

Christ - Made a Curse

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Date: 05 May 2024

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[0 : 0 0] to bow. All on the earth shall worship thee, they shall thy praise proclaim. In songs they shall sing cheerfully unto thy holy name. Come and the works that God hath wrought with admiration see, in's working to the sons of men most terrible is he. Into dry land the sea he turned, and there a passage had, even marching through the flood on foot, there we in him were glad. He ruleth ever by his power, his eyes the nations see, oh let not the rebellious ones lift up themselves on high. Verses 1 to 7, Psalm 66, all lands to God in joyful sounds a lofty voice of grace.

Call lands to God in joyful sounds, a lofty voice of grace.

Sing for faith unto the Lord of his name, unto your spirit his praise.

Say unto themselves grand 8388lim voice The poorly caused in tears to the man.

All on the earth shall worship Thee. This God I Christ Orell say.

[2 : 1 9] In song station, sing cheer for thee, And to thy holy name.

Come and the works that God has brought, With God's creation sing, And sparkly to the sons of men, Most ever will be.

And to drive up the sea, And make a positive heart, In marching through the flood of good, And there will be.

Amen. Let us join together in prayer.

Let us pray. O Lord, O God, as we continue in your presence this evening, we give thanks that we can meet as we do, and that we are spared many of the threats that could be imposed upon us externally, that unlike some of those that we heard of this morning, that we have relative peace, and that we are spared the sorrows and the griefs that abound, particularly where there is ongoing conflict.

[5 : 1 2] But that is not to say that we are spared the onslaughts of the enemy, even as we gather. For those who are your people are conscious of the encroaching of the enemy of souls, seeking to disturb the blood-bought peace of your people, bringing his threats and his condemnation to bear upon lives that, in reality, are assured of the perfect peace that that blood has bought.

And yet he intrudes himself into it and dissuades them of the power of that shed blood of the Redeemer.

But we give thanks that, although conscious of such assaults, that they are able to avert their gaze from him to one who is greater than he, that they, through the word, are able to present the truth, even that truth to which their Lord and Master himself sought shelter under.

And we give thanks that the one who is the author and the finisher of our faith, put his trust in the word of the Most High God.

And he was able to tell that arch-enemy to get behind him. And that is where we should also find our shelter.

[7 : 07] Father, we pray as we gather under the sound of your word this evening, that we would be acquainted with the truth, and that we would be open to it, to be taught from it, and to understand afresh what the tutelage of the Spirit involves, that it brings us into close proximity to the Lord of glory.

And that it is at times something that makes us blush with shame for all our many shortcomings. It makes us think of our wrongdoing, and the paths that we are on, that have taken us out of that close fellowship with the one who has invited us into it.

We pray for your blessing this evening, as the word is proclaimed, so that we would hear with perfect hearing what your word is saying to us, that it is speaking to us regardless of what we are, who we are, or where we are.

And we give thanks for it, that it is a truth that spares no one, that does not pass anyone by, that it encourages those who are of the faith to remain in the faith, and it encourages those who are out of the faith to enter into it, to experience for themselves what it is to be in fellowship with the Lord and Saviour Jesus Christ, to put their trust in Him, and to abandon and forsake all other false foundations upon which we are inclined to build, every one of us, even when we are in the path of obedience, when we forsake it, we are often pretending to be something that we are not, and we need to be persuaded otherwise.

Lord, help us to ensure that any shaky foundation, anything that is improper and not in keeping with your word would be discovered and in its place, that which lasts, and lasts that which endures.

[9 : 43] we pray for your church and all who are part of it, wherever their love is cast this evening, we remember them to you.

We pray for the congregations of our presbytery, we pray for the congregations of our island, we pray for the congregations of saints throughout the land of Scotland and beyond.

Thankful for everyone in which Christ is lifted up faithfully from Lord's day to Lord's day. Thankful for the persevering grace of your servants who sometimes must condemn themselves because of their lack of improvement even in the lives of those that they are entrusted with their care, lack of their own self-improvement.

And we confess that sometimes that is our love. But we pray, Lord, that you would sanctify every dealing that you have with us and to remind us of the truth of your word that encourages us to go on steadfast in the knowledge that Christ the Lord has secured a victory and even the victory which is the salvation of never-dying souls.

We pray for those members of our communion here who are unable to be present, those who are bedridden, housebound, hospitalized, those who are cared for in the hospice.

