

A WORD IN ITS SEASON

SECOND SERIES

No. 230

May 2026

CONTENTS

What is Suitable To Be Received

Page 1

“For Your Sakes” ; “For My Sake”

Sylvain Perret

Page 20

The Saviour of Sinners

Phil Saum

Page 27

WHAT IS SUITABLE TO BE RECEIVED

Luke 9: 34-36, 51

1 Timothy 3: 14-16

Acts 3: 19-21

John 14: 1-3

RB The thought in mind for this occasion is what is suitable to be received. Primarily I am thinking of the Lord Jesus being received up. This comes into the first scripture when the glory can be taken account of on the mountain. He comes down from there, and that marks the end of His public service and heaven is in view after that. Receiving up has in view what is suitable for heaven, and the Lord Jesus clearly was suitable for heaven. I have been attracted by this expression of the Lord being received up. We have “the days of his receiving up” being fulfilled; it has been said that He could have gone into glory from the mount of transfiguration, but “*he* stedfastly set his face to go to Jerusalem”, knowing what awaited Him there. All that enters into “the days of his receiving up”.

The mystery of piety is a very attractive thought, seen pre-eminently in the Lord Jesus, 'God manifest in flesh'; that entered into our hymn that we sang, Hymn 400. That beautiful verse in Timothy ends with “has been received up in glory”. It is not exactly received up into glory, but “received up in glory”. He had glory and that was suitable to the place which was going to receive Him.

In Acts 3 we have the One “whom heaven indeed must receive”; there is no other of whom that could be said. The heavens “must receive” Him. It is not only on account of what He has done, but because He is to be there in view of administration in view of the present time, which is no longer directed from the earth, but directed from heaven. So He is in heaven, and everything proceeds from Him there; the Lord Jesus Christ, our living Head, is our Head in heaven, and the body is here. I want to be guided by the brethren and the Lord, as to what we speak about in this reading; primarily it is the Lord in all His suitability for heaven, heaven's delight in Him and what is suited to heaven. The Lord is in heaven now as the Head of the assembly, the assembly is a vessel that will be received into heaven. This is the time in which the features of moral correspondence are being worked out in the saints; what is morally glorious, what is compatible with the Lord Jesus Himself, what is of Him, and like Him, and the mystery of piety enters into that. That was not restricted to the Lord, there is something

being worked out here which is fit for heaven and He Himself has gone before as our forerunner.

John 14 is very attractive; He has gone and prepared us a place by going there: our place is prepared because He is there, but then there is this lovely expression, "if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I am ye also may be". In this time of the Lord's absence the Holy Spirit is here engaging us with the heavenly Man and working with us in view of these moral features that heaven can receive. I wondered if we could get help on these lines.

AMB Where you read in Luke 9 there seems to be the initiative from heaven; there is the bright cloud that overshadowed them, and there was a voice out of the cloud; that was really a voice out of heaven, the Father's voice. There is the point of attraction, and the point of reception is heaven. What more would you say about the glory that we have presented in Luke 9?

RB The cloud overshadowed them and Peter was an eyewitness of it. He speaks of it in his epistle; "For he received from God the Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom I have found my delight; and this voice we heard uttered from heaven", 2 Pet 1: 17, 18. The voice was from heaven and Peter, James and John could take account of it and be impressed by it, but there was no doubt in their mind as to the glory that He was given, but then it was really His own personal glory that called out this voice.

AMB There was here on earth in a blessed Man what was altogether suitable and utterly delightful to the Father and therefore to heaven.

RB That is what I have primarily in mind, what is so delightful to heaven that calls out this voice and these words distinguishing the Lord Jesus. Moses and Elias were with Him, and the disciples could take account of them, but once the voice had been heard Jesus was found alone. Heaven has an object on earth, and so He was so delightful to heaven that He must be received up. Elsewhere, earlier in this section it speaks about His departure; in other presentations He enters into heaven through His own right, in John and Hebrews, but here it is the thought of reception into heaven, what is so pleasing that heaven delights to receive Him.

PAG Why did they keep silence and not say anything about it?

RB Did it await the Spirit? What did you have in mind?

PAG I think that is exactly right; they “told no one in those days”, but there was a day coming when they would. The Spirit would help us to appreciate what heaven would receive, and you have mentioned Peter's impression in his epistle; it is very clear that his impression expanded greatly. He described it as “the excellent glory”, a glory that had a voice. Our appreciation of what is heavenly, and what heaven must receive, would really be brought about in us by the gift of the Spirit, do you think?

RB Exactly. And while we have not read specifically about the Spirit in any of these verses, I have very much in mind the Spirit's service to us, first of all so that we can enter into these things ourselves, but so that Christ can come before us in all His glory and attractiveness to heaven. Who can communicate that more to us than the Holy Spirit of God who came from heaven as a result of Christ ascending and being received into heaven?

PAG The Lord says explicitly as to the Spirit, “He shall glorify me”, John 16: 14. That does not mean the Lord's receiving up in glory, but the Spirit glorifies Him in the hearts of the saints.

GBG In the other two gospels they are told to keep silent; in this account they themselves keep silent. Do you think that is evidence of formation in these persons that they knew not to say anything about it at that point?

RB It seems entirely in accord with this section that they should keep silent. How could you speak in the face of such a manifestation of glory. This needs to be contemplated as Peter clearly did, and came into the benefit of it, and we, as a result of his epistle, have done so too.

GBG In Acts 1 He was taken up, and the note says, 'received up', (v 9 note *a*), and persons saw Him being received up; so they knew that Man was suitable to heaven. It was a very great privilege to see that Man being received up!

RB It says, “shall thus come in the manner in which ye have beheld him going into heaven” (v 11); the manner of His being received up could be taken account of and commented on. While we did not see it we have witness to it and it should enliven us in our affections after this glorious Man, the One in whom heaven so delighted!

WMP In his remark our brother made the comment that they saw a

Man being received up. We get this reference to the two men here; is it the kind of man that is suitable to heaven bringing out all that was there in the beautiful features and qualities of manhood according to God?

RB This was a Man who had walked through this scene, had ministered to men, had walked in accordance with the will of His God and Father, and every detail of His pathway had afforded heaven pleasure, but here at the end of His pathway with His departure before Him heaven acts in this way.

WMP I was linking it in my mind with the expression 'a green spot ... down here' (JT vol 6 p187); heaven's eye, God's eye, could rest on that Man. All that He says and does reflects all that God was looking for in perfect dependent manhood.

RB That remark as to the 'green spot' has been before me, the One that heaven's eye could rest on in complacency and complete enjoyment. It is interesting that the Lord's public service was marked by the heaven's opening at the outset, and here on the mount again there is a cloud and a voice. It shows how in keeping with heaven this glorious Man was. He goes in, He is received, on account of His moral worth.

TRC The Lord says in John 16, "I came out from the Father and have come into the world; again, I leave the world and go to the Father", v 28. He came in as under the eye of the Father and fulfilled the will of His God and Father, and gave God every right or every reason to receive Him into glory.

