

Romans 8

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[0 : 00] Let me invite you to turn back in your Bibles to Romans chapter 8 and to keep your Bibles open at the opening verses of this chapter.

Romans chapter 8. Let me read for you the memorable, precious words that we have in the opening verse. We're going to think of the opening two or three verses.

But therefore there is now no condemnation for those who are in Christ Jesus. There's a famous incident that's recorded for us that so powerfully illustrates what is going on in these verses.

The incident is recorded for us in the pages of the New Testament. And one day Jesus was confronted with a group of religious leaders who were surrounding this woman who had been caught in adultery.

They had dragged her to Jesus. You can only imagine the terror that must have been in the mind of this poor woman. They had dragged her to Jesus and demanded that Jesus tell them what to do with this woman who had been caught in adultery.

[1 : 18] Now the guy is nowhere to be seen. But it's the woman that they're deciding they're going to deal with. Now of course the subtext is that actually they're not that interested in the woman.

Although they operate in many ways like a religious police state, they're not really that interested in the woman.

They're rather wanting to use her as a means of getting at Jesus. They want to see about how Jesus will react to the clear guilt that is presented before him.

Will he or will he not go along with what God's law has said that this woman should be stoned to death. And so they drag this woman to Jesus. And they start laying out before Jesus all the variety of details that led up to her being caught in the act.

You can only imagine how vivid they must have gone into. And all the time Jesus is largely ignoring them. Or it appears that he's ignoring them. So he's bent down.

He's writing on the ground there. The only reference we have in the New Testament of Jesus writing. We don't know what he wrote. But he's there writing as they're going on presenting the facts of this case.

[2 : 24] And they keep on doing it. Until eventually Jesus stands up. And he says to them. Whichever among you is without sin. You throw the first stone.

After which there's silence. Apart from perhaps stones dropping to the ground. Or the muffled sounds of feet.

As they begin to walk away. Followed by footsteps. It was the older ones who left first. And then the younger ones. Until eventually Jesus when he stood back up again. It's just Jesus and this woman. Now there actually is a healthy self-awareness. On the part of the Pharisees that came to Jesus that day. Not even they could claim that they were sinless. And so if they were to claim that they were sinless.

Then they'd be in trouble themselves. So they're in a catcher 22. They can't do anything apart from retreat. Not necessarily having learned a huge lesson. But retreating. We can only surmise from the rest of how the Gospels present them.

[3 : 22] They'd be retreating no doubt. Annoyed. That another opportunity to deal with Jesus has passed. And they have been exposed as individuals who couldn't deal with this situation.

Because there was in that setting only one sinless person. It wasn't the woman. And it wasn't the religious leaders. It was Jesus. And so Jesus engaged this woman. And he said.

Have your accusers gone? And of course the kangaroo court had ended. And said yes. They've gone. You can read this in John chapter 8.

Where are they? Has no one condemned you? No one. And he said these remarkable words. Neither do I condemn you. Go now. And leave your life of sin. Now I want you to think for a moment. The contrast. In that woman's life. From the moments as she met Jesus. To the moments as she walked away from Jesus. The transformation that is there. [4 : 24] She is hauled before this sinless, pure saviour. And she is as guilty as can be. And yet she walks away from this saviour.

Three from condemnation. What kind of impact would that have had upon this woman's life? What kind of impact would it have on your life tonight? To similarly leave our gathering.

Knowing that you are now free from condemnation. Not the condemnation of family, friends, community. But the most important condemnation.

That we will be free from condemnation before God. Because these words tell us. That there is the opportunity. For individuals.

Sinners by birth and by nature. To actually be free from condemnation. It's not that everybody is free from condemnation. And it's not that this freedom from condemnation. Is some future status.

[5 : 23] That will somehow be attained. On the basis of our obedience. Rather. On the basis of being linked to Jesus. United to Jesus. Having taken refuge in Jesus.

Connected by faith to Jesus Christ. There is tonight. In this room. A number of individuals. For whom there is now. No condemnation. Tonight.

If you are in Christ Jesus. You have the most precious status imaginable. That you have got no condemnation. Hanging over you. There is true freedom.

For you. In that sense. Because of your union. With Christ Jesus. And I want us to spend a few moments this evening. Unpacking what it means.

For us. To live as individuals. In the light of the fact. We are no longer under condemnation. And the passage here.

[6 : 20] This remarkable opening. To such an influential chapter. In probably one of the most influential letters. That's ever been written. In the history of this world. Is such an apt place for us.

