRIPES YE WERE HEALED, 1 JOHN 4:10, "HEREIN IS LOVE, NOT THAT WE LOVED GOD, BUT THAT HE LOVED US, AND SENT HIS SON TO BE THE PROPITIATION FOR OUR SINS." AND FINALLY HEBREWS 9:26, "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." OVER, AND OVER, AND OVER AGAIN THE CONCEPT PRESENTED IS THAT OF A SACRIFICE WHICH WAS WORTHY, WHICH WAS EFFICACIOUS, TO THE EXPIATION OF THE SINS OF MAN.

NOW THE PROBLEM IS TO DETERMINE HOW GOD TAKES AWAY MAN'S SINS. HOW DOES GOD EXPIATE? HOW DOES JESUS TAKE AWAY THE SINS OF THE WORLD? HOW DO YOU SUPPOSE THAT JESUS TAKES AWAY THE SINS OF THE WORLD? SIMPLY IN THE SENSE OF DELIVERING MEN FROM ITS ENSLAVING POWER? ARE WE TO ASSUME THAT JESUS TAKES AWAY THE SIN OF THE WORLD SIMPLY BY DELIVERING US FROM ITS MORAL POLLUTION? CERTAINLY HE DOES THIS FOR US, BUT I THINK THIS IS NOT WHAT IS MEANT. THIS IS A CONTINUAL ACTION ON THE PART OF GOD, YET TAKING AWAY THE SINS OF THE WORLD SOMETHING THAT HAPPENED ONCE AND FOR ALL. ARE WE TO ASSUME THAT IT IS IN THE SENSE THAT JESUS SIMPLY ASSURES US THAT GOD IS WILLING TO FORGIVE US OF OUR SINS? I THINK THIS IS A TRUE WORK OF JESUS. I THINK HE DOES SO ASSURE US. BUT THE ONLY REASON HE CAN SO ASSURE US IS BECAUSE OF SOMETHING ELSE THAT WAS DONE AND THAT'S THE SPECIFIC ACT THAT IS HERE HAD IN MIND.

HOW DOES HE TAKE AWAY OUR SINS? HE TAKES THEM AWAY IN THE SENSE OF HAVING SECURED OUR DELIVERANCE FROM THE GUILT AND CONDEMNATION OF ALL OUR TRANSGRESSIONS. THAT'S HOW HE TAKES THEM AWAY. HE TAKES THEM AWAY IN THE SENSE OF HAVING SECURED OUR DELIVERANCE FROM THEM. LET ME READ A PASSAGE OF SCRIPTURE THAT I THINK WILL ILLUSTRATE WHAT WE HAVE



IN MIND. IN REVELATION 1:5 JOHN SAID, "UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD." NOW THE AMERICAN STANDARD RENDERS, AND I BELIEVE MORE ACCURATELY, "AND UNTO HIM WHO LOVED US AND LOSED US FROM OUR SINS," FOR THE LANGUAGE INVOLVED HERE IS NOT THE LANGUAGE OF CLEANSING. THE LANGUAGE IS NOT THE LANGUAGE OF CLEANSING, THE LANGUAGE IS THE LANGUAGE OF EMANCIPATION. THE LANGUAGE IS NOT THE LANGUAGE OF CLEANSING, THE LANGUAGE IS THE LANGUAGE OF LIBERATION. THE IDEA IS NOT SIMPLY THAT THERE HAS BEEN A REMOVAL OF THE PENALTY BUT THAT THERE HAS ALSO BEEN A REMOVAL OF THE MORAL BONDAGE. AND THE MORAL BONDAGE OF SIN IS THE MOST TYRANNICAL BONDAGE UNDER WHICH A MAN CAN SERVE. IT SUBJUGATES THE MEMORY. IT DETERIORATES THE MORAL STRENGTH AND IT INCREASINGLY DESTROYS A MAN'S POWER OF RESISTANCE AND RIGHT ACTION. THIS IS THE THING THAT JESUS CAME TO DESTROY, AND THE INSTRUMENT BY WHICH WE ARE LOOSED FROM OUR SINS IS IDENTIFIED SPECIFICALLY AS THE BLOOD OF JESUS, "UNTO HIM WHO LOOSED US FROM OUR SINS IN HIS OWN BLOOD."

