

Borne Away, Carried Home

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Date: 08 September 2019

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[0 : 00] 1 Peter chapter 2, we read that verse 24. Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness by whose stripes ye were healed.

In one verse there we have so much that we could ponder and consider as we approach a time of communion season. And here we have this reference to the Lord Jesus, his own self being the one who bears our sins.

It doesn't just mean that it takes them himself and keeps them there. But rather the sense of bare our sins in the original is borne away. It's taken away.

It's not simply kept there so we don't have to worry about it. It's actually borne away. His own self took away, bore away our sins in his own body.

As his body was put to death on the cross of the tree, those sins likewise were taken away in that death. That we being dead to our sins, because they're taken away, should live now unto righteousness.

[1 : 11] By whose stripes, whose suffering, whose scourging, whose shedding of his blood, the Lord Jesus Christ. We ourselves were healed. Healed because sin leaves a wound.

Sin leaves a scar. Just like we were talking about with the wheelie bins with the children. If you empty rubbish into a bin and it stays there and it festers there.

You can empty that bin out but little bits will remain still. Stuck to the side or lying in the bottom. And there will still be something of the stench of that corruption.

It affects the very container itself. And so likewise, we ourselves are affected as being the vessel, the container in which sin makes its home.

But that is not merely a passive thing like the rubbish in a bin. It's rather more like a cancer in the body. It eats away. It does damage.

[2 : 09] It leaves scars and wounds. It leaves us effectively hostages to a lingering death. That is what sin does.

And therefore, sin is not simply something of which we need to be chastised or need to be removed away from us. Although all these things are true. But we also need to be, as it says here, healed. Because there is a disease. There is an injury. A wounding. A scarring. Which even when the sin is taken away, leaves its mark upon us.

But we require to be healed. And we are healed from our wounds and scars by the very wounds and scars and shedding of blood which Christ himself took for us.

All of which points us to the fact, as it says at the beginning of this verse, who his own self bear their way of sins. In Christ.

[3 : 10] In Christ. And I know you will have heard variations of this so many times over so many years. Going back decades perhaps for some of you. You might think, well why do we need to hear it again?

Because you can never have too much focus upon who our salvation is all about. But there can be a tendency, even amongst the most well-intentioned.

There can be a tendency particularly from those more ignorant of the things of Christ. To believe that what we are seeking to engage with is a religion. Or a practice.

That it is Christianity rather than Christ. Friends, Christianity is, yes in a sense, a religion. But ultimately it is meant to be a relationship.

Christianity will not save you. There will be thousands, millions of people in hell, even now, who went to church plenty of times in their lives.

[4 : 08] Who perhaps said the right things. And mouthed the right creeds and formulas. And perhaps prayed and read the Bible perhaps. Or heard it expounded to them.

But they never engaged with Christ. They may have outwardly practiced Christianity. They may have described themselves as at least culturally Christian.

They may have called themselves Protestant. But if they have not engaged with Christ. If he is not their individual personal saviour. Then all these other things will not save.

They will not redeem. Because they do not have the power to do so. Neither church, nor Bibles, nor practices, nor prayers, however devout.

None of these things went to the cross for you. None of these things were scourged and bled. None of these things have strikes by which you can be healed.

[5 : 10] They are outward practices. They are good. And they are in a sense necessary and right. But it's rather like coming to the home of your loved one or your beloved after so long away.

And there's the house where they don't. It's great. And there's the car in the driveway. And there's the lights on in the house. And you think, yes, they're going to be there. And you open the door. And there's nobody there. And you go from room to room. And sure enough, there's the table with all the cups and services and cutlery. And there's the kettle, perhaps, from the boiler. And there's the bedclothes on the bed in the room.

And there's the carpets and couches in the living room. And everything is there, as you would expect. All the furnishings are there. All the house is there. All the clothes and all the accoutrements.

Everything is there. But the person themselves is not there. And do you think, oh, great. The house is here. Isn't it fantastic? Everything's as it should be.

[6 : 09] All the things I remember. Isn't it wonderful? But your loved one isn't there. Does that make you think, yeah, that's okay, because I've got all these things. Or does it make you think, where are they?

What's wrong? What use are all these other things? Why is the house here? The lights are on. The bedclothes are here. The table is set. The fire is on the grate. The kettle is on the boil.

Why are all these things here? But they are not here. Because the thing that matters most is the person. Your beloveds. That you need.

That you long for. It is ultimately not for the house that you have come home. It is not for the furnishings and all the comforts there may be. It is for them. It is for that, beloved, the joy of your heart that you have come.