To think of these truths. As we approach. Remembering the reason. That there is now no condemnation. In a communion service. One writer asked. If you had ten minutes.

If you had ten minutes. To live in this world. What part of the Bible. Would you want to have read to you? I'm pretty sure that Romans chapter 8. Would be very high.

In that list. Because it is a chapter that we go to. And for so many different reasons. Isn't it? We go to it in crisis. We go to it in confusion. We go to it for reassurance. We go to it for the comfort.

That we know that there's nothing. That's ever going to separate us. From the love of Christ. We go to it. For the refreshed perspective. That God is in control. Even when we may feel. That everything is out of control.

[7 : 16] And it is chaotic. And it's horrendous. And there's no possible solution. Or good that can come out of this. We're reminded and given perspective. From a chapter like this. It's little wonder that many people do call it.

The greatest chapter in the Bible. If you're looking for a topic. For any discussion over this weekend. Ask yourselves. In your conversation. What's the greatest chapter in the Bible? And many will perhaps. Point to a chapter like this.

But of course this chapter. Does not begin the letter. The letter does not begin at chapter 8. The letter begins at chapter 1. And what has come before. Has a direct impact.

Upon what we pick up here. In chapter 8. And so the word therefore. Directs us to what's come before. And so we need to set this in context. By reminding ourselves. What came before.

In the previous seven chapters. Well. In the previous seven chapters. The message of the good news of God. Has been explained. By the writer Paul. He has been explaining.

[8 : 12] How men and women who are guilty. By nature. And by practice. Before a holy God. Who understands. And who sees. And who records. How we can be accepted.

And set free. And brought into. The family of God. How can complete outsiders. Because of our sin. Become insiders. And part of the family.

And that question is answered. In these preceding chapters. As Paul explains to us. About the life. And ministry. The death. Resurrection. Ascension. Ascension.

An implication. Of all of that. For us. As he focuses in. On Christ Jesus. And on the basis. Of a live. Connection.

With Christ Jesus. And on the basis. Of his finished work. On the cross. His resurrection. Then it's possible for us. To be justified. In the sight of God.

[9 : 09] So it's just as if. We've lived Jesus life. There's a song. By a kids group. That has that line. Trying to explain. Justification to kids. Just as if we've lived. Jesus life.

That it's possible for us. To be accepted by God. On that basis. When we are. Focused. And connected. And trusting. And living for. The Lord Jesus Christ.

And what's interesting. As you go through. These opening. Chapters of Romans. And the other writings of Paul. Is that whenever Paul is. Explaining. The good news. That there is a saviour. The good news. That there is hope tonight. He doesn't seem to tire of it. He doesn't need to have his message. Evolving. Onto a new level. There doesn't need to be. An update to it.

There doesn't need to be. A revised version to it. It is the same. Core message. That he keeps repeating. And that message. Hasn't lost its potency. Its power. It hasn't began to fade.

[10 : 04] In any way. It hasn't. Stopped having an impact. Upon people. And crucially. For Paul. His familiarity with it. Has not lessened. The sense of wonder.

About what God would do. To allow people like him. And me. And you. Into his family. Because as Paul. Writes in.

In some of these. Verses. He's talking about the struggles. That. That are present. In. In the. The life of faith. And yet he's filled with a sense of wonder. At someone who is as flawed.

As himself. As himself. Someone who. Has committed such. Sinfulness. Against God. Yet he is rejoicing. Constantly. In the good news.

It's not lost. Any of its sparkle. Or its luster. I suppose for us. That's perhaps. An opening.

Challenge. Perhaps. For this evening. Have we let our familiarity.

[11 : 01] With the good news. Somehow. Let it. Lost its sparkle. In our minds. Have we forgotten. What we've been saved from.

Have we forgotten. What's in our hearts. I mean. Paul. Is just so. Enraptured. By the good news. I mean. We could. Answer that question.

By. I suppose. Thinking. How excited. Were we. At the prospect. Of coming to hear. God's truth. Tonight. Because every occasion. That we gather. Like this.

You gather. Like this. The potential. For miraculous. Happenings. Is present. As God. Takes his truth. And brings. To life. What was dead.

As he blesses. As he saves. And so. For Paul. The excitement. Of the good news. On the basis. Of being accepted. Before God. Through the work.

[11 : 55] Of Jesus. Is what's come before. And in the light of that. He says. There is now. No condemnation. For those who are in Christ Jesus. Let's unpack this. First of all then. Let's think about. The past condition.

