



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

John 8: 21-30

Summer 2022

"Dying In Sin"

TRANSCRIPT

Thank you Seth, and good morning. So good to be with all of you and resuming our studies in the Gospel of John. We're in chapter 8 and this morning we're looking at verses 21 through 30.

Jesus is still in the temple. He's in the Court of the Women and He's having an extended discussion with 'the Jews', which is a term in John's Gospel that usually doesn't refer to the Jews in general, but to the Jewish leaders, to the Pharisees. So it's often used in a kind of disparaging way, (and it's been misinterpreted as being a kind of antisemitic bent to this book), but that's not the case. He's using that term to speak of those who are leaders and who, unfortunately, were the great opponents of our Lord. And we see that here and it continues in this discussion, verse 21,

²¹Then He said again to them, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come."

(I thought of this this morning when Mark (Newman) got up to speak and gave a great lesson. He said, "I'm determined to smile", (for he had been told by someone that, "You're so serious." And he replied, "I'm going to look pleasant; in fact, yeah, I need to do that.")). And he did smile. But my subject is sin this morning—so that's going to be difficult to eke out a smile during my sermon. But the Lord tells them, gives them, this

terrible warning in verse 21, You "...will die in your sin; where I am going, you cannot come.")

²² So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?" ²³ And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. ²⁴ Therefore I said to you that you will die in your sins; for unless you believe that I am *He*, you will die in your sins." ²⁵ So they were saying to Him, "Who are You?" Jesus said to them, "What I have been saying to you *from the beginning*.", (or, *that's how it is translated in some versions. The New American Standard Bible has this as a rhetorical question, 'What have I been saying to you from the beginning?'*), ²⁶ I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world." ²⁷ They did not realize that He had been speaking to them about the Father. ²⁸ So Jesus said, "When you lift up the Son of Man, then you will know that I am *He*, and I do nothing on My own initiative, but I speak these things as the Father taught Me. (So everything the Lord Jesus says here is the revelation of God the Father. His words are God's words. To reject His words is to reject God's words.) ²⁹ And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him." ³⁰ As He spoke these things, many came to believe in Him.

John 8: 21-30

I said earlier that I was in Mark's class this morning, I try to attend regularly. I enjoy his ministry, his teaching, and the particularly interesting passage this morning in Luke 8 about the Gerasene demoniac, (or I think Matthew calls it the Gergesene demoniac), and my thoughts at the beginning were of where I had been about three years ago. One of my daughters and son-in-law and I went to Israel, back in April of, I think it was 2019. And the first place we stayed was up in Galilee.

We didn't go on a tour. We just rented a car and drove around and had a great time. But, we had this magnificent view of the Sea of Galilee and I, every morning,

would get up and I'd watch the sun rise over the eastern hills, and then see these boats travel up the sea. And one day I was thinking, 'I think the Gerasenes must have been over there.' And I kind of located a place.

And I was thinking about that, but then my thoughts really turned to something more significant this morning because, as Mark pointed out, the demons, the legion of demons, had no problem identifying Jesus Christ. They called Him, "The Son of the Most High God. What do we have to do with you?" (vs28b). I thought, What a contrast to the passage we're looking at this morning in John.

Jesus is speaking to the Jews; He's speaking specifically to the Pharisees, the leaders of the Jews. And what do they say to him? "Who are you?" (vs25). The demons know who He is. The leaders, the spiritual leaders of Israel didn't—but should have.

This passage reminds us of our responsibility. We should know Christ; we should know all about Christ; we are without excuse for not knowing Him. And what a great opportunity they had—and missed. May God not let us miss the opportunities to know Him and know Him better. That's our object this morning. It's always our object, to know Christ. Let's pray.

Father, we thank You for this time together. What a privilege it is to be with Your people on a Sunday morning—to say that every week, as I guess I do, is not a redundancy; it is the truth. And it's a great privilege to be with the people of God who want to do what we do here: And that is read and study Your inerrant Word and come under the scrutiny of it. It scrutinizes our hearts and tells us how we're to live, what to know, and what to do. And so we look to You, LORD, to bless us.