It is they alone who can fulfill your heart. Who can heal your broken heart. It is with his stripes that you will heal. Who his own self bear our sins in his own body on the tree.

[7 : 12] You see, our religion, however noble it may be in its practice, does not save. Because it did not go to the cross.

It did not die for us there. It did not bleed. It did not suffer. It did not endure hell for us. Christ did. All these other things did not.

They are not wrong in themselves. But they are the furniture. They are the furnishings. The table. The chairs. The couches. The carpets.

They are the bedclothes. They are the wallpaper. They are the lamps that shine in the ceiling. They are the doors and windows. They are all that is around. They are helpful. They are good.

They make things comfortable and clear. They are in a place in which you dwell. And they may have many good functions. But they are not the beloved. They are not the soul that is knit with your own.

[8 : 11] They are not the joy of your heart. They are just so much emptiness if the beloved is not there. But if they are, then all these things have their proper place.

All these things bring more joy because they are associated with, the joy of your heart. And one who loves the Lord Jesus Christ in truth.

One who knows themselves redeemed by him. Delights in the Lord's house. It is not just, oh boy, I'm going to church. They delight in the Lord's day.

It's not, oh, I'm not allowed to do this. I'm not allowed to do that. It's the day given to the Lord. That sanctifies the Lord. The Bible is not just the boring, close written little book that is so hard to understand.

It is the love letter of the beloved to their heart. It is brought alive. It is filled with joy and meaning and the delight to their heart because it is all about him.

[9 : 14] You see, where the beloved is there dwelling, where they should be, all these other things make perfect sense and fit perfectly into place and are themselves brought alive as delights surrounding that relationship.

But it is not about them. It is about him. Who his own self bear our sins in his own body on the tree. That we, being dead to sins, should live unto righteousness by whose stripes you are healed. You see, in him, in this one person, this divine man, is the fulfillment, the personification, the concentration, the focus, the telescoping, if you like, of all history and all time and all that the Lord has done, focused and devoted into this one person.

And so it is. All the thousands of years of both preparation before and of subsequent events have their meaning, their purpose, their identification only in him.

We turn the calendar and you see it is 2019. And then when January comes, it will be 2020. And what does that mean? 2020 years.

[10 : 43] Supposedly since the birth of our Lord. We define time itself by Anno Domini, the year of our Lord, or BC, before Christ.

It is the pivotal event in history is the coming of Christ, the presence of Christ. It is all focused on Christ, whether before or after.

This is who it is all about. It is all telescoped into the work, the witness, the sacrificial life and death of one person. around whom all of humanity and ultimately by whom all of humanity is divided.

All humanity has its focus in him, its fulfillment in him, its personification, its ultimate expression in him, the one perfect human being who has ever been or ever continued at least.

Adam and Eve, of course, were perfect when they were created, but they didn't stay that way. But he continued and offered up that perfect life, that perfect sacrifice on behalf of redeemed humanity.

[11 : 54] And all humanity now in every age, whatever nation or country or tribe or tongue or stage of development, from cavemen on to whatever level of sophistication mankind may have reached when the Lord comes back, they will all be divided.

ultimately, ultimately, to those who are in Christ and those who are outside of Christ, all humanity has its identity, one way or the other, in him.

And if we look, we see that all scripture confirms this. It is all pointing to this ultimate distinction.

If we just take a couple of examples from the Old Testament, you know, Joshua, that famous verse in Joshua 24, says, choose this day whom you will serve. Either serve the false gods or the Amorites or the other nations, or choose the Lord, the living God.

Choose this day whom you will serve. Likewise, Elijah says to the people, you know, how long halt ye between two opinions? If the Lord be God, serve him, but if Baal of all the false, empty gods of the world, be God, serve them.

[13 : 08] Now, we know that this is true because it is so, so human what happens then. Because you read that verse and you would think, well, if this was just propaganda written by the followers of Jehovah, then you'd have Elijah saying, choose this day whom you serve.

And they all say, yeah, we serve the Lord. Because they wanted to sound good. And like, there was a real rallying cry. But rather, when he says that, what do you read there? In 1 Kings, chapter 18, verse 21, we read, The people answered him, not a word.

They stayed silent. Not that they thought, we don't believe a word he says. But rather, they thought, okay, what's he going to do now? Let's see whether the Lord will answer with fire upon the sacrifice, or whether he's just as empty as Baal.

The people reserve their judgment. The people wait to see what will happen. Who actually is the living God? The people would not commit. They answered him, not a word.