That this verse. Reminds us of. Because the implication is here. That there is now. No condemnation. This is a present experience. The implication is. That there was. In the past. A time. When condemnation. Actually did. Describe. Our relationship. With a holy God. That there was. Because of our. Rejection. Of God.

Of God. Not loving him. With all of our heart. Soul. Strength. Or mind. And not loving our neighbours. As ourselves. As Jesus summarised. The law of God. Because we have not. Obeyed that law of God. Because we have deliberately.

Gone our way. Rather than God's way. Then condemnation. Hang over. Was hanging over us. That was the. The reality. Of our experience. Now the term itself.

[12 : 49] Is quite. Is quite precise. Because the term. Is speaking. Not simply. About the sentence. But about the execution. Of a sentence. And it's. It's telling us.

In a verse like this. That there are people. Tonight. In this room. Who have. Now no condemnation. But at some point. In the past. We did. Now I don't know.

Very many. Any of you in here. So I don't know. Any of your backgrounds. So if what I see next. You think. Oh that applies to such and such. I don't know you. So I'm not trying to get at anybody. But I don't know. Have you ever been in a courtroom setting.

And I don't know. Have you ever been in the dock. And I don't know. If you've ever heard the words. You know. After the evidence. Has been presented. From the. Prosecutors in the defense. Guilty. It must be.

Such a. A shocking thing. To hear. And yet. In a very real way. That. Is us. Spiritually speaking. By nature.

[13:47] That the verdict. Has been delivered. That we are guilty. And the consequences of our guilt. Is that we are condemned. And that condemnation.

Means that we are put. At a distance from God. That death will bring about. This lostness. This. This distance. I've been apart from. Any of the benefits of.

God's work in Christ Jesus. That we will be estranged from God. Because. Of the condemnation. That is there. By nature. None of us.

And nobody. Who is in Christ Jesus. Was born in that condition. We have to be born again. Into that condition. And so. The whole reality is.

That there are. Men and women. Boys and girls. Perhaps in this room. Men and women. Boys and girls. In this. In this. Small town. And community. Island. Country. Continent. World.

[14:42] Who are living. With condemnation. And it's not pleasant. To. Be aware of. And the condemnation.

Is. Not even simply. The fact. We've not loved God. With all our heart. Soul. Strength and mind. And we've not loved our neighbours. As ourselves. But we've also rejected. God's terms of peace. Even though God knows.

The guilt that's there. The condemnation. That's deserved. We've still rejected. What God has offered. And so therefore. When this passage. Goes on to talk about. The law was powerless. The law was powerless. Because it's impossible. For us to keep God's law. And on top of us. Not keeping God's law. We've rejected God's. Terms of peace. And so that does. Describe you tonight. And you think. Well that's a bit heavy. For a Friday night. It is. But it's true. And it's a very solemn. Position. To be in. To have that.

[15:38] Condemnation. Hanging over you. Tonight. But it doesn't have to be that way. Because the good news is. There is a way.

In which. You too. Can be. Freed. From that condemnation. And that takes us to the present condition. Past. Previous condition. Past condition.

That there was condemnation. Present. Is that there is now. No condemnation. For those. Who are in Christ Jesus. Jesus. And the reason. There's no condemnation. For us. Is that the condemnation. Has been taken. For us. So that. As the passage. Goes on to tell us. That. What the law. Was powerless. To do. God did. He condemned sin.

In sinful man. How? By sending his own son. In the likeness. Of sinful men. So my sin. And rejection. And rebellion. Of God. That has been condemned.

[16:34] Just not. Condemned in me. It's been condemned. In Christ Jesus. And that is the basis. Of. Our salvation. That is the basis.

Of our. Union with Christ Jesus. That is the basis. Of the Holy Spirit. Living within us. To then enable us. To live this spirit. Full of life. But then you may ask the question. How does that come about?

How can we be. In Christ Jesus. And therefore. Freed from this. Condemnation. How has that. All happened? And these verses. Tell us.

How it's come to pass. And it. Tells us. That there's the work. Of the Father. And of the Son. And of the Holy Spirit. The three persons. Of the Trinity. Are involved. In this work.

To enable you. And I. To be free. From condemnation. So what does it say. About the Father. Well. If you. Think of the words. Of verse three. When it says.

[17:29] That God. Sent his son. In the likeness. Of sinful man. To be a sin offering. And then. Following that. He condemned. Sin. In sinful man.

So. The language. Here is. Again. Precise. It's telling us. That God. The Father. Has done something. That was. Needed. To be done. But could only be done.