RB There was what was suitable and in keeping with heaven's mind and He went back with all the glory that had accrued to Him because of His exploits, and it is anticipated here, it says, "when the days of his receiving up were fulfilled". He still had to go to the cross, the actuality of it still awaited, but the glory could have claimed Him at this point, such was His moral excellence. It is so attractive!

BWL I was wondering about, "*This* is my beloved Son". John's line is, "the only-begotten Son, who is in the bosom of the Father", chap 1: 18. The Father's bosom is receptive; the Lord entered into that place of affection. When we think of "received up in glory" we think about heaven and we think about a place, but it is really the Person; "and shall receive you to myself" (John 14: 3); it is really about the Person receiving His own.

RB I like what you say about the Father's bosom and the Lord, as it were, coming into that place in manhood and demonstrating that in His pathway here, "a glory as of an only-begotten with a father, full of grace and truth". All that entered into His glorious manhood, all was in keeping with the Father's will and all therefore suitable to be received back.

I did think on Psalm 24 in this regard -

Lift up your heads, ye gates; yea, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.

Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle.

Lift up our heads, ye gates; yea, lift up, ye everlasting doors, and the King of glory shall come in.

Who is he, this King of glory? Jehovah of hosts, he is the King of glory. Selah. v 7-10.

I was thinking of what our brother brought in about going back to the Father, but this shows that He goes back as the mighty Victor, the King of glory, as a result of all that He has accomplished. This has application to ourselves as receiving Christ, but it is also a view of heaven's reception of that One.

TRC I think what you are bringing before us is very fine! The Lord could have gone back into glory in His own right, but what you are attracting us to is the moral excellence of One who fulfilled the will of His God and Father in its entirety, and what our brother said is good, it is the Person that the Father delighted to receive, such a One as a Man received back into His presence.

RB Yes; so it says, "*This* is my beloved Son"; the '*This*' is emphatic: there could be none other that could be received in this way. It could only be this One.

DCB The conversation earlier is about "his departure which he was about to accomplish in Jerusalem". Does that give the spirit of it, and is it interesting therefore that He would have Jerusalem in mind as the way He had to go?

RB I would be glad if you would say more about that. Departure has in mind the place that you are leaving, which must enter into this, but it seems that reception is more about the place that you are going to, that you are going to be received into; the two are clearly linked. Say more

about what you had in mind, setting His face to go there.

DCB It is not exactly setting out His sufferings, but they are implied in that He had to go to Jerusalem, and something is secured through His going to Jerusalem. There is what is accomplished in principle, because He is going to take up His rights in due time in Jerusalem.

RB That is helpful. So “*he* steadfastly set his face to go to Jerusalem”, knowing what awaited Him there, and knowing that the will of God required that He go there. All of that was involved in the days of His receiving up, was it not?

JCG Would you say something about the divine delight in Him being received up. There had been so much failure in the first man that God had seen that there was divine delight in Him being received up. That is a wonderful thing to contemplate.

RB That is exactly what I have in mind, that heaven would not receive anything or anyone that it did not delight in, and what delight the Lord Jesus afforded heaven in every step of His pathway, but particularly in the culmination of it. The delight of heaven was centred on a blessed Man; is that something to take account of? Our delight can be in Him too! We can be affected by what heaven delights in and find our delight there too.

JCG It is good what you say about how we enter into it ourselves, but we need to contemplate that divine Persons have found an answer to what the purpose of God required, and therefore the receiving up is with great welcome in that sense.

RB That is what was in my mind in referring to Psalm 24; you get some view of heaven's acclamation of that One, the One in whom heaven delights.

ABB You mentioned “the days of his receiving up”; help us a little more. It is plural, and you mentioned He could have been received up in the right of His Person, but there was always pleasure from His walk for the eye of His Father, “the days of his receiving up”. It is almost the volume and delight that the Father had in that One, which is food for us. I was also thinking of what the eunuch says in Acts 8, “his life is taken from the earth”, v 33. There is a moral instruction for us in baptism, but when he goes on his way rejoicing (v 39), do you think there is something of the saints being able to feed on the divine delight in this One and His days, and how pleasing they were to heaven?

RB Yes, that corresponds with my thoughts that, as going over these things, our affections should be involved in it. If heaven delights in this glorious One then surely we should too because there is no other before the eye of heaven. Heaven's delight is in Christ and those that are like Him, and as result of Him being there, there are those now who are like Him that are fitted for heaven. So, you can see the effect that Him being received into heaven has had; it has expanded the whole scene that heaven can delight in.

DS So His voice is the same now in heaven as it was here. Is there something expanding in that; "hear him"? The Man who has gone up into glory is anticipating death, but something expands now in relation to the voice in heaven; the sheep hear His voice and they follow Him, John 10: 27. Is there something expanding in that?

RB Very good, nothing has been lost as a result of the Lord Jesus no longer being on earth. He is in heaven now and we can still hear Him, and the Holy Spirit is here indwelling believers in order that this voice should not only be heard but acted upon. That is also attractive. The Spirit loves to bring the thoughts and impressions of this glorious Man to us and the voice has not ceased because He is no longer in this scene; if anything, it has more effect and more scope now.

DS It expands because of the place that He now fills in the Father's affections, as has been brought out. He was here and He was drawing people to Himself, but now in heaven He is drawing people to the glory of the Father's realm, and He holds and sustains everything for everyone for the glory of the Father in that realm too.

APG In the next chapter, Mary was listening to His word; she was in accord with heaven; she chose the good part, chap 10: 42. We would like to be in accord with heaven's delight!

RB She herself had received Christ and was listening to Him, and really the Lord was moving towards heaven, and she was able for that. It is interesting in the next chapter that when the seventy return with joy in verse 17 they say, "even the demons are subject to us through thy name". The Lord says, "Yet in this rejoice not ... but rejoice that your names are written in the heavens", chap 10: 20. I think it has been described as a turning point in the gospel, that heaven is in view, and Mary seems to be in accord with that.

APG He would be speaking of these heavenly things that Mary had an interest in.

RB And the Lord is speaking now as to heavenly things, spiritual things. He is not talking to us about things that hold us on the earth, although He is our great High Priest and He enters into things with us, but the Spirit and the Lord are bringing before us our heavenly inheritance, our heavenly portion, our heavenly calling; these are great matters.

TWL What you said in relation to the Spirit is borne out by what the Lord says in John 16: 13: “for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce to you what is coming”. There is activity in heaven, and we know what it is because the Spirit tells us so. So Christ still speaks, and we know what it is because of the Spirit, who speaks from heaven.

RB Yes, “whatsoever he shall hear he shall speak”; so as you say there are things transpiring in heaven which the Spirit brings to us, and all with a view that we may be fitted for that place ourselves.

DAB I am just considering verse 51; it says in Hebrews, “in view of the joy lying before him, endured the cross”, chap 12: 2. I wondered if His receiving up was really held in His affections while here and moving in accord with heaven. It is not exactly that it came to pass when His death was before Him, but when His receiving up was before Him “*he stedfastly set his face*”. It is as if the joy of being received in glory was before the Lord and that really held Him in His affections in relation to heaven and what was before Him.

