

Stephan Willshaw - Salvation is Priceless

We're live.

Welcome everybody.

There's 10 of you is out there today. 11 counting myself. I don't count, I guess, today. That's okay. I like the number 10. Here I am Lord. That was the last special music piece. So I can say that. Here we are. I can say that. Everybody can relate to that. Luke 8, 16 to 18, I haven't got that in my message today, but well done, Richard. Well, here we are, right at the almost last month of winter, and at this time of year we consider to start looking at the holy days of the spring as they once again begin to formulate in our thoughts.

So as a review, We start with what? The Passover memorial service on the evening of the 14th of Nissan according to what calendar, the calculated Hebrew calendar, which in our Gregorian calendar, if we want to call it that, will happen this year on March 31st, which is a Tuesday evening, just as the sun is setting.

So we renew this Passover service once a year on that basis. Now, this is followed by which night, the night to be much remembered or the night to be much observed. Then on Thursday, April the second as we count time, we have the very first annual holy day showing up on the calendar of the year, which is what? the first day of the feast of unleavened bread.

So we observe these days, these days of unleavened bread, that's what I'm talking about, for a full week, which brings us to the second annual holy day of the year, which is the seventh day of what unleavened bread, which is a Wednesday this year, April the 8th. And during this week of 11 bread, we start with the only day that counts to the next annual Holy Day.

And we start to count to Pentecost, Day 50, which is the very last spring festival. So having said all that, what we'll do is we'll talk about these things and these dates as we get a little bit closer to the time. Because we're still like a month out here a little bit. But right now I want to consider three major events of the life of Christ.

First is birth. Now, apparently, As you read the Bible, you'll see that there was an eastern star that was up in the sky that fascinated the astrologers. You know, and these men, apparently, according to research, if you looked on your computers and checked this out, they might have followed that star for up to two years. Can you imagine that? Two years.

That's amazing. Secondly, his death? This is a super important event. that's a whole

in the grave, three nights in the grave, but not just as a human being again, this time as one of the Godhead. It's only happened once to one human being.

And it's reserved for the Messiah.

All of these brethren are recorded for us in Scripture. Now consider that we are instructed to memorialize only one of these.

Right? Only one. Which one?

It's interesting that the world has been, let's say, influenced to commemorate the other two that I mentioned as well, the birth and the resurrection, resulting in something, it probably isn't that good. Because it results in the Passover being of less importance. You can think about that. And that's what's taking place, even today.

Let's go to John 8 for our very first scripture today. John 8 in verse 32, let's turn there. Because God has us do something. He has us rehearse this covenant experience, this covenant renewal every year so that it gets never very far from our minds. Does that make any sense? It sure did to me when I thought about what I wanted to say about that. He wants us to keep it close on our minds. So what I want to talk about today, we're going to John 8. What I want to talk about today is what God wants us to mark and stay focused on at this time.

Which will be the overall point I want to bring out in this message this afternoon. And I've entitled this message, Salvation is Priceless.

Jesus.

John 8, verse 31 to 32, and I quote, Therefore Jesus said to the Jews, who had believed in him, if you abide, or in other words, if you continue, some translations put continue in there, if you abide in my word, you are truly my disciples in

verse 32 and you shall know the truth and

the truth will do something it will set you free well that's a powerful statement A disciple would be one that is doing what? Learning, not just hanging around, but learning and applying, learning and growing. A true disciple is one who finds that way of truth and builds his or her life around it by doing what? By abiding in it.

Well, actually walking in it. which gives something very important.

Freedom from sin.

And it's what these spring holy days, is what the meaning is. It's what the holy days of the days of the 11th bread and the Passover just prior to that. It's what they're ultimately about.

God freed Israel from the bondage of Egypt. We know that story. But it's the same idea in our lives, isn't it?

This is the overall lesson for us to apply in our lives on a spiritual level.

Truth and freedom.

They go like this, hand in hand. This is the one reason,

really, why much of this Christian world is in the condition that it is in.

No much wonder. They do not really mark the death of Jesus in the way that God instructs. Them and us to observe it.

Yes, they're aware of it Because in very much a part of their teachings, they understand, unquestionably, that Jesus, the Messiah, died for their sins, died for the sins of the whole world. They understand that. But the full impact of it, the full impact of it is missed because they do not really continue in the way. It's specific, as you know. Look around here.