In a distinct way. So the. The wording here. Is. Is. Is. Is. Is. Is. Important. I'm sure. David's explained this to you. On. On different occasions. But. It tells us here.

That. God. Sent his son. In the likeness. Of sinful man. It's not. In the likeness of man. Or the likeness of flesh. In other words. That. When. Jesus walked on this earth. He was. He didn't.

He didn't look as if he had a real physical body. Like we have. It's almost a kind of ghost like. Body that he had. It's not. It's not. In the likeness of.

[18:23] Of. Of a ghost that he came. It's actually. In the likeness of. Of sinful man. He came in flesh. He came with real flesh. He had to eat. He had to sleep.

He experienced the limitations. Of weariness. He could only be in one place. At one time. One of the great facts. Of. God coming to earth. Was that for the first time.

In his existence. He is limited. To one place. And one time. In the person of Jesus Christ. That the son was limited. Having never experienced. That limitation before. He became limited for us.

So. He came with the likeness. Of. Of sinful flesh. And said. And then. It makes it kind of clear as well. That. It's not. It's not. Sinful.

Flesh. They came. But it was in. The likeness of it. So. It's not that Jesus came. And he. He was a sinner. Because that would have excluded him. From. Potentially. Being the savior. But it was in the likeness.

[19:17] Of. Of sinful flesh. In the likeness. Of. Of a sinful man. That he came. And so. You almost. If you go to your own Bibles. You underline that. That particular part.

Of verse 3. Because it's so precise. That God made sure. That the father made sure. That the son. Who had this divine nature. As God. Adds this human nature.

To his divine nature. And so lives this sinless. Perfect life. So the father is giving. The father is sending. What was most precious to him.

In order. To secure. My freedom from condemnation. And yours. You think of the son. His suffering. Means we don't need to suffer.

His. Absorbing. My condemnation. And your condemnation. Means there's no condemnation. For us. God is not some kind of. Immoral.

[20:15] Lone shark. That's going to demand more. And demand more. And demand more. Going on. Until he can extract. As much as he possibly can. That's not the way God is. That there was a definite.

Price to be paid. And that price was paid. In full. At the cross. When Jesus declared. It is finished. That the last part of the payment.

Has been made. The last element of the debt. Has been paid. That's it finished. He's not going back to the cross. To do some mop up in operations. Since he died.

And then these 2,000 years. Have taken place. And for whenever he returns. He's not going back to the cross. It's on the basis of what he's done. On the cross. And so. Jesus. Having our sins.

Concentrated upon him. Having our condemnation. Concentrated. To a time. And to a space. That's what he has done.

[21:12] To enable us. To be in union with him. Suppose we've heard enough servants. To know that. The good illustrations. Are always the ones that are repeated. So if you. Have heard this one before.

Then. You'll know it's not original. People always say. People sometimes. Kind of ask you the question. I just. I don't understand. How you can. Have so much sin. And condemnation.

Put onto one man. At one time. And there's no illustration. That can really. Truly. Reflect that. But. Think back to your child. And some of the younger ones.

That are in here tonight. Some of the young boys and girls. And if. Maybe I shouldn't see it in front of you. No. I will do. When I was younger. There's little tricks. That you could play. With magnifying glasses. Now.

I know the sun's not always shining. Here in the house. It used to shine in Lewis a lot. Don't worry. But if on a really sunny day. You had a magnifying glass. You could do something.

[22:06] So you had a magnifying glass. And you had a sheet of paper. And you put the magnifying glass. In just the right angle. You would see a dot. On the piece of paper. Now. If the sun was strong enough.

What would happen to that dot. Is that eventually. On the paper. It would change colour. And it would become brown. And if. It was really strong.

Then little bits of smoke. Would come off that little bit of paper. Because you could. Take the vastness. Of the power of the sun. You could condense it.

Through the lens. Of that magnifying glass. And you could point it. To one spot. Now in a similar way. That's kind of what happened. With Jesus and the cross.

Because you have the vastness. Of all the things. We've done against God. And it is concentrated. In one space. One place. One person.

[23 : 05] As he takes. My sin and condemnation. And your sin and condemnation. And the sin and condemnation. Of every single one of his people. Through the generations. That's what Jesus.

Was willing to do. For people like you and me. So the great shepherd. That he would face. The divine wrath. So that his sheep.

Wouldn't have to. So if the father. Is the one who is sending. And making sure. That the one who is sent. Is in just. The right. Condition. And fulfilling.