A preacher can make some suggestions but everyone's different, everyone's on a little different course in life and experiencing different things. And so we pray that You would make the applications for us, that the Spirit of God would be in all of this and teach us, and build us up in the faith. What a privilege it is at this time for that to happen.

So we pray for ourselves spiritually, and we pray for those around us spiritually. May we be willing witnesses to them and may we reflect in our lives, in our conversation, our behavior, the grace that we've received. LORD, prepare now our hearts for a time of study and worship together. And we pray these things in Christ's name. Amen.

(Message) Worldly wisdom is not the best wisdom, but sometimes even the world gets it right. We have it in such secular proverbs as, "opportunity knocks but once," and, "seize the day."

Those were the counsel that Brutus gave to his fellow conspirator, Cassius, in Shakespeare's play, *Julius Caesar*:

There is a tide in the affairs of men.
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and miseries.

In other words, 'The time to act is now. Grab opportunity when it comes. Otherwise we lose it forever.' That's often so.

That's often true—and even Biblical. In Psalm 95 is the warning, "Today if you hear His voice, do not harden your hearts." (verses 7b-8a). Now, in other words, 'Don't delay! Salvation is urgent. You may not have tomorrow!'

It's also in the New Testament in 2 Corinthians chapter 6, verse 2, "Behold, now *is* the day of salvation." And then in Hebrews chapters 3 and 4, that statement from Psalm 95 is quoted repeatedly, "Today, if you hear His voice, do not harden your hearts." 'Don't delay! Don't omit! Believe!'

The generation of Jesus' day heard His voice. It was revelation and it was counsel that, if taken, would lead on to fortune...and far greater—to eternal life. But if omitted, would result in eternal miseries: "You will die in your sin" He told the crowd in the temple. (vs21). It was urgent that they believe in Him while they had the opportunity.

He had just said in John 8, verse 12, "I am the Light of the world" and all who followed Him would "have the Light of life." That's what He has. That's what is in Him. That's what we receive when we join ourselves to Him, "the Light of life"—eternal life. A great statement! A great promise!

But some of the Pharisees there objected to what He said. So in verse 21, Jesus gave the warning, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come." : 'You let the opportunity slip, it may never return.' "...you will seek Me," He said, 'but it will be too late.'

What does that mean, 'They will seek Him?' Certainly not that they would have second thoughts and they would seek Him personally. Many of these men would reject Him and be active in His death—and be glad to be rid of Him. What He meant was, that they would go on looking for the Christ, go on looking for the Messiah. But their search would be futile and hope disappointed—because He is the Christ—who came, who spoke to them, who revealed God's truth to them, revealed Himself to them...and they missed their opportunity. As a result He said, "You will die in your sin." They would die unatoned, they would die without their sin removed—guilty and unforgiven because they rejected "the Light of life."

"Sin" here is singular because it's referring to the sin of *unbelief*, of rejecting Him and His revelation. Because they refused to come to the Light they could not understand and could not go where He was going. Instead of enjoying eternal life, they would undergo eternal death.

There are really two kinds of death. Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God—and it is forever.

Because Christ suffered the second death for His people, believers in Him need not fear the first death, (for it is the only means of bringing us into the presence of Christ and into the glory to come.)

Sometimes what we fear is the protracted nature of that death. We can go through hard experiences and we don't look forward to that. At the same time we should remember, that those protracted experiences, that we can go through as we die are opportunities to serve the LORD and to exhibit His grace; so even that can be a ministry. But death itself, the first death, is not what we fear because we have no fear of the second—it's already taken place for us in our Savior.

But it's different for the unbeliever. Death is terrifying. It is eternal separation from all that is good and joyful and beautiful. Now that's His warning—and invitation; and He gave it with a sense of urgency: 'All who persist in unbelief will not be where He is going.' No, they won't—and what they will do is have a terrible, terrible end.