[11 : 31] We remember them all to you, thankful for their belonging, thankful for any sense of belonging that they may have. Remind them of it, we pray, that those who have put their trust in the Lord are assured of never to be taken out of his hands.

Sometimes we delude ourselves into thinking that it is our stronghold of him that will enable us to go on. Whereas the reality is it is his grip upon us that ensures that we will persevere to the end.

We pray for those who are yet to be of that number. Our fervent desire for them is that whatever it is that debars them from abandoning and forsaking all they put their trust in apart from Christ and that they would look to Christ and put their trust in Christ and do so while the opportunity is afforded them.

who knows what blow might come upon them that will result in them hardening, that will result in them turning their back upon God and defiantly declaring that that God is not interested in them.

We have seen it happen. We have seen it and heard of it and we despair that it may yet happen in the lives of some here who have been so much in the company of the flock of God and yet who are not numbered amongst them.

- [13 : 19] Turn them, we pray, to their good shepherd, even the shepherd who tenderly cares for his own, that they may desire to be one of them and that they may bear in their lives the true marks of God's flock and God's sheep.

We pray for the blessing of the Most High God to accompany the proclamation of truth. We give thanks for your servant who was with us today, who with clarity expounded the scripture and reminded us of the lot of others and we give thanks that the gospel is what makes all the difference and when we are in this world sharing many of its pleasures and treasures, sharing many of its gifts and graces, that the day will come when we must answer to the one who supplies them all and answer to how we have availed ourselves of them as the means by which our attention and affection is won over by him.

So remember us each one, remember the grieving and the sorrowful, remember the brokenhearted, those who are confused, those who are benighted by problems that are beyond their ability to unravel.

They may be close by us without us realising what disturbs and what confuses and what brings the very horror of life itself into their lives.

We pray, Lord, for them and that grace would be given to your people in particular that they may be able to encircle them with the friendly arm that would encourage them Christward.

- [15 : 13] so bless us in the name of Christ. Continue to watch over us and our sins ignatio. Pour out your spirit upon us as a generation, remembering our king, his family, the parliaments that rule in his name, those who serve within that parliament, serving the king of kings, keep their feet free from falling, their eyes free from tears, may their testimony bear fruit and may they fearlessly stand on principles that are God-given and God-honouring.

Grant to us the direction that our feet may take and enable us by grace to follow the master's footsteps in all things.

Forgive us in him. Amen. I'm going to sing some verses from Psalm 22.

Psalm 22, verses 1 to 7. Psalm 22, from the beginning, My God, my God, why hast thou me forsaken?

Why so far art thou from helping me and from my words that roaring are? All day, my God, to thee I cry, yet I'm not heard by thee, and in the season of the night I cannot silent be, but thou art holy.

- [16 : 52] Thou that dost inhabit Israel's praise, our fathers hoped in thee, they hoped, and thou didst them release. When unto thee they sent their cry, to them deliverance came, because they put their trust in thee, they were not put to shame.

But as for me, awaram I am, and as no man am prized, reproach of men I am, and by the people undespised, all that me see laugh me to scorn, shoot out the lip do they, they nod, and shake their heads at me, and mocking, thus do say, this man did trust in God, that he would free him by his might.

Let him deliver him, as he had in him such delight, and so on. We'll sing verses 1 to 7, Psalm 22, from the beginning, My God, my God, why hast thou me forsaken, why so far?

My God, my God, why hast I be forsaken, why so far?

I've left from heaven in me and from my works the following hour.

- [18 : 31] All day, my God, to thee I can't, yet am not heard by thee, and in the season of the night I cannot silently but thou art holy thou faith in my between and the and Behold, the bloodless them release.

When unto Thee is said, They cry to them deliver us, King.

Because they put their trust in Thee, They were not good to shame.

But as for Thee, our world, I am, And as no man Christ, With brooch of men I am unrighted, The people I'm despised.

All that may see, Love me to scorn, Shoot out the list to they, They nod and shake their heads at me, And mock in the to say.

[21 : 03] You can hear God's word as we find it in Romans chapter 4. We'll read the whole of the chapter.

Paul's epistle to the Romans chapter 4. What shall we say then, That Abraham, our father, As pertaining to the flesh, Has found?

For if Abraham were justified by works, He hath whereof to glory, But not before God. For what saith the scripture? Abraham believed God, And it was counted unto him for righteousness.

Now to him that worketh is the reward, Not reckoned of grace, but of debt. But to him that worketh not, But believeth on him that justifieth the ungodly, His faith is counted for righteousness.