All of the requirements. To be the saviour. And the saviour. Comes in. In humble obedience.

Willingly. Joyfully. Obediently. To serve his father. And in the knowledge.

Of what is going to cost him. We know that the work. Of the Holy Spirit. Therefore. Is to then. Take. What Jesus has done. And apply it. Meaningfully. To us. Throughout this chapter.

[24 : 00] The work of the Spirit. Is emphasised. Time and time again. Other folks. As well as describing it. As the greatest chapter. Describe it as the chapter. On the Holy Spirit. The Holy Spirit.

Is taking. What Christ has done. And applying this. Meaningfully. To us. So that. As the passage goes on. To contrast. The two lifestyles. The life lived. According to the sinful nature.

And the life lived. According to the Spirit. We. We learn. That the life lived. According to the Spirit. Is because the Spirit. Is in us. A couple of years back. I was given a tour.

Of Porterfield prison. Not because I was arrested. And convicted. They decided to have. A number of the pastors. In the north. Take them to Porterfield. Show them round. And show them what happens.

And so. We. We. We did. What would happen. To any individual. Sent for a little holiday. On her majesty's pleasure. From the moment. The G4S. Van. We drop you off. We went through the whole thing.

[24 : 53] It was quite an experience. Let me assure you. I would not want to be in jail. In speaking with one of the prison guards. Later on. In our tour. He said that there was one individual.

From Inverness. Who has been in Porterfield prison. For near 40 years. Which is among the longest of anybody. In the entire UK. And we were going. Well.

Who is this guy? He said. You'll never have heard of him. But he's been in so long. Yeah. You'll never have heard of him. Well. Well. Why? Well. It's like this. 40 years ago. He.

He came here for the first time. And he was in for. Eight months. And then he went back out. And he realized. I can't cope with this new life. I can't cope with this freedom. So he committed crime. To go back in.

And then. That cycle. Of 40 years back. Is carrying on today. In that. He'll do his six months. His four months. His nine months. His eleven months.

[25 : 46] And he'll be out. On average. For about eight or nine days. He said the last time was the longest. Two weeks he lasted. But he can't cope with the freedom. He's so institutionalized.

His life is so set up. In prison. That he has his meals. And he has his routines. And he knows what he can do. And he knows what he can't do. But he can't cope with the freedom. That he now has.

And there's too many temptations. And there's too many issues. And the troubles are hard for him. So he just can't cope with it. And the new life that he has. As he leaves prison. He doesn't want.

And so you think. Well what's the analogy? Well the link is this.

The new life that you and I have. In Christ Jesus. It's not that. We have been so institutionalized.

From birth. By living. According to the sinful nature. That we can't possibly cope.

Living according to the spiritual nature. Because we've got one living with us. We've got one with us. In us. Who will never abandon us. And who will be constantly pointing us.

[26 : 43] To Jesus Christ. And that is the person and work of the Holy Spirit. Applying the benefits of Jesus to us. On a daily basis. So yes. Our life as a believer. Is different.

But we're not on our own. Because the Spirit is with us. And so. If you think of a. Think of a map of the world. And then you think of how small.

Scotland is. In the map of the world. And you think. Then you zoom it in. To the Hebrides. And you zoom it in. To Harris. And you zoom it in. To Tarbert. And you zoom it in. To this street.

And you think. That the Father. Son. And the Holy Spirit. Have worked together. In order that.

People in this room. Can be freed from condemnation.

Tonight. That's mind blowing. We're so insignificant. When we think of the size of the country. Let alone. The size of the world.

[27 : 42] Let alone insignificant. Compared to the magnificence. Of the eternal God. And yet. Father. Son. And Holy Spirit. Are involved. In your salvation. And in mine.

It's no wonder. Paul's not tidying. Of the good news. It's so remarkable. And so. There is a joy. And there is. A security that comes.

From being reminded. That tonight. There is now. No condemnation. And so you say. Well you've done the past. You've done the present. And.

Well what about the future? Because doesn't the Bible tell us. That there's going to be a. A final judgment. And it does. And we will give an account. For all that's been done. In our bodies.

Whether. Good or ill.

We will. But we will also do so. On the basis. Of our hope. Resting in the one. Who justified us. The one who prays for us.

[28 : 38] And the one who acts. As our advocate. Because he has taken. The condemnation. For us. And so. The truth. Of that.

Of the truth. Of this condemnation. It does impact. Our future conduct. It impacts. How we. How we think of tonight. How we think of what we're going to do. Tonight. And. How we're going to do tomorrow.