But the crowd, for the most part, didn't get His meaning. They stumbled over His statement that 'He was going away.' 'Where is He going?', they wondered. You will remember earlier, in chapter 7, He made a similar statement and they thought that He meant that 'He was going outside of the land'; that 'He was going on a mission to the Gentiles.' 'He would, maybe, be going to Athens for a speaking tour; or Rome to do some preaching there.'

But here in chapter 8, they wonder if He might not be contemplating suicide, "Surely He will not kill Himself, will He?" (vs22). Now the question there expects, suggests, a negative answer: The idea that they were thinking of, is absurd—they were skeptical in saying it and they're really kind of mocking Him in saying that.

And yet, there was a sense in which they had unwittingly hit on the truth: Because He would leave them to voluntarily lay down His life. Not by suicide, but in subjection and submission to the Father's will—which was a violent death, the death of the cross, and laid down for the salvation of His people. Later, in chapter 10, verse 18, He

will say of His life, "No one has taken it from Me, but I lay it down of My own initiative." His death was voluntarily, not out of despair, but out of mercy—to save us.

But that's not their meaning. They were confused by His words and so the Lord exposed the problem, He exposed the reason for their confusion and for their rejection of Him. He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world." (vs24). In other words, they were spiritual opposites.

That was their problem, they "are of this world." Which in this sense of the use of the word 'world', is the realm of unbelief, the realm of rebellion—of fallen men who reject God, reject His revelation—and actively resist it. And that's the world's system—they make up the world's system.

Earlier in chapter 7, the Lord said of the world, "...it hates Me because I testify of it, that its deeds are evil." (vs7b). Christ came as Light into the world and He exposed the things of men: the things that they do in secret; that they do within their heart; that they do in spiritual darkness. He exposed their sin and guilt and men recoiled from the Light.

I think it was Donald Grey Barnhouse who illustrated what light does when we turn over a rock or a board and, "little squirmy things scurry away into the darkness." It's kind of the picture that the Lord gives here. These unbelieving men love the darkness. Christ came into the world 'turning over its rocks', so to speak. And people don't like that; He troubled their minds and pricked their consciences.

Men don't want to be disturbed; they want to be at peace with themselves. But God doesn't allow that—He doesn't allow them to be at peace with their sin. And so they do everything they can to banish God from their thoughts and avoid His Light because they love their sin and they don't want to be convicted by it—and they don't want to be troubled by it or separated from it.

The only thing that can break the spell that sin has on a person is the sovereign grace of God. That grace comes through the LORD's revelation. That grace comes through to us through the teaching of God's Word. Through it, men are made alive. Through it,

they are born again. It's the seed that enters the heart, that's dead, and brings it to life. That's the Gospel; that's the power of it. That's the only thing that will remove the blindness so that people can then find the One who is the Light of the world—so that they can see the Light and have the life.

Now the sad fact was that in spite of the Lord's warning, many of the Lord's opponents would remain in their blindness and continue in their rebellion—and continue in their unbelief. And so the Lord draws the inevitable conclusion from that and tells them that they would "die in their sins." (vs24). Well here it's plural, sins. From sin to sins. So there's the contrast between the singular in verse 21, and now this plural. They are, these sins, are the ugly forms of rebellion against God that spring from 'the sin'—that spring from the basic sin of unbelief.

Unbelief is the root of every sin. Every sin occurs because of unbelief. In Romans, chapter 14, verse 23 Paul wrote, "...whatever is not from faith is sin." Sin is the product of unbelief. And dying in sin, and its consequent sins, is a way of saying that unbelievers die guilty. Their punishment is justified. And these men were all the more guilty because Light shone on them. They had opportunity, great opportunity—but they loved the darkness rather than the Light.

This is the second time the Lord told them that they will die a terrible death. And again, it's a way of alerting them to the danger—of saying to them, 'Their opportunity is there but it will be lost.' They were living in a day of grace in that the Lord had come to them and shown His Light to them. But it's a day that would be over, and it would be over soon. In one sense it would end when He died—when He was crucified and would leave them.