And that is such a true and accurate description of humanity. We will not commit to the Lord until such time as we are left with no choice.

[14 : 23] And I do not say that by way of criticism, friends. Because that is exactly the case that I was in. Wanting to hold back something for myself.

Wanting to keep back. You know, God could have this much. But I keep this much. You know, trying to divide, to hold between two opinions. That Andrew would have this. That Christ would have this.

I would keep my portion. God would have his portion. I wasn't being disrespectful. I wasn't denying him. I wasn't pretending he wasn't real. But you know, I want something for myself too. And I don't want people to think that's bad.

Or negative. I think it's perfectly legitimate. And this was the position I had. Until the Lord paints you into the corner. And grinds you down to the place where you have nothing left to lose.

Until such time. We, like the people before Elijah, answer. Not a word. We wait to see what will happen. Likewise, Moses said to the people in Deuteronomy.

[15 : 25] Again, talking about this distinction. This division. Deuteronomy 30, verse 19. I call heaven and earth to record this day against you. That I have said before you, life and death.

Blessing and cursing. Therefore, choose life. That both thou and thy seed may live. If you choose life. Then your children, your grandchildren, your descendants.

Will have a choice of life after you. See, I would suggest to you. This is part of what the Lord means. And he says that he visits the iniquities. The sins of the fathers upon the children. And to the third and fourth generation of them that hate him.

If you live and come to Christ. Then those upon whom you have any influence. Perhaps your spouse, your children, your grandchildren.

If you have them. But likewise, they will be influenced. Whether or not they completely accept it. By what you are. Your opinions, your thoughts, your influence.

[16 : 26] Has an impact on them. There is a chance for them. If they are brought up to know Christ. Then they will likewise have opportunity to bring it to their children. But if the sins of the fathers are that they completely reject Christ.

They reject the living God. And they embrace instead death. Which eventually comes to us all here. And because their children then are brought up not to know anything of the Lord.

But they imbibe only this world. And it's passing show. And it's death. Their children in turn know nothing of the living God. Whatever their grandfather or grandmother or great-grandmother may have done it.

There's not any feeling of their lives. They never met them. They never knew them. The living God that they worship. Has not been transmitted down to them. The knowledge or the understanding of it. They have no chance of life.

So the sin of the fathers is visited upon the children. Upon the children's children. The third, the fourth generation of them that hate him. You consign your posterity to a lost eternity.

[17 : 26] When you turn your back upon Christ. It does not mean if you embrace Christ. That you guarantee the salvation of your children and your children's children. But you give them the opportunity.

Which they would be denied. To the third and fourth generation. If we commit that most dangerous and damning of all sins. The sin of unbelief.

Choose this day whom you will serve. Choose life. How long hulk ye between two opinions. It is there throughout the Old Testament. Leading up to Christ. This distinction that must be made.

This division of humanity. Into those who will accept and receive the living God. And those who will not. And inevitably what will follow from generation to generation.

You see all of this passage here. It's a wonder. You know when we've got all these quotations.

We're going to make several references to Old Testament quotations here. So bear with me.

[18 : 26] You see I'll have to confess here. That as I go through this passage. I have to look them up. I have to look them up. And find the chapter and verse. That oh yes I think it's actually referring to.

And find it. And mark it. And so on. Peter when he is writing this letter. Under the inspiration of the spirit. Remember that the scriptures are extremely rare. The scrolls of the Old Testament.

If they had them. People didn't just have them in their pockets. They might be in the synagogue.

Locked in a cabinet. Or some people might have bought individual copies of some portions.

Of the prophets or the law or whatever. Because people did sell small little scrolls. Of different portions of scripture. But it was a rare thing. And not everybody could read it. So when Peter quotes.

Portion after portion after portion. Of the Old Testament scriptures here throughout this chapter.

He's doing it from memory. He hasn't got chapters and verses. Because they hadn't been invented for centuries afterwards.

[19 : 23] And he is taking it. That the people to whom he is writing. Chapter 1 verse 1. To the strangers scattered throughout. Pontus, Galatia, Cappadocia, Asia and Bithynia.

Elect according to the foreknowledge of God and the Father. Through sanctification of the spirit. And to obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied. He is writing pretty much.

To Jewish believers. Those who have knowledge. Of the Old Testament scriptures. Peter was an apostle to the circumcision. Paul was the apostle to the Gentiles.

When Peter is writing to these people. Started throughout what is now northern Turkey. He was writing to Jewish believers. Steeped in the Old Testament scriptures. So that when he references a scripture.