RB It must be so! His affections were clearly engaged with where He was going, no matter what lay in the way. It was not that it was set aside or dismissed; He went through it as a perfect Man. He felt everything that “the days of his receiving up” entailed. But at this point what is stated is that “the days of his receiving up were fulfilled”, that came to an end and there was something that was complete, there was nothing more that needed to be demonstrated on earth, there was nothing more that the will of God required from Him except to go through with enduring the cross and despising the shame. All that was required if the way to heaven was to be opened up.

DAB Absolutely, because our blessing really was in view in “his receiving up” and the Spirit coming here. Do you think the importance of that, what was going to be established in the Spirit and by extension in ourselves, was really before the Lord?

RBa Do the early chapters of Esther help us along these lines, where

there was a waiting time? Would it link with your scripture in Timothy, where there is also a waiting time in which we get instruction about our conduct in the house of God.

RB That takes us on to Timothy. We are in a time now under the hand of the Spirit, and it is going to result in what comes into Esther, that she required nothing save what was he appointed for her, Esth 2: 15. It must relate to glory and there is conduct that is becoming of God's house. We are never out of God's house while we are here, and there is what is being formed in God's house which is suitable for it, and therefore suitable to be "received up in glory" as we have at the end of the section.

JSS What was your impression about that, "received up in glory"? You might think you could say 'received up to glory' and that would be true as well; what was your impression about being "received up in glory".

RB Clearly He was received into glory, which is spoken of in other scriptures, but here it seems that He has been "received up in glory"; that is He was in a condition which heaven could not only receive but salute. It could take account of something glorious about that One. It was not conferred glory; it was glory that was His by right, but then also glory that He had as a result of His pathway of perfection. He was "heard because of his piety" (Heb 5: 7), and that eventuates in "his being received up in glory".

JSS I was thinking of the Lord when He said, "I have glorified *thee* on the earth" (John 17: 4), and I was struck by this verse in Timothy that you read, these are all things that are taken account of by others. Of course there was what He was personally, delightful to the Father, but do you think there is a particular delight in how He glorified God in testimony, and that is really entirely suitable to be received up?

RB Exactly, so "God has been manifested in flesh", and as a result of God being manifested in that way these other things that are involved in the mystery of piety have come into expression in manhood in the Lord Jesus Christ and can be taken account of, and others can then enter into it. Is that not a great thing!

ASP You mentioned earlier that He was in a condition of glory, "being received up in glory"; open that up further for us.

RB We have referred to what comes into Peter's epistle as to

receiving from the Father “honour and glory”; that is heaven acclaiming Him when the cloud descended on the mount of transfiguration. But His glory had already been taken account of; His garments became “white and effulgent”, Luke 9: 29. There was a glory that was there that Peter and those with him could see, that was His own glory and therefore He could be received up in that condition.

ASP That is helpful! When we see Him we shall be like Him (1 John 3: 2); we shall need that condition of glory ourselves.

TWL Is the mystery of piety also seen in the Man here that God reserved for Himself? God “hath set apart the pious man for himself”, Ps 4: 3. He was received up in glory, but God reserved Him for Himself.

RB Open up what that would mean for us if God has reserved Him for Himself.

TWL Scripture speaks of God setting aside the pious man for Himself. Christ was heard because of His piety. God had never had a man that spoke like Christ spoke, and He never had a life in a man like Christ's life, and He never had piety expressed like Christ expressed it; and He reserved Him for Himself.

RB That further emphasises to us the delight that heaven has in this Man! Everything that God looked for in man awaited this blessed Man coming into manhood, God manifest in flesh, and everything that He did manifested God; “He that has seen me has seen the Father”, John 14: 9. When the Lord Jesus acted, that was how God would have acted; that was God acting, but in a Man, that was piety that could be taken account of. Therefore you can understand how He has been “justified in the Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up in glory”. How could such a Man not be received up in glory!

JCG I was thinking of “received up in glory”. In John 13 after Judas goes out, Jesus says, “Now is the Son of man glorified, and God is glorified in him”, v 31. The glorification of Christ involves that God is now glorified in relation to all that He had in mind for Himself and for us.

RB That is very fine! The Lord Jesus comes in as we have been reminded from God, the Man of purpose, but everything that God looked for in His purpose, His love entering into it, came about as a result of this blessed Man glorifying Him and being glorified by Him.

CAMcK At the time of the incarnation we have, “suddenly there was with the angel a multitude of the heavenly host, praising God and saying”, Luke 2: 13. I was wondering if what transpired at that time might give us some inkling as to what His reception in heaven must have meant. “Suddenly” seems to be an impulsive word, that there was a spontaneous response. Do you think there would have been that at the time?

RB So that the incoming of the Lord was marked by glory and heaven taking account of it and rejoicing in it, and not only is heaven's pleasure connected with “his being received up in glory”, but rejoicing enters into it. In Luke 10, after the Lord says, “rejoice that your names are written in the heavens” it goes on, “In the same hour Jesus rejoiced in spirit and said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from wise and prudent, and hast revealed them to babes”, v 21. The Lord Jesus is rejoicing Himself at the prospect of what revealing things to babes was going to result in.

PAG So is it in your mind that “being received up in glory” means that He brought glory to heaven that it had not had before?

RB Clearly the glory of an accomplished redemption had not been in heaven before. The glory of everything that He accomplished in His manhood, heaven waited for and acclaimed. That was in my mind in relation to Psalm 24 that He can be acclaimed there as the King of glory, “Jehovah mighty in battle”. Think of all that that would suggest to our hearts as to His exploits and the glory of them.

PAG Heaven had One who is the effulgence of God's glory and “the expression of his substance”, Heb 1: 3. It now had One in whom “dwells all the fulness of the Godhead bodily”, Col 2: 9. It had the Son over God's house, Heb 3: 6. It had the Redeemer; it now has the Mediator, “the mediator of God and men one, the man Christ Jesus”, 1 Tim 2: 5. It had the One who had conferred the glory of sonship on those whom He had come to call. He had secured a universe for God, and God gave Him “to be head over all things to the assembly”, Eph 1: 22. Heaven had none of that before, but now it did! He was “received up in glory”; He brought glory to the place to which He went.

RB Excellent! One of the suggestions in scripture is that He was received back to glory, to the place from which He had come. That being so, what He brought back with Him was glorious in itself. It would not be going too far to say that heaven has been enriched as a result of

that, and one of the fruits of that is that there are persons like Christ that are fitted for that place, all in accordance with God's mind.

PAG Persons who behold His glory are the ones who have the glory of sonship. There was the glory that He had along with the Father before the world was and that never changed but the glory of sonship was a new thing, “he inherits a name more excellent than they”, Heb 1: 4. But He brought a new race with Him as well. The glory is extensive, the Father is Father of every family, and every family has a feature of Christ. The days of his “receiving up” were accomplished, but we are still in the day when the day of Pentecost is still accomplishing, the glory is being added to every day.