Even as David also describeth the blessedness of the man Unto whom God imputeth righteousness without works. Saying, Blessed are they whose iniquities are forgiven, Unto whose sins are covered.

[22 : 21] Blessed is the man to whom the Lord will not impute sin, Cometh this blessedness then upon the circumcision only, Or upon the uncircumcision also.

For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision or in uncircumcision?

Not in circumcision, but in uncircumcision. And he received the sign of circumcision, A seal of the righteousness of the faith, Which he had yet been uncircumcised, That he might be the father of all them that believe, Though they be not circumcised, That the righteousness might be imputed unto them also.

And the father of circumcision to them who are not of the circumcision only, But who also walk in the steps of that faith of our father Abraham, Which he had been yet uncircumcised.

For the promise that he should be the heir of the world was not to Abraham or to his seed, Through the law, But through the righteousness of faith. For if they which are of the law be heir, Faith is made void, And the promise made of none effect, Because the law worketh wrath.

[23 : 47] For where no law is, there is no transgression. Therefore it is of faith that it might be by grace. To the end the promise might be sure to all the seed, Not to that only which is of the law, But to that also which is of the faith of Abraham, Who is the father of us all.

As it is written, I have made thee a father of many nations, Before whom he believed, Even God who quickeneth the dead, And calleth those things which be not as though they were, Who against hope believed in hope, That he might become the father of many nations, According to that which was spoken.

So shall thy seed be, And being not weak in faith, He considered not his own body now dead, When he was about a hundred years old, Neither yet the deadness of Sarah's womb.

He staggered not at the promise of God through unbelief, But was strong in faith, Giving glory to God, And being fully persuaded that what he had promised, He was able also to perform.

And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, That it was imputed to him, But for us also, To whom it shall be imputed, If we believe on him, That raised up Jesus our Lord from the dead, Who was delivered for our offences, And was raised again for our justification.

[25 : 20] Amen, And may the Lord add his blessing, To the speaking of his word, To his name, Be all the praise. We'll sing from Psalm 69, Psalm 69, From verse 30 to the end, Six stanzas, Verse 30 to the end, The name of God, High with a song, Most cheerfully will praise, And I, In giving thanks to him, His name shall highly raise.

This to the Lord a sacrifice, More gracious shall prove, Than bullock, Ox, Or any beast, That hath both horn and hoof. When this the humble men shall see, A joy to them shall give.

O all ye that do seek the Lord, Your hearts shall ever live. And so on, Verses 30 to 36 of Psalm 69, The name of God, I with a song, Most cheerfully will praise.

The name of God, I with a song, Most cheerfully will praise, And I will give thanks to him, His name shall highly raise.

This to the Lord a sacrifice, More gracious shall prove, And all of all for any peace, That hath both horn and hoof.

[27 : 28] When this the humble men shall see, His joy to them shall give.

O holy that do seek the Lord, Your hearts shall ever end.

For God the good years and the love, His grace shall be.

His grace shall be. His grace shall be. Let heaven and earth, And all of all for any peace, And all of all for any peace, And all of all for any peace, For God will do the city's best, And all of all for any peace, In true possession of A play that died in seven seas In heaven shall we sing

So shall we hold their dwelling in Father of His blessed name I'd like us to turn to Paul's epistle to the Galatians Chapter 3 and read at verse 13 Galatians 3 verse 13 Christ hath redeemed us from the curse of the law Being made a curse for us For it is written Curse it is everyone that hangeth on a tree That the blessing of Abraham might come on the Gentiles Through Jesus Christ That we might receive the promise of the Spirit through faith

[30 : 18] We understand that many secular or humanist funerals Are conducted with the choice of songs Left to either the person who died Having made preparation for it Or family members And one of the songs Possibly I'm not sure I wouldn't know really One of the songs that is popular Is the song That was Made popular By Frank Sinatra And that song Was I did it My way And The passage before us

Describes the utter futility Of Doing it My way Long before Sinatra Sinatra's dulcet tones Were heard Crooning these words C.H. Spurgeon Declared that there are two basic ideas Of salvation God's way Whereby he sends The Lord Jesus Christ Down to earth To lift to heaven All who trust In his death on the cross And man's way Trying to climb heavenwards By some other route Even though the Lord Jesus Christ Is the only way to God Now I readily agree That Many of those who would choose The words my way