74 ,000 in Cortha, Lakeson is only 11 of us here. This is the way we've been

called to. Unquestionably, that is the way it is. They do not learn because they do not observe Passover. Because of that, the big, important lesson is missed. Truth and freedom is important.

They go hand in hand. But truth will only produce freedom if it is applied. It has to be applied. You can know about it. If you don't apply it, it's like what Reg was talking about. you're hiding your light under the basket so we can know something that is true and if you don't use it what good is it the value of it becomes useless unless it can actually be used freedom and truth come to those who press on who continue on Freedom, the kind of freedom that God is involved in, comes progressively. It doesn't come all at once. Some of you have been in the church for a number of years, and you're still learning and still growing in grace and all. It just comes over time. These are the lessons of the days of unleavened bread.

It took them another 40 years to get into their own land, into the inheritance that God wanted them to have. So we can see their freedom was something that was progressive through time.

There was a time of beginning, and they had never, if they had never continued on that way, they would have never reached their own land, nor their inheritance their setting free would not have taken place either the object lesson brethren we also have to continue that's why that door swings in we have to continue if we continue then as we read we will be a true disciple We will understand and act on the truth that is being revealed.

And become what? All tangled up on the briars? No. Become free.

Let's go to 1st Corinthians 11 this time.

1st Corinthians 11,
the Apostle Paul.

The truth of God shows us the real values of life.

1. Corinthians 11, verse 25, in the same manner, Jesus, he also took the cup after supper saying, this is a new covenant in my blood.

Do this as often as you drink it in remembrance of me.

For as often as you eat this bread and drink this cup, you are proclaiming the Lord's death until he comes or until he returns.

It's a little bit lower it.

Therefore, whoever eats this bread and drinks this cup of the Lord in what?

An unworthy manner will be guilty of the blood and the body of the Lord. But let a man examine himself. and so let him eat a

back in 25 verse 25 he says this is a new covenant in my blood now that word cup in there is figurative the cup's got nothing to do with it

the cup represented what was in the cup and that was what the representation of Christ of Christ's blood, which was the wine.

So Christ tells us here what is in that cup symbolizes a new covenant in my blood.

Now a covenant, as we know, is an agreement. It's a contract. Perhaps a treaty or even a bargain between two parties. A device that brings people together into a

relationship and this covenant that we're talking about here today is unusual and that it is in blood.

I've seen covenant signed in ink, but not in blood.

Now, the agreement was made at the cost of the most precious, the most expensive life that has ever been lived and has ever lived on the face of the earth.

This brethren was nothing cheap.

That giving of life, that covenant establishes a very important relationship.

This relationship is what the Passover opens up for both you and for me.

His relationship, that is the most important thing of all. Why?

Because Christ had to go through all he went through and give up his life and die because of it. No easy thing.

He made the relationship possible, and this is what makes our salvation possible.

We would have no salvation without this relationship between him and us and what he did existing. We would be cut off, separated from God,

and for the most part, definitely we would not be here today.

tells us that the life of all flesh is in the blood.

The overall sense of verse of 1st Corinthians 11, what we just read there in verse 25 to 29, has to do with people not properly discerning what the symbols represent.

There is a reason, and a big reason why the Apostle Paul had to write these things. These people were making a mockery of the Passover service.

They had a meal during this, and some of the people were even drinking too much.

In the vernacular, it's called getting drunk. We know what that is. Some of the

people were behaving in what we would call a gluttonous manner as well. Others hardly got anything to eat because others were taking it all to themselves.

They were hogging it, in other words.

It hardly served as any kind of edification within that body.

Very little of the right kind of fellowship was taking place and what was going on there was exactly in opposition of what God actually wanted the opposite way so the

Apostle Paul were writing to correct a very corrupt situation back in his day and

doing what they were doing they did not rather discern the Lord's body and the shed blood and this was the point he was making. It holds for today as well.

These people were not properly interpreting the meaning of their own lives even.

The application went what we would say in the vernacular. It went right off the rails.

They were taking the

But they were taking it without the appreciation and the reality of what those symbols actually represented. Now we see that word there.

There are two times in 1st, Corinthians 11. You can see it, unworthy, 27 and 29,

you can see it verses there. In 27 and 29, that word unworthy. They did not

appreciate what they were doing by not understanding the act behind what they were doing. In reality, they were profaning the body in the shed blood of Jesus,

their Messiah. The word profane as well has its roots.

It means far off from the temple. If it's something profane, it's not close to the

temple. Remember, our bodies are the temple of the Holy Spirit.