In another sense it would end when they died. When they died they would go out of this world, they would go out into eternity carrying an overwhelming weight of sin.

It is a striking fact that people today, (and I suppose this is typical throughout the history of the world), but it's a striking fact to me that today, people are very careful about their material needs in regard to money and health. They put a lot of thought into investments. They put a lot of thought into financial planning. They buy organic and take precautions through preventative medicine and invest in good insurance.

There's nothing wrong with any of that. It shows common sense about their immediate needs. But it also seems to reflect a complete ignorance, or indifference, toward long term needs—eternal needs. So many people give very little thought to that, very little thought to eternity.

But there's only one way to do that, to give thought to eternity, and that is by looking to Christ. The only way to escape such a death as dying in one's sin, and dying in one's sins, is by faith in Him. It's the only way to escape it.

There is an infinite gulf that separates man from God; that separates the world from heaven. And men cannot make the journey from the lower realm to the upper realm by their own efforts, by their own deeds—by anything that they do or anything that they have. They need someone to take them there. And that someone is Christ—and Christ alone.

Back in chapter 1, when talking to Nathaniel, the Lord likened Himself to 'Jacob's Ladder'; to that ladder, in the dream, with the angels "ascending and descending" on it. (Gen 28:12). He is the ladder to heaven. He is the bridge over the chasm, the One who opens up heaven to the sinner and joins heaven to earth. And a person takes hold of that ladder and ascends it through faith—and through faith alone. "For unless you believe that I am *He*, you will die in your sins." (vs24b).

Now literally, His statement is, "Unless you believe that I AM, you will die in your sins." And in saying that, the Lord gave the object of faith, what we are to believe in—and it's Him. But it is Him as God, as indicated in that word "I AM".

We've seen that a number of times. In fact we saw it last week when Jesus gave his 'I AM statement', "I am the Light of the world." (vs12). And we've studied that in the

past, and we'll study that in the future in other statements that He makes, But those words "I Am" go back to Exodus chapter 3, verse 14, and God's revelation of Himself out of the burning bush where He said, "I AM Who I AM." That's His name; that's His character. He is the self-sufficient, eternal God.

And for Jesus to apply those words to Himself is the equivalent of claiming to be God. It's a way of saying, 'I Am, Yahweh. I Am the Lord God; and that's what you must believe.' A saving faith is faith in Jesus Christ as the Son of God, as the One who is truly man and truly God—that's the meaning of His words.

The Pharisees didn't understand all of that. But what His words suggested was enough and they understood enough of it to disturb them. They knew enough to know that He was making a big claim for Himself: 'He's from above.' 'He's not from this world.' 'He must be believed in or they will die in their sins, lost, and guilty, and doomed.'

So they question His identity in verse 25, "Who are You?" And to that the Lord responded, "What have I been saying to you *from* the beginning?" Or as the New International Version has it, "Just what I have been saying," or, "Just what I have been claiming all along." That's His point. He wasn't saying anything at this point that was inconsistent with what He had revealed to them about Himself from the very beginning of His ministry. If they were really interested in the answer to their question, then they should have examined His words for the purpose of learning—and think deeply on the things that He'd already revealed to them.

But they weren't really interested in that, for they were guilty of willfully rejecting His revelation. And He had enough evidence to bring charges and judgment against them. He had "many things to speak", He said, "and to judge" about them. (vs26). And His judgments are not His own but those of the One who sent Him—the judgment of God on an unbelieving world. "He who sent me is true," He said. And 'He spoke what He heard from Him.' What He said was God's revelation to them. Now, this

was not the first time Jesus had spoken like that, referring to God as His Father, as the One who sent Him. He did back in chapter 5 and He did it earlier here in chapter 8.

But the Pharisees didn't get it. John says, "They did not realize that He had been speaking to them about the Father," (vs27), which shows their lack of spiritual discernment. For three years He had been teaching. He had been proving the truth of His statements, of His revelation, with great miracles. But their minds were dull to the truth.