He takes it that they will know exactly. What he is talking about. So we go through this. And we discover again. That all of these scriptures. Are pointing onwards to Christ.

[20 : 23] Time and again. We go to verse 3. If so be. Designing as newborn baby. The sincere look of the word. That he may grow thereby. If so be. He hath tasted. That the Lord is gracious.

So taste and see. That the Lord is good. Blessed is the man that trusted him. Psalm 34 verse 8. It's referenced there. It's not explicit. But it's referenced. To whom coming.

As unto a living stone. Disallowed indeed of men. But chosen of God. And precious. Precious. Because you see. Here we have. Psalm 118 for example.

At verse 22. This reference to. The stone which the builders refused. Has become the headstone of the corner. This is the Lord's doing. And marvellous in our eyes.

And we are precious. Even our very death is precious. In the sense of costly. Psalm 116. Likewise in verse 15. Precious in the sight of the Lord. Is the death of his sins.

[21 : 21] It is precious. But this verse 4. To whom coming. As unto a living stone. Others just mean. Oh there it is. We're going there. We are back. It's not a reference to. Once and for all.

Coming to Christ. As in conversion. Which is a once and for all thing. Justification. Once and for all. But rather the sense here. In the original Greek. Is coming. To whom coming.

It's in the sense of. Drawing continually nearer. Drawing continually nearer. It is the ongoing process.

What we might call sanctification. Becoming more and more. Like Christ. As we draw closer. And closer to him. If.

For example. You were. Say at the far end. Of our solar system. Like Pluto. Or something like that. And you could still see. Our sun. Millions of miles away.

[22 : 15] In the distance. And it was just. A little sort of dog. That looked kind of light. Not like the big yellow disk. It is to us. But then. In your spaceship. Or whatever. You're able to come closer.

And closer. And closer. And the sun is getting bigger. And bigger. It's getting hotter. And hotter. And as you go nearer to it. Then you become likewise. Coloured by its brightness. By its heat.

And if it were possible. For you somehow. To travel into. The actual light. And flames of the sun. It wouldn't just be reflected. In your face. It would surround you.

You'd become more. And more part of it. And if somehow. You were able to travel. Into the centre of the sun. You would effectively become. Indistinguishable from it. You'd become part of it.

And if of you. In that sense. And. We can use that. As a very inefficient. Illustration. The mirror. We draw to Christ. It's this. Ongoing.

[23 : 11] Continually. Drawing mirror. It's never just a done deal. And finish. Rather coming. Nearer. And nearer. To Christ. Drawing closer. And closer. Into him. Becoming more.

And more. One with him. Who at one time. Was just a distant. Prick of light. In the sky. A distant thought. That we never gave much attention to. But the nearer we draw to him.

The more it fills. Our vision. Our thought. Our very self. Our identity. We become. Immersed. In Christ. We become.

Ultimately. In a sense. Part of him. And he of us. And that's partly. Of course. What the Lord's Supper is about. That the symbols. Of his broken body. And shed blood.

Enter down. Into our body. They become. Part of us. They become. Indistinguishable. From that. Which is us. Christ in us. Because.

[24 : 06] Ultimately. We are called. To dwell. In him. Christ in you. The hope. Of glory. And us. Dwelling in him. As Jesus said. I in them. And thou in thee. So.

Likewise. We have this. Coming. To whom. Coming. As unto a living stone. Ye also. As lively stones. That means. Living stones. Are built up. A spiritual house. And holy priesthood. This spiritual house. Of course. Paul makes reference to it. Likewise. In Ephesians. In whom. All the building. Fitly framed together. Groweth unto an holy temple. In the Lord. In whom ye also. Are built together. For the habitation of God. Through the spirit. At the end of Ephesians. Through there. So this sense of a spiritual house. And holy priesthood. To offer up. Spiritual sacrifices. Acceptable to God. By Jesus Christ. There is. Again. Reference to the spiritual house. Isaiah 56. The latter part. Of verse 7. Where. Where of course. The prophet says.

[25 : 00] And Jesus mentions it. In the New Testament. My house shall be called. A house of prayer. For all people. A spiritual house. It's not just about. Priests.

And sacrifices. And the slaughter of animals. You're not just like. The priesthood of old. You're a spiritual priesthood. And a holy priesthood. A spiritual house. To offer up.

Spiritual sacrifices. Acceptable to God. By Jesus Christ. And then again. Verse 6. You see. Verse after verse. Here Peter is referencing. Old Testament scriptures.