So what they were doing, in other words, anything that was not spiritual, that's what they were doing. They were treating the emblems, the bread, and the wine, just as something common. To them, It was really just common unleavened bread and just common wine. It was as if there was no blessing asked over it and nobody revered it as anything special. Just like our Friday night party, they didn't get it.

They were not looking beyond as to what these things represented. They represented the body of the creator of just a few things. No, he was a creator of everything. a relationship with the father and so a covenant might actually be made.

I say might because it's up to us to solidify it.

If they had understood they would not have done what they did to their brother.

They would not have acted out in a gluttonous matter. They would not have drank too much or treated in a profane manner of the broken body and shed blood of Jesus Christ. So what are we aiming for? Why are we here? Is it not too thoroughly judged the Lord's body until it forms a conviction, when then this will profoundly affect our conduct.

It's all about changing our conduct, becoming more like the two of the godhead.

And if you're not doing this, we stand the chance of profaning the sacrifice.

And thus, when we eat, we're going to eat wrongly and drink wrongly, bringing condemnation on ourselves as well. So we need to prepare for this.

Nothing to take lightly.

A big part of observing Passover, in any one sense, or any of God's festivals, for that matter, is our attitude toward the sacrifice of Christ affects our approach to life in general. It's going to affect our relationships with each other so we, and better pay attention a great deal to this aspect of it.

If there is an angel that God wants to get across by this observance, it's these two things.

The incredible risk and cost to get us free and how far Christ was willing to go, or you might say in the modern vernacular, how far was Christ willing to go or to be pushed without sinning?

First one, the incredible cost, this should affect us in a profound sense of personal obligation to the Christ. In other words,

until we really grasp that fact that he died for me, he died for you, that he took that pain, that he had his body, or allowed his body to be ripped as shreds, he did that for you, he did that for me. Not just everyone in general.

We need to take it personally.

Then we stand the chance of not being convicted to the point where it's going to affect our personal conduct. We have to personalize this thing.

The second one, How far was Christ willing to go? Well, Christ showed us the example. Which we should be striving in our life. That is to be what? Sending all the time? No.

To be sinless. Do not be practicing sin.

We might say here, this is the cost of staying free.

Free from sin.

To add up that the Passover and days of 11 bread are about how much it costs to become free, how much is it cost to become free and to remain free?

And all the obligation this puts us personally under.

Now, the price for salvation is far -reaching.

It's much greater than it appears on the surface, even when we are considering Christ's sacrifice. Undoubtedly, Christ's sacrifice, we know this.

It's by far the most costly part of the Passover. Barnah,

it's the most costly part. For us,

the most costly part is our liberty.

We want to be set free. That's the most costly part for us.

But does that, but it does, sorry, but that does not stand alone. Because there are other factors that have to be considered in the cost to get us free and keep us free.

Let's go to Ezekiel 18 this time. Ezekiel 18. Let's turn there.

What we will bring together here is four scriptures that are closely related.

What these passages, Ezekiel 18, what these passages show us is God's attitude toward the world. And as we read these, let's think in terms of the way that the world is and the reality of the way that it is, in contrast to what God's attitude is toward the world. It isn't the same. Ezekiel 18,

The first one,

verse 23.

Ezekiel 18 and verse 23. And I quote, Do I have any pleasure at all that the wicked should die? Says the Lord.

And not that he should turn from his ways and live?

Interesting quote. God's attitude is that he does not take pleasure in the pains and in the bondage of death, but yet the reality of the world is, and it's out there, it's all around us. It's a painful world we live in. People are dying by the thousands,

tens of thousands probably every day. And some in very agonizing situations.

We know this. God doesn't like to see it.

Consider that. Meditate on that thought.

Let's go to 2 Timothy this time. Let's turn there. 2 Timothy 2. Just 3 and 4 in there, 2 verses. 2 Timothy 2. This has been going on for a long time.

Has it not? Yes, it has. Yet, God's attitude toward it,

and I don't like to see this, doesn't give me any pleasure to see this coming.

It's not a pleasurable thing. We're in the New Testament this time. 1st Timothy 2, Versus three and four, for this is good and acceptable in the sight of God, our Savior,

who desire all men to be saved and to come to the knowledge of the truth.

Says all men.

End of quote. Now,

there is God's attitude, brethren.

But that is not the way that it is. First Timothy 2,

verse 3 and 4.

What is going on here?

God has this attitude. Why?

Is there so much pain? Why is there so much confusion?