That's what unbelief does; and that's what persistent unbelief does. The heart becomes callous and is less sensitive to the truth. And as more truth is revealed, it is rejected. And then the heart becomes hard and it becomes absolutely resistant.

These men had become that; they had become stubborn in their unbelief. Things they should have understood, they didn't. It wasn't that Jesus was unclear, but that they were unbelieving and prejudiced toward Him—and they could not believe. Their initial response of unbelief was an opportunity lost.

The day would come, though, when they would understand everything, when they would know His meaning and His full identity. And He tells them when that would happen. Verse 28, "When you lift up the Son of Man, then you will know that I am *He*."

That's a reference to the crucifixion. It's an unusual expression that's found only in the Gospel of John. It was used in chapter 3, verses 14 and 15, where Jesus said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life."

There the Lord spoke of the cross as a necessity for salvation. "He **must** be lifted up", crucified, so believers would be saved. In other words, there is no other remedy for our sin and guilt. That's how serious sin is. So serious, so great is sin, sin singular, sins plural, they could only be removed by the blood of the Son of God—who became a man to do it. He had to become a man to have the blood that He shed. He had to become a man to represent us, so that, through the death that He would die as a sacrifice, would

atone for our sins. That's the whole purpose of the incarnation and the whole purpose of the cross—to wash away our sins. And He accomplished His mission.

The cross is where sin, and Satan, and death, were defeated—where salvation for all of God's people was accomplished. Don't think of the cross as a defeat. It was a terrible sin that those who crucified Him committed, but it was the eternal plan of God. It was really the Father that put Him on the cross for your salvation. And that's where the victory was won. When He said, as we will see at the end of this Fourth Gospel, "It is finished", He is declaring victory. And so we rejoice in that, as the apostles all did. They don't agonize over the cross. Paul boasted in the cross. —It's the victory.

And Jesus said to these men, (who were disputing His claims and asking, "Who are you?"), that, 'When the crucifixion happened, then they would know who He is.' There you'll get the answer that He is the "I Am", that He is the Son of Man, that He is the Son of God, that He is the Messiah. So, the cross is not only the means of salvation, it's not only the victory for us, but it is also revelation. That is suggested in the term "lifted up", which also has the idea of exaltation; it has the idea of glory.

Later, in chapter 12, Jesus spoke of the crucifixion as His glorification. Chapter 12, verse 23, "The hour has come for the Son of Man to be glorified." Even though it was a cruel death committed against Him by His enemies, (and maybe some of them were there in the temple during this discussion), still it revealed who Jesus was—the Savior who fulfilled the prophesy of the suffering servant of Isaiah 53 and the prophesy of Psalm 22.

At the cross, as nowhere else, we see love. We see the love of God for the lost when He offered up His own Son to judge our sins and punish our sins; and we see the Son willingly suffering all of that in order to pay our penalty in our place—and when He did, the earth shook. That is justice and love. It is glory and revelation.

Mark wrote that when Jesus died, the curtain in the temple that hid the divine glory, was torn "from the top to the bottom." (15:38). It's a way of saying, God making His declaration, 'The Old Covenant is over; it's rent from top to bottom.' And the

Centurion at the cross confessed, "Truly this man was the Son of God." (15:39). That's what this revealed; that's what the cross revealed.

And Luke wrote that those who were spectators there and returning from Calvary, were "beating their breasts", (Luke 23:48), not in triumph, but in sorrow. They were unbelievers, who gathered there around the cross, who came away knowing who He was—and believing.

50 days later, on the day of Pentecost, 3000 were saved; and 'the number was increasing daily', Luke tells us, (Acts 2:47). Then in Acts chapter 6, Luke wrote that "a great many of the priests were becoming obedient to the faith." (vs7). All through the early years of the church, Jewish people came to know Jesus—and believed in Him.