RB So we can understand the scripture, “such as the heavenly one, such also the heavenly ones”, 1 Cor 15: 48. There is what takes character from Him that is fitted to be with Him where He is. The present time is the time when all that is being worked out.

BWL It has often been pointed out that the things in this verse are not chronological, but the great end is “has been received up in glory”. It says, “has been preached among the nations, has been believed on in the world”; that was consequent on the Lord being “received up in glory”, but there seems to be something current about this. I was wondering about what was said about John 13: the Lord is going to be glorified immediately, and that is in the assembly; that is now; that is current.

RB As you say these things have not happened chronologically but there is a moral order to them and a necessity that it must eventuate in being “received up in glory”.

GBG That is the final impression to be left on our spirits. Other beings, and we ourselves, are involved in what precedes, but the Spirit of God has left this final impression as to Christ Himself.

RB It is a great stimulus, not that I can speak about it as qualified to do so, but piety, something simple, something that we are involved in daily has such a great result in mind and is intended to leave us with that impression. A brother helped us about piety in a word in a ministry meeting recently; we should all know something about piety and ordering our circumstances so that God can come into them, but it all has in view what is suitable for glory.

AMB It is remarkable that the Lord is such a model for us in our day to

day lives, our responsible lives, testimonial lives, where piety is expressed. He is the model for us in all of that. I was just thinking about what the brethren have been saying as to the Lord being “preached among the nations, has been believed on in the world”, that is with a view to gathering material for the assembly. It also gives you some impression of the breadth and the length, does it not? Do you think it all relates to God's purpose? It is being fulfilled now; it has been over the past two thousand years. He “has been preached among the nations”: what divine grace in that, what breadth. “Believed on in the world”: that is His glory, that it has been possible to preach this Person among the nations. The result has been faith exercised in the scope of the matter. What glory is Christ's! But then heaven appreciates that: “has been received up in glory” would indicate something of the scope of the appreciation of His glory in heaven.

RB So being “received up in glory” is a completed matter. But there are things that are still going on, and we, as it were, take our cue from that and relate to that blessed Man where He is and the glory that belongs to Him.

NJH When it says, “receive you to myself” would it be that the assembly is also received up?

RB That is what the glorious prospect is! Piety has in mind what is suitable for heaven, what heaven can delight in, that is found now in the assembly, the sphere of the Holy Spirit's operations. And there is going to be a glorious result in what is suitable to be received up, received to Himself.

PAG The assembly is spoken of in Ephesians 1 as “the fulness of him who fills all in all” (v 23), that is the assembly as received up. She comes out in Revelation 21 “having the glory of God” (v 10), that is the assembly as received up. God is all in all eternally, but the “fulness of him that fills all in all” is Christ administratively seen in the assembly's mediatorial position. What is mediatorial can only come from heaven; that is the way it works. “The mediator of God and men one, the man Christ Jesus”, and the assembly will share with Him in a mediatorial position, all the nations will come, and that will be “the tabernacle of God” eternally, Rev 21: 3. Surely it must be that she is received up in glory for it could not be otherwise!

RB That is helpful. Do we get some thought of that in why the heavens must receive Him because all of that was not going to come

about with the Lord remaining on earth? It must be that He goes back there. You might think, “whom heaven indeed must receive” is on account of His moral excellence, and so it is, but the fact is that He is going back to heaven, everything having been committed into His hand by the Father. Where is He exercising that administration from? It must be from heaven because there is a glorious result which is yet to be brought about when the assembly itself is received up and the fulness is seen.

PAG “In the beginning God created the heavens and the earth”, Gen 1: 1. The heavens were not created as a consequence of the earth; the earth was created as a consequence of the heavens. “The heavens do rule” (Dan 4: 26), and that is the place where God's influence and glory come from and shines. “Having the glory of God” is in view of testimony millennially, but “the tabernacle of God” is in view of God's tabernacling with men eternally. Nothing less than what is heavenly would do! And nothing less than the vessel that has Christ as its Head would do! There could be no lower standard than that for God.

RB So in Acts 3 where we read, “whom heaven indeed must receive till the times of the restoring of all things, of which God has spoken”. Does that have a dispensational bearing?

PAG Well, He will come back to Israel, but it is “the restoring of all things”. God has set a day when He will “judge the habitable earth in righteousness by the man whom he has appointed, giving the proof of it to all in having raised him from among the dead”, Acts 17: 31. God will have everything set right and when He has done so, and when evil's challenge itself is done away with, death will exist no more, the sea will exist no more, there will be “new heavens and a new earth wherein dwells righteousness”, 2 Pet 3: 13. There will be a setting of things right but we will come to a sphere where nothing needs to be set right because righteousness will dwell.

JSS Is the matter of faith important? Earlier in Acts it says, “a cloud received him out of their sight”, chap 1: 9. It really brought about the essential matter of faith at the present time, and that is what pleases God, and that is what God receives. I was thinking of Enoch as given as an example; “he has the testimony that he had pleased God” (Heb 11: 5); that was because he walked in faith, was it not?

RB Yes, a good reference. He “was translated that he should not see death”. He was received up; there was something in him that was

pleasurable to heaven because of the testimony. But then, “without faith it is impossible to please him. For he that draws near to God must believe that he is, and that he is a rewarder of them who seek him out”, v 6. Enoch proved that, but in the mystery of piety and the way that that has come into expression, the Lord Jesus is pattern for us as a Man of faith, we can take account of it in Him, and we can see how essential it is that faith should be working in view of our entrance into all of these things. We need eyes of faith to see the Lord Jesus where He is now, “crowned with glory and honour”. Heb 2: 9. He was given honour and glory by the Father on the holy mount, but now He is “crowned with glory and honour”; that is a greater thought.

DS Is that why everything is held in provisional reconciliation? Everything is held, the matter is concluded for God's glory, and is that why the dispensation of grace can continue, because the matter is there finished for God?

RB Yes, God can be towards all men as a result of the Lord Jesus going in, and as a result of everything that He has done. Every man has a claim on Him! What a matter that is. There will be a day when the result of that will be seen, a glorious day.

JCG The reference to Moses is interesting because it says, “him shall ye hear in everything whatsoever he shall say to you” (v 22), bringing out that there is a glory relating to Him as Administrator for God. It brings out the great idea of a Man for God; not disputing who He is in His own Person, God now has Christ as Man and the assembly with Him in relation to this administration; there is glory in that too in relation to His position as received up.

DCB So that in contrast to Moses in 2 Corinthians you see what “subsists in glory”, chap 3: 11. I wondered if that related to the fact that He is received “till the times”; it is not only that He was received two thousand years ago: He is received in the affections of heaven up until now.

RB So that relates to what subsists; it cannot be interfered with. Heaven's thoughts of this One continue and are current and heaven rejoices as it looks down on the earth and sees those that are like Him and have an appreciation of Him and His glory.