Behold. I lay in Zion. A chief cornerstone. Elect. Precious. And he. The believer. For him. Shall not be confounded. Isaiah 28. And verse 16.

I lay in Zion. For a foundation. A stone. A tried stone. A precious cornerstone. A sure foundation. He that believeth. Shall not make haste.

[25 : 54] Unto you therefore. Which believe. He is precious. But unto them. Which be disobedient. The stone. Which the builders. Disallow. The same is made. The head of the corner. Again. Psalm 113.

Verse 22. It's being referenced throughout. And a stone. Stumbling. And a rock of offense. Even to them. Which stumble. At his word. Being disobedient. But unto also. They will appoint.

Again. This great dividing. Between those who are in Christ. And those who aren't. Those who are in Christ. Love him. As they love nothing. And no one else.

He is the most important person. In their entire lives. More important. Than the most beloved husband. Or wife. Or children. Christ comes first. With those who truly love him.

But to those who are outside of Christ. He is an abomination. He is appalling. He is the excuse. By which people. Subscribe all manner of.

[26 : 48] Anti-social. And anti-progressive. Kind of dogmas. And so on. And this becomes an excuse. How can they be so bigoted? How can they be so prejudiced? And that. Oh my. It's because of this Jesus.

Because of this Christ. Whom they worship. It's a stone of stumbling. A rock of offense. And he shall be. Isaiah chapter 8. Verse 14. He shall be for a sanctuary.

But for a stone of stumbling. And for a rock of offense. To both the houses of Israel. For a gem. And for a snare. To the inhabitants of Jerusalem. For some he is a sanctuary.

For some. He is just a trap. A gem. A snare. But likewise. Here this week. Go on. But ye. Are a chosen generation. A royal priesthood.

A holy nation. A peculiar people. Now. This is one of the instances. Where language haven't changed. The language of the authorised version. Seems strange to us now. A peculiar people.

[27 : 45] Doesn't mean that I'll be the odd. That I'll be the queer. You know. Peculiar. Strange. Rather peculiar. Means unique. That's what peculiar means. In its original sense.

So a peculiar people. Is a unique people. Uniquely chosen. In this sense. And this again. Is referencing Exodus 19. And verse 6. Ye shall be unto me.

A kingdom of priests. And a holy nation. These are the words. Which shall speak unto the children of Israel. Again referencing the law. As well as the prophets. So it goes on.

That has called you out of darkness. Into his marvelous light. Which in time past were not a people. But are now the people of God. Which have not obtained mercy. But now have obtained mercy.

And all Peter's audience would know. He's referencing Hosea. He's referencing Hosea. And the taking of his. Less than faithful bride. And the children that they have.

[28 : 40] Of whom we read in Hosea chapter 1. Verse 6. She conceived again. And bade a daughter. God said unto him. Call her name. Low from Lama. Which means no mercy.

For I will no more have mercy. Upon the house of Israel. But I will utterly take them away. Verse 9. Then said God. Call his name. Low Ami. That means not my people.

For ye are not my people. And I will not be your God. Yet the number of the children of Israel. Shall be as the sand of the sea. Which cannot be measured. And it shall come to pass. And in the place. Where it was said unto them.

Ye are not my people. Then it shall be said unto them. Ye are the sons of the living God. Chapter 2. Verse 1. Say unto your brethren. Ami. That means my people.

And to your sisters. Ruhamah. That means mercy. Verse 23 of chapter 2. I will sow her unto me in the earth. And I will have mercy upon her.

[29 : 35] That I have not obtained mercy. And I will say to them. Which were not my people. Thou art my people. And they shall say. Thou art my God. I see what Hosea is living out.

In his personal relationship. With his wayward wife. And with the children. That they have between them. These are themselves living illustrations. As Isaiah said.

Behold I and the children. Which the Lord hath given me. Of her signs and wonders in Israel. So they are living illustrations. Of God's desire. To reconcile to himself.

Those who at one time. Were not his people. Through rebellion. And through enmity. And that's what we were. Not his people. We were at enmity with God. We are by nature. At enmity with God. Some people live and die. In that enmity. They are never reconciled to God. They never know. The salvation. The grace. The mercy. That he offers. And they think themselves.

[30 : 33] Very clever. Because of it. They think that it is only the weak. Who need a crutch. Lean on. They turn to this crutch. How pathetic. How weak. Not like me.

I am strong. I am clever. I am intelligent. I do not need all these myths. And faith stories. I go by what is scientifically known. And proven.