Why is there so much ignorance? Why?

time again second peter third chapter verse eight and nine here again we see god's attitude second peter three verses eight and nine

and i quote verse eight second peter three verse eight but beloved do not for not willing that any of us should perish. Here it comes again,

but that all should come to repentance. All should come to repentance.

We read that.

One day is as a thousand years and a thousand years of the day. Now that gives us a pretty good indication that God does not look at this the same way we do.

I think we have difficulty with that sometimes.

So there was no such thing as slack is taking place by either of the two in the godhead, timing and patience in all of its perfection from the throne room of heaven.

That's in place.

To us,

time seems to get pressing, isn't it? Especially when we finally come to the realization that life is short. And we're only going to live 70 or 80 years.

Eddie's got his all beat. He's in his 90s, but you know, life is short.

We know as we get older, the fact of death becomes clearer and clearer.

It becomes more of a reality as we get older, doesn't it? But we were in our 30s, in our 40s, we probably never thought about death until somebody died.

And then we expect to switch for a few minutes.

But today,

every one of us in here, right now, we're all seniors, and we think about this thing more often. Why? Because we are all running down.

My batteries are running down. Your batteries are running down. The gas tank is becoming emptier. Not empty, but it's becoming emptier.

We don't have the same zip, same bigger, the same vitality we once had.

Our youth, brothers and sisters, is slipping away.

And it's easy to get impatient. Because there's so many things that we want to do.

Life becomes a blur. As time flies by us so much more crazy.

It says, one day,

how much is 70 or 80 or 90 years? In the life, the human's bad. How much is it?

Well, it boils down to a blink of the eye. In God's realm,

how many blinks of the eye take place every day? Ever thought about that?

I didn't until I started to research this. I think my eyes all the time. That's a life. We're a thousand lives in God's realm.

Tens of thousands die every day in a blink. God.

But they had lives. They lived those lives, didn't they? They were born. They went through childhood.

They became adult men and women.

They raised families. They did the things that you and I did.

They went to school. They married. They had children. And they watched those children grow up. They went through wars. They went through droughts. They went through famines. They had disease taking place. They broke their leg. Spraying their ankle.

I couldn't make it to church.

They went through all this human roller coaster ride of emotions that we all find ourselves in. We all have it. It takes place during three -scorantan, three -square -tend, whatever.

Death is approaching as it approaches everyone. Guess what? They all died.

All in the blink of an eye to God. That's hard to fathom.

We see the contrast taking place here in the world's attitude in comparison to the way God is working it out. They aren't the same.

God's perfect and we're trying to be perfect. That's the best we can do, right?

Trying to be perfect. Ephesians 1 this time. Let's go there. Ephesians 1, verses 3 and 4, can we even grasp brother the enormity of what God is doing.

I got three question marks after that. It's huge. We think from Ephesians 1, 3 and 4, we think from a physical perspective, most of the time.

We do have our spiritual moments. But the Godhead thinks in a far more expansive perspective. He has given us some insight into his word,

but it's just a glimpse. Why? Why do I say that? Because we only see and part through the glass darkly, right? Ephesians 1, verses 3 and 4,

and I quote, Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in the messiah in christ

just as he chose us and him before the foundation of the world that we should be holy and without blame before him in love end of quote well we've read that so many times it's a hallmark scripture he

did not choose us however

by his spirit. There would be a unique family of his. That would be in the image of his son, Jesus to Christ, as we know.

Now that word juice indicates the taking of a smaller number out of a larger number. We know The larger number is a population of the earth and the small number is a tiny remnant that God has and is working with. His church, his group, his ultimate family.

We all want to enter into that family relationship. That's what this is about.

The Apostle is saying that you and I have been called. You and I have been elected to become part of this small group with a very definite purpose in mind that we should be holy unto him. In order for us to become holy,

God has to reveal something to us. We can't do it. He has to reveal it to us.

We're still in Ephesians. Ephesians 1 verse 5 this time.