Have no interest In heaven No concept of heaven No No desire To get to heaven At least Not the Bible's heaven But When these words are sung They're sung usually Quite defiantly Sung usually To Make the pretense That Even Going to death That there are no fears And that may be the case I don't doubt That there are people Who go to death And they're not really Afraid of what death brings They should be Don't get me wrong They should be I don't think That any person Should go To meet their maker Unprepared And if the preparation That God Requires us To have Is empty From our lives

Then they should be Afraid You should be Afraid I should be Afraid Now last Lord's Day Evening We spent some time Considering The Woeful Condition Of Men By nature And it is A fact That by nature We are Under God's Condemnation As sinners The opening Verses Of this Chapter Probably Offends A lot of People And you can Imagine why That is the Case Why Why would Anybody Who Is Called A fool Not Be Offended Somebody Calls You A fool I'm Sure The Hackles Go up Right Away And Paul He says Oh foolish Galatians

Who Has Bewitched You That you Should Not Obey The Truth Before Whose Eyes Jesus Christ Has Been Evidently Set For Crucified Among You And that's Why Paul Feels The need Not just To make Such a Statement But to Explain The reason For such A statement And he's Very patient And he's Very careful To explain The reason Why it is Foolishness To live Their life Under God's Condemnation And not Consider how The way Of escape From God's Condemnation Is there Before them And them Not to Make use Of it When it Is Clearly Possible For them To do So The all Pervasive Nature Of sin Which

[35 : 21] Sometimes Sometimes We are Not conscious Of it But it Is all Pervasive It is Nothing There is No area No part Of our Being That sin Has not Touched And polluted And stained And affected And because Of that We need to Realize That Even our Most Holy And exercised Moments Where we Turn to God's Word And try To Merge The truth Of God With our Human Existence And our Experience That because Of our Sinfulness We will In some Way Depart From the Vitality Of it And the Reality Of it And spoil It in Some Way But because

Of the Pervasive Nature Of sin In the Life Of every One of Us Without Exception You can't Look to Your right Or to Your left Or turn Your head To look Behind you Or look Forward Keenly To see Who's There Nobody Has escaped The effect Of sin On their Life And the Reason for That is Simply put And that's What we saw Last week I hope That obedience To God Is a Pre-requisite It is a Requirement And Because it Is a Requirement A failure On our Part to Be Obedient In any Point In any Part of Our life It is a Failure That brings Condemnation The Shorter Catechism Tells us That the Duty God Requires

Of man Is Obedience To his Revealed Will That's Our Duty Obedience To his Revealed Will Whichever Way That will Is made Known To us However Fleeting It passes Before our Mind's Eye However Familiar We are With the Word That brings God's Will To our Attention Failure On our Part Not to Do what Is expected Of us Is Disobedience And brings God's Displeasure To our And the Fact that God Is a Creator And man Is the Creature That he Created Is established In scripture And that Relationship Is one Where the Creator Places Obligations Upon us As his Creatures Which Which because Of sin Leaves us

In the Unenviable Position Of Constantly Being the Focus of God's Displeasure Or at Least Open to It And it's Simple Origins When we You know People may Belittle it But the Simple origins Of that Are there For us To see When we See God Revealing His will To our First Parents With Relation To his His Upkeep Of the Garden He pointed Him in The Direction Of the Trees That were There For him To avail Himself Of the Fruit But said To him This one You must Not Eat of It That fruit Was forbidden There was The point At which Disobedience Comes to

The fore Comes into His experience Then Condemnation Comes upon Him And upon All his Descenders Will Of God Was revealed To our First Parents And all That followed Him Required As a Larger Catechism Puts it To us A Personal A Perpetual And a Perfect Conformity To that Will Each of It Brings God's God's Holy Anger Perfect Perpetual Personal No one Of us Can escape It And the Only way Of escape Is what The apostle Is setting Before Is here Now while We learn

[40 : 28] We cannot Conform We cannot Conform We are still Oblige To do So And The reason Why we are Taught Is that our Inability To conform Should drive Us to Christ The simple Question Should be Asked If I Cannot Do it Who Can What's The answer To the Question Are you Taking Comfort In the Fact No one Else Can I am Condemned Because I Cannot That's True But Surely Lord The Lord God in Heaven Has not Left you In that Predicament And he Hasn't Because As we Read at The outset From From C.H.