IN MATTHEW 26:28 JESUS SAID, "FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS." JESUS WAS STATING THERE A WONDERFUL TRUTH. JESUS WAS SAYING TO HIS DISCIPLES, AND HE IS SAYING TO YOU AND ME, THAT THIS SHEDDING OF BLOOD IS A NECESSITY FOR THE ATONEMENT. HE IS SAYING THAT THIS TERRIBLE BONDAGE UNDER WHICH MAN WAS LIVING AND DYING COULD NOT BE REMOVED BY A SIMPLE FIAT OF GOD, WHEREBY GOD STOOD UP AND SAID, "GO, PRAY, BE FREE FROM YOUR SINS." IT TOOK MORE THAN THAT, FOR IF BY DIVINE COMMAND GOD COULD HAVE STOOD AND SAID, "BE FREE FROM SIN," THEN HOW HEINOUS HE WOULD HAVE BECOME IN THE SIGHT OF MAN FOR HAVING SENT HIS SON TO DO SOMETHING THROUGH DYING THAT HE COULD HAVE ACCOMPLISHED SIMPLY BY COMMAND.

SOME LOOK AT THE ATONEMENT AND THEY REGARD IT AS IF THERE WERE A SCHISM OR A DIVISION IN THE GODHEAD. THEY LOOK AT THE ATONEMENT AND SAY THAT GOD WAS ANGRY AND THEREFORE THE SON CAME AND DID SOMETHING IN ORDER THAT HE MIGHT STAND BETWEEN AN ANGRY GOD AND A SINNING MAN. BUT THIS IS NOT THE CASE. THE CASE IS NOT THAT GOD WAS ANGRY AND CHRIST CAME TO ALLAY THE WRATH. THE CASE, BRETHREN, IS THAT GOD SO LOVED THAT HE GAVE. AND THE CASE IS THAT CHRIST SO LOVED THAT HE CAME. AND THE CASE IS THAT BOTH OF THESE MEMBERS OF THE GODHEAD, TOGETHER WITH THAT THIRD MEMBER OF THE TRINITY, GOD THE SPIRIT, CO-OPERATED AND WORKED TOGETHER WONDERFULLY IN ORDER TO ACCOMPLISH THROUGH THIS MEANS THAT WHICH COULD BE ACCOMPLISHED THROUGH NO OTHER. JESUS WORKED THROUGH HIS OBEDIENCE AND HIS DEATH TO SUSTAIN THAT WHICH NEEDED TO BE SUSTAINED, THAT IS THE DIVINE THRONE; TO VINDICATE THAT WHICH NEEDED TO BE VINDICATED, THAT IS THE DIVINE ADMINISTRATION; TO HONOR THAT WHICH NEEDED TO BE HONORED, THAT IS THE PRECEPTIVE AND PENAL CLAIMS OF THE LAW OF GOD. CONSISTENT WITH ALL OF THESE THINGS HE OPENED UP A PLAN WHEREBY GOD COULD EXTEND MERCY AND GRACE TO FALLEN MAN. IN OTHER WORDS, THROUGH THE ATONEMENT, THE DILEMMA OF GOD WAS SOLVED AND SO IN THE LANGUAGE OF ROMANS 3:26 WE READ, "TO DECLARE, I SAY, AT THIS TIME HIS RIGHTEOUSNESS; THAT HE MIGHT BE JUST, AND THE JUSTIFIER OF HIM WHICH BELIEVETH IN JESUS." HE IS BOTH JUST AND THE JUSTIFIER OF THOSE THAT BELIEVE.