In John 14 there is again this reference, not only to the place that has been prepared, but to the affections that are clear in what the Lord says, “I am coming again and shall receive you to myself, that where I

am ye also may be". I think that is a great comfort and stimulus to our affections and our faith, not only that the Lord is coming again, but personally He will receive us to Himself, "that where I am ye also may be". The Lord's affections are bound up with that; heaven's delight is involved, and surely our affections are bound up with that too and our hearts are looking for that One coming again. What a prospect we have!

AMB The place that the glorious One has prepared is a glorious place because He is there! Sometimes people speak of going to heaven, but the believer goes to be with Christ and that is where heaven is, but Christ is the great point of attraction and the Man who gives character to that place of glory.

RB So it will not be a strange place! It will be a place where we are received by One we know, who gives character to that place and it is populated by persons who are like Him. It must be so.

GBG We are in the scene of testimony at the present time, and there are troubles and testings and sorrow, but right at the beginning of this section here in all that the Lord has got to say further, He is encouraging them in saying to them that the ultimate end is going to be bliss! So they would have that in their affections, the end is to be bliss with Himself!

RB That is fine! Do you think that faith lays hold of that and helps us in this that the Lord says, "Let not your heart be troubled"? It is not that the troubles go away, but a view of Christ where He is and a view of the prospect of the blissful outcome that you have just described helps us in this scene of testimony, does it not? It gives character and colour to it.

WMP Your thought as that the disciples are suitable to be in that place: the Lord had served them personally in the previous chapter. Would that have any bearing? The Lord says, "as I have loved you", chap 13: 34. That would be a wonderful assurance; "as I have loved you".

RB So it is the Lord taking the initiative in chapter 13, and demonstrating how things are to be in the scene of His absence, and setting out what love involves and how it works horizontally. It is the same One that is prepared to wash the feet of the disciples that goes to prepare us a place. That affects us and draws our attention and our hearts to Him where He is. His place is our place; that is a tremendous thing. But He is going to receive us to Himself, in that place and that is what makes it so attractive.

WMP We learn in John 11 that “Jesus loved Martha, and her sister, and Lazarus”, (v 5); do you think that helps us in accepting the truth of chapter 14, that the Lord loves us individually?

RB Yes, and He has testified to that in the way that He has gone, what He has done for us, ministering to us as He does in chapter 13, and showing us how things are to be done in the scene of His absence. We can trace everything back to Him.

DAB At the beginning of John's gospel it says, “He came to his own, and his own received him not; but as many as received him ...”, chap 1: 11. These persons that the Lord was speaking to in John 14 were those who had received Him, and now He is saying, 'Your portion is to be received by Myself'. Do you think it would have a current bearing also? This bearing is in some sense future, but being received by Christ is a wonderful present reality to our affections, do you think?

RB Certainly, it has its effect now. It is not something that we put off in our affections; it is that blessed prospect that we are engaged with, and we have the One who will receive us to Himself presently before us as our Head. We benefit from everything that He is to us in the sphere of testimony, but the great end is to be with Him where He is, and we are being fitted for that through the Spirit's operations at the current time.

DAB I was just thinking of what is coming through the reading: “as many as received him”; that is to take on through the power of the Holy Spirit the features of that blessed Man, and that is so delightful to Christ that He can receive us in that way because He sees in us the features of Himself.

RB So in that sense the reception of Christ is an on-going thing. We receive Him when we first put our trust and faith in Him, but there is so much more that we can learn and seek to be formed by, and that must relate to the Holy Spirit making these things of Christ real in our affections.

DAB I have always thought that reception is a further matter than belief. It is really your heart, your affections, your mind, your whole being, being involved with this blessed Man and you can transfer that to heaven's reception of Christ. What a glorious matter that must have been when a Man went back there for the first time. It thrills my heart to consider the Father's delight and the Spirit too delighting in the way that Christ as a Man was received back. Think of the joy that existed in that glorious sphere.

RB So if heaven receives Him, the exercise is that we should, and that we should be active in doing so and, as a result of receiving Him, there should be features that belong to Him that come out in testimony in the waiting time for Him to receive us to Himself.

NJH John's writings are characteristic. We have quoted earlier, "in the bosom of the Father" (John 1: 18); that is the characteristic place of Christ, and these scriptures become characteristic to our affections, is that right?

SMcL I was going to ask about the scripture in Romans 15. I am wondering if the enjoyment of all that we have spoken about in the reading has its effect on our relationships with one another. It says in chapter 15, "that ye may with one accord, with one mouth, glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, according as the Christ also has received you to the glory of God", v 6, 7. I think someone mentioned reconciliation, but is that the positive effect in our spirits of all we have all received?

RB I think that is the outcome of what we have been considering because he speaks just prior to that, "Now the God of endurance and of encouragement give to you to be like-minded one toward another, according to Christ Jesus". That leads on to the reception of one another as you have said; it must be so. If there are persons here that are like Christ as a result of feeding on Him and being involved and engaged with Him where He is then that must work out in our relationships together. It causes us to look at each other from that standpoint as heavenly. Our calling is heavenly, our destination is heavenly, but we are to be engaged with that view of the saints now, and to work things out from that standpoint "according as the Christ also has received you to the glory of God". The glory of God is in view.

GBG I am thinking of what our brothers have said; we have to receive the weak brother, and Paul says, "for God has received him", Rom 14: 3. Each one of us has been received by God; surely we can receive one another.

MBG I was wondering as to what has been said about how this works out at the present time, because in John 14 it is primarily about what is future, but at the present time I wondered if those that enjoy the secret of this would be enjoy something that the world knows nothing about. In Colossians 3 it says, "your life is hid with the Christ in God", v 3. That is after it says, "have your mind on the things that are above", but then it

also goes on to say, “When the Christ is manifested . . . then shall ye also be manifested with him in glory”. I wondered if it is similar to Him being received in glory, which is unique to Him, but we will be manifested in glory when He is manifested. I wondered if there is the side of the prospect to come. At the present time the believer's life is largely secret in relation to these things, but there will be a public manifestation of glory.

RB I appreciate what you bring in; that must be so. He will come “amidst his holy myriads” (Jude v 14); He will not appear then alone: He will be manifested with those that are like Him and that will result in greater glory to Him. Everyone will be able to look on that and see the source of that glory and who it centres on because there will be those that will be like Him who will be manifested with Him. That is a great prospect and a necessary one for Him to be accorded the place that is His by right.

Linlithgow

27th September 2025

List of initials:-

R Bain, Buckie; A M Brown, Linlithgow; A B Brown, Linlithgow;
D A Brown, Bo'ness; D C Brown, Edinburgh; R Brown, Linlithgow;
T R Campbell, Glasgow; J C Gray, Bo'ness; P A Gray, Linlithgow;
A P Grant, Dundee; G B Grant, Dundee; M B Grant, Grangemouth;
N J Henry, Glasgow; T W Lock, Edinburgh; B W Lovie, Aberdeen;
C A McKay, Brechin; S McLaren, Leven; A S Pittman, Grangemouth;
W M Patterson, Glasgow; J S Speirs, Grangemouth D Spinks, Bo'ness;

“FOR YOUR SAKES” ; “FOR MY SAKE”

Sylvain Perret

2 Corinthians 8: 9

Mark 10: 28-30

Luke 19: 1-6; 21: 1-4; 22: 26-27

I seek grace, beloved brethren, to say a word as to the reference in the first passage read “for your sakes”; and then to say a word as to what the Lord refers to as “for my sake”.