Spurgeon God Sent his Son Down From Heaven To bring To Heaven Those Who Would Place Their Trust In him Very Simple Statement Of Fact Well That's The Background To This These Two Verses And we Can't Take Verse 13 Without Verse 14 There Are Three Things In it That We Need To Consider First Of All That The Kirsh That Is Spoken Of Here Is Spoken Of As The Kirsh That Is Christ Christ Has Redeemed Us From The Kirsh Of The Law Being Made A Kirsh For Us And it Is His Kirsh Because He Is The

Only Redeemer That God Has Supplied To The Sinner Sinner Who Is Who Can't Save Who Can't Save Herself Who Can't Save Themselves God Has Supplied The Redeemer And His Redemptive Work Involves Him According To the Apostle Here In Being Made A Kirsh For Us The Second Thing Is What Does That Actually Entail What Then Is The Way Of Redemption How Does God's Way Of Redemption Come To Light In The Statement That Is Made Here And We'll Explore That A Bit And The Third Thing That We Have Here Is A Reminder

To Us Of The Very Nature Of Salvation The Redemption That Christ Has To Offer To Sinners Is Equally Used By Way Of Faith In The Christ Who Has Become Accursed Who Becomes The Bearer Of Sin And Faith In Him Ensure That The Curse Is Removed From The Passion Upon Which It Rightly Rests Now it's Always Interesting I suppose Especially For The Likes Of Myself To Explore Different Names That Are Given To Christ In The Scripture And There Are Many Of Them And They're Highly Descriptive And They're

Intuitive At Times They're Words And Names That Help Us To Appreciate His Role And His Work And The Name Or The Title Redeemer Is Exclusively His There Isn't Any Other Redeemer That Bears That Name In The Same Way Especially With Regard To The Salvation Of Sinners And The Bible Tells Us That Christ Is That Redeemer The Only Redeemer Of God's Elect Is The Lord Jesus Christ And We Are Told That Ample Occasions And What We Need To Understand For It In Order You Hesitate To Make It Too Simple Or To Overly Simplify It Because You Run The Risk Of Taking Away From

[45 : 19] It But The Idea Of Redemption Involves Buying Back Something That Belonged To Someone Else Paying A Price For It I Think We Heard It Mentioned Today And The Word That Christ Uses Concerning His Own Activity As A Redeemer Is The Word Ransom Jesus Himself Uses The Word Ransom The Son Of Man Did Not Come To Be Saved Did Not Come To Serve But To Serve He Didn't Come To Be Saved But To Serve And To Give His Life A Ransom For Many And The Incredible Thing About That Is This The Cost Of Redemption Was

Something That Christ Was Aware Of You Know Sometimes We May Think To Ourselves That There Is Something That Has An Extravagant Price We're Not Quite Sure What It Is But We Would Dearly Desire To Purchase It Until We Come Face To Face With The True Cost And Then We Say Oh Well That's Beyond My Push I Can't I Can't Go That And Just Imagine For Example The Person Of The Lord Jesus Christ In The Councils Of Peace Where None Were Present Except The Triune God Father Son And Holy Spirit And They Were To Have A Discussion Always Talk

About Whether There Is Talk Between The Three Persons In The Eternity That Was Before The World Was As If The Father Were To Tell The Son Son I Want You To Redeem My People And The Son Would Say To The Father Father I Will Do That I Will Be Obedient To Your Request Because You Love Me And I Love You And Within The Fellowship Of The Trinity There Is A Perfect Compatibility With All That We Have The One Will The Father The Father Would Say To The Son This Is What The Redemption Of My People Will Cost And He Expounds To Him His Purposes In The Salvation Of Sinners

And He Tells The Son This Is How It Is To Be You Will Pay Their Debt You Will Pay All Their Debt You Will Pay The Debt Of Every Sinner That Is Mine And Whatever It Involves You Will Settle It Fully And Finally And Freely Because You Are Not Going To Be An Unwilling Saviour You Are Not Going To Be A Redeemer Who Will Do This Against His Will You Are Going To Be The Redeemer That This People Require It's A Fiction A Discussion Between The Trinity But Christ Was Fully Aware Whether That Discussion Took Place Verbally Or Not Christ Knew The Cost Of Redemption Christ Knew The Cost