IT IS ONLY IN THIS UNDERSTANDING THAT WE CAN EVEN BEGIN TO COMPREHEND THE LANGUAGE OF ISAIAH 53:10, "YET IT PLEASSED THE LORD TO BRUISE HIM." SIMILAR LANGUAGE IS FOUND IN ZECHARIAH 13:7, FOR ZECHARIAH PROPHESED, "SMITE THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED. HOW MUCH IS IMPLIED IN THAT BRUISING, HOW MUCH IS IMPLIED IN THAT SMITING, I DO NOT BELIEVE ANY FINITE MAN CAN BEGIN TO UNDERSTAND. THIS MUCH WE DO KNOW, THAT THAT BRUISING AND THAT SMITING WERE INFLICTED BY THE HAND OF AN OMNIPOTENT GOD. THIS MUCH WE DO KNOW, THAT THESE BRUISINGS AND THESE SMITINGS WERE WORTHY OF A GOD, TERRIBLE IN HIS MAJESTY, AND INFLEXIBLE IN HIS PURPOSE TO VINDICATE THE RECTITUDE OF HIS THRONE. WE ARE NOT TO SUPPOSE THAT THESE SMITINGS AND BRUISINGS INCLUDED ONLY THAT WHICH WAS PHYSICAL. INDEED IT SEEMS THAT WHEN THE CROWN OF THORNS HAD BEEN PLANTED AND PRESSED DOWN UPON THE SAVIOR'S HEAD, WHEN HE WAS SMITTEN, WHEN HE WAS SCOURGED, AND WHEN FINALLY HE WAS NAILED TO THE CROSS, THERE WAS NOT A MURMUR OF



COMPLAINT. BUT WHEN THE LOWERING CLOUD OF HEAVEN'S WRATH POURED OUT ALL OF ITS AWFUL CONTENTS ON HIS SOUL, AND WHEN JESUS TASTED THE BITTERNESS OF THAT WRATH, WHEN THE ANGELS OF HEAVEN LOOKED ON AGHAST BUT IMPOTENT TO HELP, WHEN THE FATHER DELIVERED JESUS UP TO THE AWESOME AND TERRIBLE RESPONSIBILITIES WHICH HE HAD ASSUMED, LEAVING HIM ALONE TO FEEL ALL THE ANGUISH OF SOLITUDE AND THE TERRIBLE DESOLATION, THEN, THEN IT WAS THAT THE ANGUISH OF JESUS REACHED ITS CLIMAX AND THEN IT WAS THAT THERE WAS EXTORTED FROM HIS LIPS A TERRIBLE CRY, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