Having, here it says, Ephesians 1 verse 5, having predestinated us to adoption as sons by Jesus Christ to himself according to the good pleasure of his will. Now this shows us that what he's doing had nothing to do with the way we are. It had

everything to do with his initiating and choosing us because he wanted us. He wanted you and me. Not because there was something that you and I had done. Remember the free moral agency. You get to choose. He does a calling, But you get to choose. Ephesians 1, I'm going to read now from 6 down to 14. And I quote, verse 6, to the praise of the glory of his grace, by which he made us accepted in the beloved son. In him we have redemption through his blood, the forgiveness of sins, according to the richness of his grace, which he made to abound toward us in all wisdom and prudence. Having made known to us a mystery of his will, according to his good pleasure which he purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and are which are on earth. In him we also have obtained an inheritance being predestined according to the purpose of him who works all things according to the council of His will, that we who first trusted in Christ could be the praise of His glory. In Him, you also trusted. After you heard the word of truth, the gospel of your salvation in whom also having believed you were sealed with the Holy Spirit of promise. Last verse, verse 14, which is a guarantee of our inheritance until the redemption of the purchase possession to the praise of his glory. End of quote. Redemption begins here to get us focused on what's just to come ahead of us, the Passover.

We'll do that once again this year. Right here in this room. We know that that redemption implies the payment of a ransom. The payment of a ransom. We've been redeemed. We have been brought back through his blood. That's the only way this covenant has cost Christ His blood and his life.

Brethren, what do we have is this salvation? It's absolutely priceless.

We, in a very small way, think about our physical lives. To us, that does not seem all that small in our physical view. It seems quite large, actually. That's the physical part of us. But looking at it, over thousands of years in time,

we could even think about this over billions of years because in Ephesians 1 verse 4, he says, he does this,

he form this, he planned this, Before what? The foundation of the world.

Now how old is the Earth?

It's a jaw dropper. Scientists say four billion.

Another scientist will say eight. Billion. These are billions. Another one will say 16, another one will say 20. We don't exactly know!

All these different numbers I cruised off you. A billion years is a long time.

This is way beyond our thinking, brothers and sisters. But it shows when those two at the Godhead began to plan these things out and to be considering that Mankind might sin.

There's going to have to be something that is going to buy back, redeem man from this sinfulness, from his character flaws, this bondage that is going to carry them away because of their sin. Now the plan, this adult,

it's been in place for a use of enactor, A heck of a long time. It's been there, a long time.

Well, the length of our physical lives, let's say for a used phrase, we've heard it before, three score and ten. You can't compare that to billions. It doesn't even factor in.

If the whole of human life is nothing but a blink of an eye compared to even a thousand years. How much has God got invested in time?

That's costly.

This is part of the price, part of the cost. We need to consider that before we take this Passover.

This is no little thing God is working on. Your importance is beyond value. Did you hear what I said? Your importance is beyond value. We can't even compute it. God has billions of years invested in this. Invested in us.

We're here still.

He's been thinking, planning, working things out so he can bring us into that eternal kingdom.

Would they be doing what they're doing today if they understood it?

I know you know the answer to that.

Ephesians 1 in verse 9, we were already there. It says there, having made known to us the mystery of his will,

end of quote. That's Ephesians and that it's in there. There it is, right there.

This is what he's revealed to its brethren. We have to adjust our thinking in regards to Passover and see it in the scope of everything that God is working out, not just in a moment of time,

but a moment of time beginning with those 33 and a half years of the life of that one man.

It's no small thing.

As we begin to meditate on this particular subject,

as I was researching as I thought, wow, this could be a series of sermons. But I thought, you know what, it's not really necessary to be recounting everything. But from Abraham on, just think of that. Abraham on, how many Israelites have lived and died without even being offered salvation.

Just the Israelites. How many? The numbers begin to be staggering.

We will begin to expand that out. How many people lost their lives in the flood?

How many people were obliterated from existence at Sodom in Gamara. How many people died in Egypt? Not just a death of the firstborn either.

We could continue further with this sort of thing.

But he did it, didn't he? That was all part of it. All formed before the foundation of the world. All that was in play. Wow.

God thinks big.

This thinking big, for the most part, is beyond our human comprehension.

Vast numbers of humans today live in vanity. We know that.

We think of many in Russia. What about China?

What about India?

Japan? Just to name a few. Who knows what God is recording for these particular people I just mentioned? Obviously something. We don't know what it is. When they wake up in the resurrection and begin to learn the history of their peoples and think of the personal witness that they had And begin to think back, when they get learning, understanding, think back on the Passover, that one that happened in 31 AD, how will these people appreciate it based on the deprivations that they have?

They experience these problems, and they're different than ours. We don't live there, they don't live here, they're different. We know that God thinks big.

We're trying to think along his lines.