Of Redemption To Himself Remember How Peter Put it He Spoke Of The Medium Being The Precious Blood Of Christ As Of A Lamb Without Spot And Without Blemish The Apostle Describes Christ As Come From God As Wisdom Righteousness Sanctification And Redemption And The Wisdom Of God Is Seen There The Righteousness The Holiness Of God Is Seen There The Sanctification Of God And Christ Is The One Who God Has Fixed Upon To Be The Redeemer The One Who Will Pay The Ransom The One Who Will Pay Fully

[50 : 20] The Ransom The One Who Will Settle A Debt That You Can Never Settle And Pay In Other Words You Cannot Buy Back What Was Lost In The Fall You Cannot Buy Back What You Have Accumulated By Way Of Death All The Days Of Your Life And How Shameful It Is That Many Come With Their Paltry Attempts To Settle It In Their Own Way I Did It My Way And You Are Saying To God This Is What I'm Going To Do This Is What I'm Going To Be Obedient To I Promise I Will Be Faithful I Will Go There I Will Do This I Will Say This I Will Do My My Penance I Will It So I I Will I Will

I Will I Will I Will I Will Satisfy The Holy Justice Of A God Who Has Been Sinned Against Why Well Look at The Way The Path Of Redemption Is Highlighted By This Word Christ Became A Curse For Us You Who Were Who Are Who Is Open To Their Title The Accursed One Cursed From On High Because You Have Flagrantly And Repeatedly And Constantly Thought Word Deed Disobeyed God Offended God Added

To Your Sin And As A Result Bringing God's Displeasure Upon Yourself As A Result Under God's Curse And Jesus Says That He Has Come To Bear The Curse Of His People For Sin Jesus Came To Deal With It I Tried Last Week And I Believe I Failed Miserably To Try and Explain What What It Was Like To Be Under God's Displeasure Because You Know I Remember As A Young Boy Watching A Dramatized

Version Of Pilgrim's Progress And It Was Describing Christians Pre Conversion Experience And It Filled My Heart With Horror The Way It Was Depicted Because Of The Way That Christian Saw Himself Descending Into A Lost Eternity And How It Was Described But That Again Is A Work Of Fiction But I Believe That If God Impresses Upon You What It Is To Be The Focus Of His Wrath There Is Nothing Quite Like It Paul The Apostle Writing To The Church In Romans He Says The Wrath Of God Is Revealed From Heaven Against All Ungodliness And Unrighteousness Of Men

God In His Memory Has Revealed The Fact That He Is A Holy God Who Is Angry With Sin And The Sinner Somewhere In The Bible We Have This Question Who Shall Dwell With The Devouring Flame Who Shall Dwell With Everlasting Burning What Does That Come From Where Does It Come From It Comes From A Sight That Is Given By God Of His Own Holy Wrath Against Sin And What Has That Got To Do With The Curse Well The Curse That Christ Chose To Take Upon Himself Is The Curse Of God Against Sin Born In His Body To The Tree Where God's

[55 : 21] Holy Anger Burnt Against Him As The Sin Bearer He Took Our Curse As Our Substitute In Our Room And Our Place And What Is Pointed Out As It Must Be Pointed Out He Did Not Become Accursed As A Result Of Him Being Hanged On A Tree That Wasn't How That Worked His Being Crucified On The Cross Spoke To Those Who Saw Him And It Said To Them This Person Is Accursed The Curse Was Not In The Fact That He Was Crucified On The Cross But It Was The Cross That Depicted Or Demonstrated Or Revealed To All Who Would Look Upon It This Is God's This Is God's Servant Becoming Accursed Because

He Is Bearing The Sins Of His People When We Think Of Christ We Cannot Feel Shame But Feel Shame At The Thought Of How Little We Appreciate Of His Willingness To Embrace The Sorrows And The Pains Of Death That Were Part Of The Curse Of God Just Part Of It It's Not Exhausted In Death It's Not Simply Contained Within Death You Follow The Path That Christ Took Into The World His Humiliation His Living In A World Of Sinners All Of That Was Entailed In The Sin In

The Accursedness Of What He Had To Do He Was A Man Of Sorrows Acquainted With Grief The Sorrows That He Encountered And Experienced Deep Within His Very Being Were Part Of The Curse As Is Often Said There Was No Escape He Had To Drink The Cup Of God's Wrath To The Very Last Dreg As The Sin Bearer As The One Who Is Accursed Dold McLeod Vince Dold McLeod In He Spoke Of Both The Sufferings Of Christ And He Tries I Suppose At Times To Enter Into A Psyche That Is Beyond The Reach Of Mere Men But