LOOK AT THE ATONEMENT. IT WOULD SEEM ACCORDING TO HUMAN CONCEPTION THAT IF POSSIBLE THE HATRED OF SIN IN THE BOSOM OF GOD WAS GREATER THAN THE LOVE OF HIS SON. SURELY, SURELY ON NO OTHER OCCASION BEFORE THIS HAD GOD EVER LOVED THE SON MORE INTENSELY. BUT BY THE SAME TOKEN ON NO OTHER OCCASION THAN THIS WAS HIS ABHORRENCE OF SIN MORE IMPLACABLY SHOWN. YOU LOOK AT THIS WONDEROUS OCCASION. YOU SAY, "I DON'T UNDERSTAND," AND I WOULD BE FOOLISH TO ATTEMPT TO EXPLAIN ALL OF ITS WONDERS TO YOU. BUT WILL YOU ALLOW THE FACT THAT FINITE MIND CANNOT UNDERSTAND THE MIND OF DEITY, WILL YOU LET THE FACT THAT YOU CANNOT UNDERSTAND ALL THE WORKINGS OF THE ATONEMENT, KEEP YOU FROM RECEIVING THE BENEFITS OF THAT ATONEMENT TONIGHT. YOU DO NOT FAIL TO USE THE TELEPHONE BECAUSE YOU DO NOT UNDERSTAND ALL OF THE INTRICATE OPERATIONS. A MAN STARVING AND DYING OF THIRST DOES NOT REFUSE FOOD AND WATER BECAUSE HE DOESN'T UNDERSTAND ALL OF THE CHEMICAL CONSTITUENTS OF THE WATER AND HE DOESN'T UNDERSTAND ALL OF THE PROCESSES WHEREBY THE GRAIN GROWS AND FINALLY MADE INTO FOOD, BUT HE PARTAKES WHEN HE SEES THAT WHICH HE NEEDS. WHY SHOULD IT NOT BE THE SAME WITH YOU TONIGHT AS YOU BEHOLD THE LAMB OF GOD THAT TAKES AWAY THE SINS OF THE WORLD. YOU MAY NOT BE ABLE TO UNDERSTAND IN THIS LIFE AND YOU MAY NOT BE ABLE TO UNDERSTAND IN THE LIFE THAT IS YET TO BE, HOW THE ATONEMENT WORKS IN REDEEMING YOU AND IN SAVING YOU AND IN RESTORING YOU TO THE RELATIONSHIP THAT MAN LOST WITH GOD THROUGH SIN. BUT TONIGHT COME AND RECEIVE ITS BENEFITS.

JESUS COULD NOT UNDERSTAND, JESUS JUST FAILED TO UNDERSTAND, WHY MEN WHO WERE DYING WOULD REFUSE THE MEANS OF LIFE. THE SCRIPTURE SAYS HE "MARVELED AT THEIR UNBELIEF." MAY THAT NOT BE SAID OF US TONIGHT. MAY WE AS WE LEAVE HERE NOT HAVE IT SAID OF US THAT JESUS MARVELED AT OUR UNBELIEF, BUT MAY IT BE SAID THAT HE RECEIVED OUR FAITH, BECAUSE WE CAME, CAME TO RECEIVE WHAT JESUS HAD TO OFFER. DON'T GO AWAY IN UNBELIEF, BECAUSE UNBELIEF SEALS YOU UP IN SIN AND DELIVERS YOU UNTO ETERNAL TORMENTS FROM WHICH THE SON OF GOD CAME TO SET YOU FREE. HOW IT AMAZES MEN THAT GOD COULD WANT THEM.

LORD, DOST THOU ME INVITE

TO SIT IN WHITE

AT THE GREAT FEAST WHICH FOR THY FRIENDS IS SPREAD?

I COULD NOT BE SO BOLD,

IN RAIMENT POOR AND OLD;

RATHER WITHOUT THY GATES WOULD STAND UNFED.

THY MESSENGER MISTOOK

MY HUNGRY LOOK,

AS CLAIMING SEAT AT TABLE OF THE PURE;

I AM TOO WISE TO DARE

MY WORTHLESS PRESENCE THERE,

NOR COULD MY SPIRIT THAT CLEAR LIGHT ENDURE.

HEDGE-ROWS FOR ME INSTEAD,

THEIR BERRIES RED

ENOUGH OF SWEETNESS FOR MY LIPS CONTAIN;

THE GLOW-WORM IS MY LAMP

'MID HERBAGE DAMP;

TO TREAD THY BRIGHT COURTS WOULD BE ONLY PAIN.

YET STILL HE CALLETH ME—

"COME, FOR I WAIT FOR THEE,

IT IS THE LOST AND HUNGRY THAT I NEED;

NOT LUXURY AND PRIDE,

ALREADY SATISFIED,

THE HUMBLE AND THE POOR MY FEAST SHALL FEED."

SO IT IS THAT JESUS SAID, "BLESSED ARE THE POOR IN HEART, FOR THEY SHALL SEE GOD."  
WILL YOU SEE HIM TONIGHT? WILL YOU COME WHILE WE STAND AND SING.