It is a very precious verse in Corinthians that I am sure is well known to all, “For ye know the grace of our Lord Jesus Christ”. How fundamental it is to be formed in the knowledge and appreciation of divine grace. This is the way that God has chosen to reveal Himself and to work with us, and He intends that we should be formed by it, that we should live in it. The apostle here is writing to those who know His grace. I suppose that would raise the question with us - do we know His grace? Do we know His grace at work? Do we know it as living in our hearts? “For ye know the grace of our Lord Jesus Christ, that for your sakes ...”. I would suggest that “for your sakes” is a very wide thought. It would include, of course, the greatest of our needs, that is our condition as sinners and as to our sins; but I think that it is a much wider thought. However, it is always good to remind ourselves at such a time that this is where it starts. We never tire speaking about the outshining of God in love that looked upon the misery of His creature - taken up by the power of sin and Satan, which has wrought such ravages in the history of men - in order to save him. Think of the compassion of God and the compassion of our Lord Jesus, prepared to come, and even to be poor, in order for man to know his God. As the hymn-writer says:

Poor man his God to know! (Hymn 188)

What grace, what an outshining of God's love and God's interest in man, that He has drawn near to each one of us in this way. It was for our sakes because we needed it - every man, woman and child needs it. We all need Jesus; that is why He has come. He knows us, He knows our hearts, He knows our need and He has the answer for it, and He was prepared to come at the greatest cost to Himself! That is the outshining of “the grace of our Lord Jesus Christ”, the outshining of the grace of God, and we delight in it. We delight to be occupied with it, to be engaged with it: how God has drawn near to us, drawn near to us in the Person of His Son, in a Person so attractive!

Think of His compassion, think of how He felt the condition in which man is. God feels in the greatest way the condition of man, the condition of this world, everything that goes on in it; He feels it. He has the answer in Christ, and He has prolonged this dispensation because of His grace, because He knows the need of man. I often find it so affecting to consider what He said to Jonah, that His compassion was because there was a people in that city that could not “discern between their right hand and their left hand”, Jonah 4: 11. Think of the compassion of God as to the condition of man, and the outshining of “the grace of our Lord Jesus Christ”. It is available today; if there is anyone in this room that has not availed themselves of it and who therefore cannot speak of His grace as being ‘for my sake’; it is available to you.

I would suggest that “for your sakes” would include more than that. Simply put, it would mean that we find that the Lord Jesus and what we find exemplified in His life is a model for us; it was for our sakes. It was for us, as an object and as a model. Think of the work of God, that the Lord Jesus can become a model for us. The prophet Isaiah could speak of Him - and this was the way that men viewed Him when He came here - that He was “a root out of dry ground ... and when we see him, there is no beauty that we should desire him”, Isa 53: 2. But God would work in each one of our hearts so that He would be a model. We all understand this word; we all understand the idea of a model, someone that you would look up to, and you would like to imitate; you would like to be like them. And God has placed the Lord Jesus before us to be a model for us, someone that we look to, and we appreciate the way He is. You read through the gospels, you see the details of the way that He was in His life, and it attracts you. You desire to be like that: “that for your sakes he, being rich, became poor, in order that ye by his poverty might be enriched”. How attractive His movements! He had before Him, of course, the accomplishment of the will of the One who had sent Him. And He knew what that will was. That will was that there would be millions and millions who would be enriched. He was prepared, whatever the cost, to become poor in order to secure it. I trust this draws our hearts to this grace, to “the grace of our Lord Jesus Christ”, that we desire to know Him, that we desire to have Him as a model. This was for our sakes. It was for us, but it is more than just for our need; it is that He might be an object and model to us.

I was interested in what Mark writes where we have read, for he is the gospel writer whose account of this matter adds, “for my sake”.

You do not find that in Luke's gospel, but you find it in Mark's. Mark was a recovered person, and that is the point from which he is writing his gospel. He set out in the path with great desire, and then he found out that he was unable to follow Paul, but he was recovered. And I wondered whether that was why he adds, "for my sake". He had arrived in his soul, through the exercises he had gone through, that the only Object he could have before himself was the Lord. Maybe he had set out with himself as object; how often we find that motive in our hearts, even in the Lord's things. But he had come to it that the only power, the only motive, would be Christ, that it would be "for my sake".

What this verse also draws out wonderfully is the valuation that the Lord Jesus has of anything that He can say is "for my sake". Peter felt keenly the disciples' exercises. He says, "Behold, we have left all things and have followed thee". He "began to say" - maybe he had in mind a long list of things, but the Lord quickly answers him. What a blessed position to be in! To be conscious of the Lord's own appreciation of what has been entered into by way of exercise which can result in what there is for His sake. It is wonderful to think that God revealed Himself very early on to Abraham as the reward, Gen 15: 1. It is a need that every man has, to have a sense of reward, a sense of approval. And God is the rewarder, "he is a rewarder of them who seek him out", Heb 11: 6. The Lord here is the rewarder, "for my sake". What a valuation He has of it. I just mention this for our encouragement, to see that this is what had been worked out in Mark's soul, in one who was recovered, that what he ought to have before himself was to "know the grace of our Lord Jesus Christ", to have it reigning in his heart, to have an appreciation of what was for his sake. And the Lord Himself places a tremendous value on anything that is done for His sake.

I read in Luke because I think these three passages exemplify these things. They speak both of what we find in our Lord Jesus - what is "for our sakes" - but we also find the same features expressed in individuals; so they become "for my sake". Where we read, first of all He goes to Jericho. The way that Jericho is met is an interesting thing in scripture. There is one simple thing to remember - Jericho is met with this word, "come down". In the history of the people of Israel, when they came to Jericho, it was not going to be taken with what would have been a conventional way of going up against a city. They were to go round it, and then the walls came down, they fell down, Josh 6. Jericho was the first city that stood in the way as they entered into the land, and it would speak to us, no doubt, as to what always stands up against God, and

that is the pride of man. But the way that the Lord meets Jericho is by this word, “come down”. Zacchæus was conscious of being “little in stature”. It is an interesting word, it does not say “height”, but it says “stature”. And in keeping with the spirit of Jericho, he felt that this would stop him from reaching the Lord. He obviously did not have a very high appreciation of himself, and he felt that his stature was probably not a good thing. Perhaps he thought it would be a good idea to gain some height, to appear a bit greater than he was. But what a wonderful thing, that when the Lord meets him in grace, his stature - what he thought of himself - does not stop him any more. The Lord says to him, “make haste and come down, for to-day I must remain in thy house. And he made haste and came down, and received him with joy”. The features we find displayed by Zacchæus are obedience and subjection. He accepts the truth of the way that Jericho is met. The pride and the greatness of man in his own eyes are set aside by the One who came down. That is what marked the Lord Jesus as He came into this scene; He is the One “that descended” (Eph 4: 10), the One who came down. Paul is impressed that “He that descended is the same who has also ascended up above all the heavens”. That is how God in His wisdom has operated to place divine blessing outside of the activities of man in the flesh, by placing it in Christ. So the way that everything that would seek to come in of man is met, is by coming down: “Zacchæus, make haste and come down”. Blessing is obtained by heeding the word. Zacchæus is drawn to Him, and he understands that what he is or what he is not as a man makes no difference. The only thing that matters is that he receives Jesus in his house. That is a simple word of wisdom. We often get taken up with what we are and what we are not, but the only thing that matters is what Christ is to us. That is how Jericho is met: not by human wisdom, not by conventional means as we would think of them, but it is met in the One who displayed such grace - “the grace of our Lord Jesus Christ” - who displayed it for our sakes, and came down.