Or not. As the case may be. So much for what is called science. Of course. As Timothy says. Fossess to Timothy. Notions of science.

Falsely so called. That which is true. Science. And science means knowledge. Knowledge. So prescience. Prescience is knowledge beforehand. Omniscience is knowing all things.

Science means knowledge. True knowledge. True facts. True truth. Will always point to the Lord. Will always honour the creator.

[31 : 28] But of course. All the inventions of men. Will not necessarily do so. Hosea is then pointing. To the reconciliation. Of a fallen mankind. To the Lord.

This is what all of this chapter is about. Showing the preparation of God. Thousands of years beforehand. Then hundreds of years beforehand. Then decades beforehand.

And then the fulfilment comes in Christ. And then everything since then. Is all about him. It is all about Christ. So here we have this fulfilment in himself.

Verse 21. For even he don't do what ye call. Because Christ also served for us. Leaving us an example. That ye should follow his steps. Now he's an example.

He's not a mere example. Because not just. This is what Jesus did. So you imitate him. Follow him. And do your best. But rather Christ has done it. For us.

[32 : 23] Yes we are to follow. To imitate him. Because we are to be as like him as possible. Because when we finally are brought. Into his presence. We shall see him as he is.

We shall be like him. So we must be. Becoming like him. This coming continuously to him. Becoming more and more like him. He is our example.

But he is no mere example. Who his own self. Bear our sins. In his own body. Now this. His own self.

It doesn't come out in the English. But in the original Greek. It is emphatic. We tend to pronounce emphasis. Either with the use of italics. Or with capitalisation of letters.

In the Greek. They would have certain words and phrases. Which were emphatic. In their pronunciation. And this is emphatic. Who his own self. Bear our sins. In his own body.

[33 : 17] On the tree. And it's not just. Bore. But as we said. Bore away. Like Psalm 103 says. As far as the east is. From the west. So far has he been removed.

Our transgressions from us. If something is taken away. In death. Where do you find it? How do you search for something. That has gone. Away of death.

You can't dig up a grave. And say. Oh look. There's death. No. There is mortal remains. But it's not death itself. How do you find something. That has gone. Into. Death. You can never find it.

You can never dig it up. You can never retrieve it. When it has gone. Into death. It has been born away. As far as the east is. From the west. That can never be reconciled.

Can never be brought together. They are always at opposite ends. From each other. So our sin. Is taken as far away from us. As it is possible. To be into.

[34 : 15] Death. Itself. For ye were the sheep. Going astray. But are now returned. Unto the shepherd. And bishop of your souls. Now. Whilst.

The. His own self. In verse 24. Is emphatic. The return. That we have in verse 25. In the original week. Is passive. So it's not a sense of.

Oh. She just decided. Oh. We've had a good idea. Let's all go back. To the shepherd. Let's all go back. To the master. I know. Yeah. Let's all follow you. It's not initiative. On their part.

It is not even. Self. Undertaking. On their part. The return. Is passive. It is not in the sense. Of their doing it. It is rather.

In the sense. Of being brought. Back. Being brought. To return. We might even say. As Jesus often used. In the illustrations.

[35 : 09] Of his parables. Carried. Home. He takes the lamb. Upon his shoulders. And carries it. Home. You see.

The thing here. In these closing verses. Of verse Peter 2. Is. That whilst our sin. Is carried. Away. The sinner. Is carried.

Home. That is what Christ. Desires. To do. That is what he has come. To do. That is why. All of history. Before and after. Has its meeting point.

Its pivotal point. In Christ. In Christ. Himself. It is not. The religion. Or the practice. Of any faith. Which can save you. Any more than the furnishings.

Of a house. Are the person. Who dwells there. It is Christ. By whose stripes. You will heal. It is Christ. By whose death. Our sin is paid for.

[36 : 06] Taken away. Into the abyss. Of death. It's set. Our sin. Is bore away. It is carried away. Never to return.

If we are in Christ. But the sinner. Bereft. Sorrowful. Penitent. Conscious of weakness. Lost. Is found.

By the shepherd. And carried. Home. This. Is what Christ. Desires. For sinners. It is what Christ. Freely offers. To you. This week. Next week. Of the communion. And for as long. As grace. Permits us. To breathe. Upon mercy's ground.

To take. Your sin. And bear it away. But to carry you home. To the shepherd. And bishop. Of your soul. So that is them.

[37 : 00] Amen. Amen. Amen. Amen. Amen. Amen. Amen. One day. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.