But, the nation as a whole rejected Him. Many, who interrogated Him there that day in the temple, rejected Him. Still, they would 'know Him', as He told them that they would because, as Paul wrote in Philippians chapter 2, 'At the last day they will see His glory, and they will be forced to kneel and confess that Jesus is Lord.' (vs10-11). All these things would happen; He would be vindicated at the cross and He will yet be vindicated when He comes again into this world.

Then He assures them that His words are true, He said, "...I speak these things as the Father taught Me." (vs28b). What He spoke is God's revelation. His words were reliable and 'should be believed while there was still opportunity.' And He's worthy of the worship that we should give Him while there is still opportunity. "He who sent Me" He said, "is with Me. He has not left Me alone, for I always do the things that are pleasing to Him." (vs29). Well, that's One worthy of worship and belief.

God the Father was with Him: And that gave Him confidence as a man to stand against a hostile crowd and speak boldly to them and speak clearly to them without compromise—and to make such a claim that 'God was with Him' and that 'God was pleased with Him.'

His claims were bold but they were not empty. I say that because anyone can make a grand claim about him or herself, assertions that are grand. In fact, many have done that, and many of the false Messiahs that would come along later would do that very thing. But the Lord made grand claims—and verified all of them. In chapter 2, He turned water to wine. In chapter 11 He raises Lazarus from the dead. He made the lame walk; He made the deaf hear; He made the blind see...He fulfilled the prophesy of Isaiah 35, verses 5 and 6.

And His life was perfect. Later, in verse 46, He challenged those disputing with Him, "Which one of you convicts Me of sin?" —'You're sinners. You're going to die in your sin apart from faith. But which one of you can convict me of one sin?' They couldn't; for He had no sin. That's the reason He pleased God.

He lived in perfect submission to the Father's will and would do so to the end—going to His death on the cross so that He could save His people from their sins and glorify His Father. He is worthy of our faith. He is worthy of our worship.

Now the Lord's words here were clear and bold; they were compelling—and the crowd responded. Verse 30 states, "Many came to believe in Him." That was said, you'll remember, of some back in chapter 2 when Jesus did miracles in Jerusalem. That faith was not altogether genuine. I wouldn't say none of them were genuine, but the Lord was not 'giving Himself to them', like John said, because "He knew what was in man." (vs25). But here, this faith was not in His miracles, it was in His words. And that may have been a more firmly grounded faith. Time would tell.

What is also true is that there were many who did not believe in Him. They heard the same words, the same claims and teaching—and they were unmoved. It was their missed opportunity. That's what the Word of God does. Mark, (*Newman*), in his lesson today spoke about the Word of God being like the sun: "It melts wax, it hardens clay." It seems to have melted some of the hearts here—but it also hardened some of them so

that they missed their opportunity. What did they miss? They missed salvation. It was their great opportunity to come to Him and to have *Salvation*. And that involves a lot.

When we speak of this idea of salvation, it's forgiveness first of all. All our sins have been forgiven at the moment of faith. That's justification. I think we really need to reflect deeply on that and understand the great blessing of it: At the moment of faith, all of our sins are forgiven. Our guilt's taken away; sins are separated, as the psalmist put it, "As far as the east is from the west." (Ps 103:12).

And so Paul wrote in Romans 8, verse 1, "There is now no condemnation for those who are in Christ Jesus." From the moment of faith, all condemnation is then, and now, and forever taken away.

Unbelievers, those who "die in their sins" as Jesus said, who are unforgiven, will bear the full weight of their sin and guilt for all eternity. And that is a heavy burden to bear; in fact, it is unbearable. Nothing torments the soul like guilt. Physical pain is a kind of relief from the pain and suffering of guilt that one brings upon him or herself. Men become callous to it. They become hardened to it, so they don't allow it to afflict them. But in the future, they will be made to feel the full weight of their guilt for all eternity, "Their worm does not die", as Jesus said in Mark chapter 9, verse 44.