Zacchæus “received him with joy”. That is a delivered soul, a delivered spirit, a free spirit, one who is enjoying the presence of the Lord. His stature is never mentioned again. Even if it was little, it was still too big. But what filled his house was the Lord Jesus, and that changed everything for him.

Then we find this woman. How the Lord delighted to draw attention to this woman. No one else had noticed. Maybe what they were noticing was the value of what was placed there, but they were not

noticing what it cost to those who had given it. The Lord Jesus has His own valuation of things. He has His own value of what is for His sake. It may appear insignificant in our eyes, or it may even be derided, but He could speak even of “a cup of cold water”, Matt 10: 42. What a valuation He has of it! What this woman showed - and the Lord loved to draw attention to it - was her sacrifice; she gave everything. She was so taken up with the greatness of God, with the greatness of the outshining of divine grace, that she was prepared to sacrifice everything. How the Lord Jesus delighted in that feature coming to light, for He was the One who was about to sell “all whatever he had”, Matt 13: 46. That is in His grace, and that was for our sakes. He gave everything; He gave Himself. How He delighted in that feature! How too she stands in contrast to the first woman that we find on the page of scripture. Eve was in an environment of plenty. She could have had everything she wanted - and man could have had everything he wanted - apart from one tree. And what do they want, under the influence of Satan? Out of all the plenty that they could have had, they wanted the only thing that God had said they could not have, Gen 3. That is the heart of man, that is the fallen heart, never satisfied. It can have everything, and yet it still wants something else. This woman was so taken up with the greatness of “the grace of our Lord Jesus Christ” that she was prepared to sacrifice everything.

These two features that come to light in Luke chapters 19 and 21 are really the expression of love; obedience and sacrifice. How supremely they are seen in our Lord Jesus, the One who was “obedient even unto death, and that the death of the cross”, Phil 2: 8. What an expression of His love, of His love for His God and Father, His love for those that He had loved “to the end”, John 13: 1. He was obedient, and He sacrificed Himself; the expression of love. Yet it comes to light here in two individuals, two persons that had been taken up by the greatness of “the grace of our Lord Jesus Christ”, of what He was in Himself as a model, what He was for our sakes. Therefore, they are delighted to heed His word and do what they could for His sake.

I read further as to the precious Model. Those words are so precious to our hearts are they not? “I am in the midst of you as the one that serves”. Think of the circumstances in which He spoke. This was “the night in which he was delivered up”, 1 Cor 11: 23. So much was upon His spirit as to what would enter into the day that was about to break: all that He would have to face, all that He would have to bear in His spirit. Think of His sufferings in Gethsemane, in anticipation of this

(Luke 22: 39-46), the thought of being made sin, and even the temptation and activity of the devil who had returned. Yet what grace to take the time to even address the strife that had arisen amongst the disciples. He addresses it with the same patience and the same grace that He always had. He does not say, 'Do you not know what is going on? What I am about to face? What is on my spirit?' But He points to how He had been in their midst, "I am in the midst of you as the one that serves". How attractive a model He is, how attractive is the grace that is in display! What a draw for us.

It is a very precious consideration to look at the details of "the night in which he was delivered up". Paul obviously had been very greatly impressed with it because when he places the Supper in the assembly, that is what he refers to, "the night in which he was delivered up". This would make it the occasion the opportunity, as it has been feelingly called, for 'affectionate remembrance' (CAC vol 31 p227), affectionate remembrance of Himself, His grace; what He was for our sakes. What a blessed model He is. He had been in the midst "as the one that serves". Think of His service in the washing of feet; He "lays aside his garments" (John 13: 4-5); what humility, what devotion, what love! That was all for our sakes. What does He say to the disciples after He had washed their feet? He urges them to do the same, v 14-15. Here He says to them, "But ye shall not be thus". What affectionate language of grace. He had something else in mind for them than to be taken up by these questions as to who was the greatest. He says, "The kings of the nations" (Luke 22: 25) do these things, "But ye shall not be thus". You have seen something different; you have seen Someone different; you have seen a different King, One who operates differently, One who operates in grace, One who is "in the midst of you as the one that serves". What a model He is!

Beloved brethren, I trust we are drawn to know more of His grace, to see that everything that has come to light in His manhood, in the way He was, is to be food and a model for us. It was for our sakes. It would encourage us to reach the point that Mark had reached, that what is laid before us is for His sake. He values it more than ever we can. He has His own appreciation and seal of approval of it. What blessed examples we find, and which we find supremely in our Lord Jesus. We find one who was gladly prepared to "come down" and to let Jesus in his heart, in his house, in his life; and one who was prepared to sacrifice "all the living which she had" because she was taken up with the greatness of the glory of divine grace, the greatness of God, the greatness of the

outshining that there has been of God. These are features that can only be brought about by divine Persons.

May we draw more and more on the One who has left us such a model, as One who is “in the midst of you as the one that serves”. For His Name's sake.

Maidstone

25th January 2026

THE SAVIOUR OF SINNERS

Phil Saum

1 Timothy 1: 15 (to “sinners”)

What a beautiful verse this is, “that Christ Jesus came into the world to save sinners”. We started this occasion by singing:

Christ is the Saviour of sinners (Hymn 122).

I want to say something, briefly, about the Saviour of sinners. The Saviour of sinners is available to you today. What a wonderful day we live in! We live in the day of grace. We live in the day of which it says in another passage of scripture, “behold, now is the well-accepted time; behold, now the day of salvation”, 2 Cor 6: 2. What a wonderful time we live in! The world cannot come close to giving you anything like this. There is so much in the glad tidings, so much for your blessing. You might think the riches of this world will satisfy. The more you get, the more you want, and you will never be satisfied. The only way that you can get satisfaction is in coming to know the Lord Jesus as your Saviour; we need the Lord Jesus as our Saviour. We sang of Him as 'the Saviour of sinners' and how He is so! This verse that I have read says, “Christ Jesus came into the world to save sinners”: that is you and me!