Because. There's a freedom there. There's a freedom there. On the basis of what Christ has done. And it's not a freedom. It's not a license. To do what we want. It's a license. To now live as God wants.

With the ability to do so. Under his spirit guiding us. So. If we're thinking of the past. If we're thinking of the past. Present. Future implications of this. Let's round off tonight.

By thinking how this impacts us. On a very practical level. First of all. We can think that. This is so pastoral. It's pastoral in the sense that.

[29 : 34] The realization. That we are no longer condemned. Puts a different understanding. To some of the struggles. And traumas.

That we may go through. In this world. As the people of God. We may have friends. Who would be like. Jobs friends. Not the best.

And you could turn around. And say to us. When various different things. Happen to us. Or to our loved ones. And say. Well this is God actually. Dealing with you. God is punishing you.

There must be something. In your life. And God is punishing you. Or you may think yourself. That God is punishing me. Because of this. That or the next thing.

Well you come back. To a verse like this. And you realize. That's not true. That your friends. Are not. Telling you the truth. And what's going through your mind.

[30 : 34] Is not accurate. Because God is not. Punishing you. God is not. Condemning you. Because your punishment. And your condemnation.

Has been taken. By God the Son. On the cross of Calvary. Now that doesn't mean. That our lives are therefore. Trouble free. There are troubles.

There are tensions. There are traumas. There are crises. And in these crises. That God permits. He does so. In his love.

For his children. To make us. The people he wants us to be. That's very different. To God punishing us. And condemning us. The punishment.

And condemnation. Has been taken. In Christ Jesus. The fatherly. Discipline. Is a different issue. And so it's helpful for us. To be aware.

[31 : 32] Of that. That we. Before God. In Christ. Are his precious. Beloved. Adopted.

Children. In a conversation. Recently. With a retired minister. He said to me. Master. Are you one of these. Ministers. That speak about sin. I really hope not.

He kind of caught me off guard. It's quite an easy thing to do. But he kind of caught me off guard.

And I was thinking afterwards. Why would you need a saviour. If there's no sin. But of course. You wouldn't need a saviour. If there wasn't any sin.

But we do need a saviour. Because there is sin. Because the reality tonight. Is that sin is real. Sin is deadly. And sin. Will leave us.

Condemned. Forever. Unless we understand. The gravity of it. And do something about it. I'm going to finish with a story. A story told. A guy who. A rather odd name.

[32 : 27] A guy called Anselm. Who lived in the 11th century. He was an Italian. He was known as Anselm of Canterbury. He wrote a book. Why did God become man? And in this book. He has a

number of different characters.

And one of the characters. Is a guy called Bozo. And. You probably guessed. The guy's a little bit dim. And so. Bozo. In this book. Is asking a number of questions. And he can't quite get over. The extravagance. Of God's plan of salvation. Yeah. I understand certain things. But I mean. Really. Did God's son have to die? And if he did have to die. Did he have to die that way? And he goes through a whole host of different issues.

That Bozo has. In his mind. About the extravagance. Of God's plan. To save men and women. And then he comes to this answer. And he says. You have not yet considered.

The gravity. Of your sin. You see. Tonight. The second great application of this. Is that you must consider. The gravity. Of your sin. If tonight.

[33 : 26] You are outside of Jesus. You have rejected Jesus. You have heard about him. You have seen him living through the lives of his people. But you have rejected him. That is the most dangerous position. You can possibly.

Ever. Be in. And you say. But I have been in it all my life. Yes. You may have been in it all your life. And it is still the most dangerous position. You can ever possibly be in. You have not understood the gravity.

Of your sin. What it will do. Because that condemnation. One day. If you. You remain in that position. That condemnation. Will fall on you.

You have rejected. The heavenly father. As he let that condemnation. Fall on his son. And if you do so. That condemnation. Will then fall on you. It is so solemn.

And yet it doesn't have to be that. Because tonight. By repenting. Recognizing. The seriousness of sin. Because even the young boys and girls. Can realize.

[34 : 20] Just how serious it is. To do wrong things against God. By repenting. Which is turning around. From these wrong things. And saying. God. God have mercy on me. Save me. And help me from this point onwards.

You can leave this building. United to Jesus Christ. Saved from Jesus Christ. Having found refuge in Jesus Christ. And freed. Thank you. From condemnation.

Tonight. Are you among those. For whom. There is now. No condemnation. Because you're in Christ Jesus.