Christ bore the full weight of sin and guilt for the believer at the cross, where it was all laid on Him, where He 'who knew no sin became sin for us.' (2Cor 5:21). He became the sin bearer for us: Paid all of it, paid it up in full, and put it away forever; "cast" it "into the depths of the sea." (Mic 7:19).

So salvation means, "Not guilty." In fact, it means more than that. It means "Innocent." In fact it means "positively righteous" because every believer in Jesus Christ, who has joined himself or herself to Him, has been, again, justified—declared righteous. Not with the righteousness of our own doing, of our works, or anything within us—it is a righteousness by grace alone, as a free gift.

When we believe in Christ, we are joined to Him and to His life. And His life and death are imputed to us; they are '*reckoned*' to be ours. They are put to our account so

that when God looks at us, that's what He sees. When He looks at us, He sees us in Him, in His Son and clothed with His righteousness. We are acceptable to God, now and forever, as I said. We don't need to prove ourself to Him or do anything to gain His approval.

I think those who fall into the problem of legalism do so because they don't realize that. They don't realize what took place at the moment of faith and what Christ did on the cross. He is absolutely sufficient. He took care of all of it at the moment of His death and we receive it all at the moment of faith. There's nothing more to do. We are absolutely and completely acceptable to the LORD.

This is not, however, a 'Carte blanche' to go out and sin—it's just the opposite. If one understands this he or she wants to live a life of obedience—which we must live, it is the evidence of a changed life. And if one's life is changed, one will do that.

But the motivation for doing that, the great motivation, is realizing that the Lord's taken care of it all: He's made me a new creature; I'm fully and completely accepted by God—and it can never change.

Well, that's justification, that's what the Lord gained for us. We have that. We are His children. We are His sons and heirs. [If you're a female believer—you're a 'son'. We speak of 'daughters and sons' of God, but the point of sonship is 'heirs'.] We're heirs. So we're all heirs of the glories to come.

And that, too, is what salvation is, (as we talked about that expression): Eternal life; Life forever in the glorious world to come.

And we have it now. We have it now through our relationship with Him—which is a life of peace and joy. That's what Christ gives us—as well as order, and power.

We think about what Jesus did in chapter 8 with that Gadarene demoniac, (or Gerasene demoniac), He delivered him. That's what Jesus is; He's the deliverer. He's the great fixer. He fixes things. He fixes life, and lives, and puts them back together. That's what we have now in Him.

And we have a great and glorious future to come. We cannot begin to understand the greatness of the glory to come. Glory, purity, and joy forever—that's our future. That's what the believer has.

And that's what is lost to the unbeliever: 'You will die in your sins unless you believe.' Many didn't. The "Light of the world" shined on them—and they didn't see the Light.

There is tragic truth in that line from Shakespeare about missing opportunity—like a ship that fails to sail at the tide and its voyage, "is bound in shallows and miseries." So too, people suffer calamity from delay.

Mercifully though, God is patient; He gives other opportunities. That's Him in Isaiah 65, verse 2, Having "spread out My hands all day long to a rebellious people"; calling them all day long, offering forgiveness and life.

But eventually there is a last call. The end comes. And for those who missed the tide, who missed the opportunity, it is eternal night and misery.

If you've not believed in Jesus Christ as God's Son and your Savior, now is the opportunity. His nail pierced hands are open wide to receive you who recognize your sin and guilt and come to Him for forgiveness and Light; and you will receive it. So come through faith: Believe in Him, trust in Him, and be saved.

(Closing prayer) What a great truth that is, Father. Your Son came, and in dying for us and suffering the violence of the cross, and receiving those wounds in His hands, His feet, His side, five bleeding wounds that plead for us, that our ransom was paid—the deliverance was made. We could be freed from the guilt of sin, the power of sin, and the penalty of sin and made Your sons and heirs for a glorious future—and a great life, the best life now in this age. We thank You Father for that, and pray You'd bless us as we go.

- 18 -

"Dying In Sin" by Dan Duncan
Copyright © 2022 Believers Chapel, Dallas, Texas. All Rights Reserved

Now, the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name. Amen.

(End of Audio)