Before I go into more detail about this verse I want to start at the beginning of the verse which says, “Faithful is the word”. Another has said that this word can be changed for 'true': 'true is the word'. This book, the Bible, is God's word, and everything in it is true. It says in John 10: 35, “the scripture cannot be broken”. How true it is! Think of the things of this world: men lie; they make false promises that never come to pass. You see that in politicians; they promise things which never come to fruition. In God's glad tidings things are true; I can tell you today, “behold, now is the well-accepted time”. The Saviour is being presented to you; the Saviour is available to you; and you can come into blessing because of everything that He has done.

It says, “faithful is the word”. It goes on to say, “and worthy of all acceptance”. It does not just say, 'worthy of acceptance', but “worthy of **all** acceptance”. Think of that, “worthy of all acceptance”! It is thoroughly trustworthy. I can say, and many in this room can say, God's word in the glad tidings is thoroughly trustworthy. Everything in this Book is thoroughly trustworthy, and then this scripture goes on, “Christ

Jesus came into the world to save sinners". Do you know Jesus? He came into this world and gave Himself a ransom. The verse says, "Christ Jesus came into the world". That would refer you back to 2 Corinthians 8. It says there, "For ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich, became poor, in order that ye by *his* poverty might be enriched", v 9. Well, think of that! The Lord Jesus came into this world, into this scene, from scenes of glory. He came into this scene from Godhead glory. One has said He came here from Godhead glory, and went to the place of a skull and died. Think of His down-stooping, when He came into this scene! He came from the heights of glory, the stoop of love. He came in this way because He knew He had to do the will of His God and Father. He knew that "without blood-shedding there is no remission" (Heb 9: 22) of sins.

We are all sinners: the verse speaks of that: "Christ Jesus came into the world to save sinners". He knew that "without blood-shedding there is no remission" of sins and we need to come to that, that we are all sinners. *You* need to come to it that you are a sinner. I knew someone who said that she was not a sinner. How solemn that was to speak to someone who was adamant they were not a sinner! She thought that doing good works would get her into heaven. Dear friend, we are all sinners and we need to come to that. You need to come to it that you are a sinner before a holy God.

God is a God of love and desires you to come into blessing. He gave His very best, His only-begotten Son. It says in John 3: 16, "For God so loved the world, that he gave his only-begotten Son". God gave His very best in order that you and I could come into blessing, that you and I, as I read in 2 Corinthians 8, "by *his* poverty might be enriched". Think of that, "by *his* poverty". The Lord Jesus came into this scene. He was rich but then He "became poor, in order that *ye* by *his* poverty". What would His poverty speak of? I mentioned the place of a skull. He was here doing the will of His God and Father, obedient in every way. "Morning by morning" He had His ear opened to His God and Father (Isa 50: 4); He listened in every way. He walked in the way that was pleasing to His God and Father. He "did no sin", 1 Pet 2: 22; He "knew not sin" (2 Cor 5: 21); and "in him sin is not", 1 John 3: 5.

The Lord Jesus came into this scene as a Man and He was unique in every way. All of us are sinners, but the Lord Jesus was without sin and walked in a way of pure perfection. He knew that "without blood-shedding there is no remission" of sins, and went the

way of the cross. Men put Him on the cross. It is said, "When will he die, and his name perish?", Psalm 41: 5. Think of the hatred of men, men in darkness, but think of God's love still shining out towards you and me. Think of the way that the Lord Jesus went! He suffered at the hands of men. He suffered carrying His own cross. He was buffeted; He was spat upon. Think of all these terrible things that He had to endure! We will never fully comprehend what the Lord Jesus went through, but He went through it to complete the will of His God and Father; and He went through it in order that you and I should come into blessing.

He was put on the cross; He was pinned to that cross, the nails put through His hands and through His feet, and He was raised up on that cross. This was the biggest spectacle the world has ever seen. The One who was sinless, "sin apart", endured the judgment that was borne by the very worst criminals of the time. The Lord Jesus stayed there on the cross, and the three hours of darkness came, and He suffered from God. How darkness came in, so that there was what was hidden from man, but the Lord Jesus went through it all, and then He bowed His head and gave up His spirit. He said, "It is finished", John 19: 30. Think of that One who came into this scene to save us from our sins! He died on the cross. He not only died on the cross, but His blood was shed. A Roman soldier "pierced his side with a spear, and immediately there came out blood and water", John 19: 34. Thanks be to God that the blood of the Lord Jesus was shed so that we can come into blessing.

How wonderful it is that you can come into blessing because of the Lord's finished work. Think of that, "without blood-shedding there is no remission" of sins. It says in the first epistle of John, "and the blood of Jesus Christ his Son cleanses us from all sin", chap 1: 7. Well, dear friend, how wonderful that is! How can we measure the "poverty" the Lord Jesus went through that we might be "enriched", the One who came into this world to save sinners! He has indeed paid the price in order that we might come into blessing.

But I do not preach One who is dead; I preach One who is living, who came out of the grave. In 1 Corinthians 15 it says that, "Christ died for our sins, according to the scriptures; and that he was buried; and that he was raised the third day, according to the scriptures", v 3, 4. He went into the grave and then He was "raised up from among the dead by the glory of the Father", Rom 6: 4. He appeared to those that loved Him

and then He went up into heaven, and it is from that position the gospel has come to us, and He can be presented to you as the Saviour of sinners.

How wonderful it is “that Christ Jesus came into the world to save sinners”. Do you know Him as your Saviour? I know Him as my Saviour, but do *you* know Him as your Saviour? Well, He is available to you. You can put away all your worries; you can put away all your concerns. This world can give you nothing like this, but as knowing the Lord Jesus as your Saviour you will be saved for time and for eternity. The things of this world are only for a time, but the things of God are for eternity. God “desires that all men should be saved and come to the knowledge of the truth”, 1 Tim 2: 4. God would say, “Come now, let us reason together ... though your sins be as scarlet, they shall be as white as snow”, Isa 1: 18. That opportunity is available for you tonight. The One who came into this world to save us from our sins has completed the work. His blood has been shed, and you can be justified before a holy God. You can be justified because of the shed blood of the Lord Jesus. What a One there is to speak of! I cannot speak of anyone more favourable than the Lord Jesus, the One who is the Saviour of sinners. As we sang together:

This is the Saviour for me!

Can you say that? Can you say that truly for yourself?

Well, the opportunity is yours tonight. I cannot speak about tomorrow. “Now is the well-accepted time; behold, now the day of salvation”. Time runs away with us all; things move on so fast. I do not want to put fear into you. The gospel is glad tidings, but this could be the last gospel preaching ever preached. Have you ever thought about that? It could be *your* last gospel preaching; it could be the final gospel preaching that any of us come under the sound of. Do not reject the Lord Jesus as your Saviour! Accept Him as your Saviour! There is nothing else in the world that can compare, nothing that we can speak of in this world that can save you for time and for eternity. May God bless the word and may each one of us know the Saviour for ourselves!

For His Name's sake.

Aberdeen

26th January 2025

Back copies of this magazine are available through
www.awiis.com

This website has been extended:
electronic copies of over 20 books of
recently published ministry can now be copied without charge.

A facility has also been added to
allow anyone who reads the electronic copy of the magazine
to subscribe to be notified when new copies are added.