The cost of Passover does not end here. Hebrews 10 in verse 1 to 4, and I quote, verse 1, For the law, having a shadow of the good things to come, and not the very image of the things, can never, with these same sacrifices which they offer continually year by year, make those who approach perfect that's a difficult translation as a new King James translation for then they would not have ceased to be offered for then would they not have ceased to be offered question mark for the worshippers once purified would have no more consciousness of sins Hebrews 10 verses 1 to 4 verse 3 now but in those sacrifices there is a reminder of sins every year verse 4 for it is not possible that the blood of bulls and goats could take away sins

there is another part of the cost right there there was something special taking place with animals. We have to respect the life of an animal.

An animal's life is in its blood and we are not to take of that. We can eat certain animals but not their blood.

How many think about this how many animals had they give up their lives because of human sin.

Back in the book of Exodus, in the 12th chapter, we see the Passover was supposed to be a, and it was. It wasn't supposed to be, but it was. It was a family affair.

It was not done at the temple. It was called a domestic Passover back then.

God instructed each family member to kill their own land,

Making the point, they were all responsible for the death of the Lamb of God.

Jesus the Christ, Jesus and Messiah, we're all responsible for it, not left out.

Back in the day, when we think of those Israelite families, they were not what you'd call very rich with material goods. They only had a few things.

Most of them had small herds, they had small flocks, with just a few sheep and a few lambs. They were not wealthy. In many cases, we've heard this before, in many cases, their animals lived right along with them.

When it came to Passover, sometimes it was a family pet.

It was given up. Imagine how the kids thought about that.

Consider that taking place.

Something that felt like part of the family had to be given up.

A lot of crying going on. Their lives were very simple. Romans 12 and verse 1.

Did I have you turn there? You don't think I did. Romans 12 and verse 1, let's go

there. You see,
there's nothing too great a price to pay for you, to pay for me,
to pay for us. It's a great price. Christ did it.
That's a mind -boggling when you think about that. Romans 12, and there is another
price that also needs to be considered. Romans 12,
verse 1, I exhort you breath.

I am getting out of here, and what we will end with here is that part of this
cost is you.

Passover has with it, the cost of the life of Christ. That is the first and
greatest part of the cost and worth all the costs put together. And the great deal
besides that as that as well. Go on and on with that. It certainly is one we need
to focus on in order to get the right perspective, in order to get the bigger
picture and the purpose that God is working out. So first,
the way of the life of Christ, who was what? Who was he? He was the great I am
in the very beginning, the one of the burning bush,
the creator of all that there is. The father was the architect that we understand.
Christ was the creator.

Second is a tremendous number of animal sacrifices that took place over a fairly
lengthy period of time. I think 14 or 1,500 years of time. That took place. Think
of that. Think of all the numbers. It's not a laughing matter. It's serious.
In addition to that, the numerable multitudes of humans in the vast sweep of history
who have made witness for us in the histories they have written in that book that
you have in front of you.

The writing of the Bible. Last but not least is the cost of our own lives.

When we take Passover, think of the great cost that is made it possible for you
and to me, and me rather, to be brought into this relationship with God to be able
to make this covenant with those two at the Godhead.

And to be able to look forward to share in this eternal life that's waiting for
us. As long as we hold fast.

And I think if you and I can do that, we can take the Passover with a kind of
appreciation, with a kind of discernment, with a kind of understanding that will
sober us in regard to our own lives,

You can begin to see yourselves in terms of your value to God. And if you can see
your value and the value of every other, not a leftator, of every other human being
as well, that is no small thing. All important.

Also, if we can see the tremendous cost that it takes, not just to get free,
but to remain free.

To not practice sin. In the sacrifice of Christ,
that's what it took. That's the beginning of it all. He was willing to go all the
way unto death. Willing to undergo a terrible torture.

Never once, Did he ever lose his temper? Never once did he ever hold an offense
against those of reflecting these pains upon him? He never lost his cool. He never
lost control. He never gained into resentment or bitterness or anything that
would lead him into sin so that we would have no Savior.

Really something, isn't it? What an amazing cost. It teaches us, mending here. It teaches us that sin is no light matter.

No light matter with God at all. Baptism. What does that do? I'm going to have one of those in a couple of weeks or two of those in a couple weeks. So baptism, what's that do? It gets us off the starting block for the marathon of life.

For this maze that we go through, it is also at the very same time an obstacle course, isn't it?

So let us consider these things before Passover so we can take it with due appreciation of this amazing cost that comes with it. Because brethren, salvation is priceless. I'll end right there. Hope this has been helpful.