He Says And What He Is Doing When He Talks Of This He Says This Was A Man Of Strong Courage This Was A Man Of Strong Courage Because He Wants To Emphasize The Humanity Of This Christ And Yet Such Was The Encounter With A Holy God Bearing The Sins Of His People He Says His Courage Nearly Failed Him When He Was In Gethsemane And He Faces The Horror That The Cup Contains Until He Conquers His Fear And Moves Resolutely Forward You Know If We Read These Words In The Scripture Father If It Is Your Will Take

The Cup Away From Me Why Would He Ever Say That If It Is Not An Understanding Of The Awful Reality Of What The Cup Contains But He Does Not Pass It By He Doesn't Leave It To One Side God Had Given Him This Role To Be The Sin Bearer To Be The One Who Would Ransom The Souls Of Many To Be The One Who Would Go To Be The Accursed One And As A Surety As One That Was Settling The Deaths Under Which His People Lay Even When It Meant That At Some Point In His Experience My God My God Why Hast Thou Forsaken Me These Words Came From His Lips Such

[60 : 26] Was The Nature Of The Cursed Experienced By The Son Of God And Yet Not My Will But Thy Will Be Done And He Was Accursed And That Means That There Is A Path That The Sinners Can Take The Path Of Redemption Which Is By Faith In Christ Jesus When We Read These Words Of Verse 14 We Find Surely We Find That Faith Is A Key Word There That A Blessing Of Abraham Might Come On The Gentiles Through Jesus Christ That We Might Receive The Promise Of The Spirit Through Faith Because

Because Because of The Presence Of Faith We Are Told We Have Peace With God We Are Justified By Faith In God God And That Connects With The Blessing Of Abraham In A Book That Was Exclusively Given Over To Explaining And Delving Into The Complexities And There Are Complexities In The Doctrine Of Justification By Faith By James Buchanan The Introduction To That Book Speaks About The Nature Of Justification And It Says Justification Is Grounded On The Sin Bearing Work Of The Lamb Of God Salvation Is By Substitution And Exchange

The Imputing Of Men's Guilt Men's Sins To Christ And The Imputing Of Christ's Righteousness To Sinners It Was Unfurther To Say More Than That But The Sinner By Reason Of What Christ Has Done Looks At That Christ And Considers What That Christ Has Experienced And Done And If By God's Grace We Are Able To See It For What It Is We Reach Out Our Hand Of Faith To Rest Upon Him And His Finished Work And We Say By Faith I Believe That His Death Is My Death The The The The Curse That Most Rightfully Mine Became

His But He Poured He Bore It He Maked It He Settled The Debt He Paid The Ransom And God Now Declares All Who Look To Him By Faith Justified It It's not Their Faith That Justifies But Christ Justifies By His Own Finished Work And The Second Purpose Clause Which We Find In Verse 14 Is This Describing To Us The Purpose Of The Holy Spirit The Gift Of The Holy Spirit That We Might Receive The Promise Of The Spirit Through Faith Remember The Chapter We Read In Romans Chapter 4 It Speaks Of The Promises That

Were Made To The Father Of The Faithful That He Was Justified By Reason Of The Faith That He Had In A Christ That Was Presented To His Senses Through The Spirit And God's Word Taking The Word And Applying It To His Mind And Heart And Allowing Him To See Christ With A Perfect Clarity Trust We See It When He Took His Son A Question That Is So Probing When The Son Is Taking He Is Taking His Son With Him To Be Offered As A Sacrifice To God That Abraham Is Able To Say To His Son That He Would Find A Lamb For Himself He Would Find A Lamb For Himself And That's What God Did And

[65 : 33] The Work Of The Holy Spirit Enriches I Don't Know Which One Of The Divine Says Quite Correctly The Work Of The Holy Spirit Enriches The Lives Of The Believer Who Puts Their Trust In Christ It Empowers Them To Live Christ Like Lives But It Transforms Their Lives Also Because Of That Which The Spirit Does In Them We Begin With The Words Of Spurgeon Speaking About The Two Ways The Way Of God And My Way One Thing That He Does Say Quite Clearly Is This These Two Ways Are Different These Two Ways They Do Not Marry

At All Well They Lead To Completely Different Places To Completely Different Ends The Way Of God Is The Way Of The Cross The Way Of God Is The Way Of The Redeeming Work Of Jesus Christ If You Trust In That If You Believe That If You Place Your Hand Of Faith Upon The Neck Of The Offering That Christ Became By Faith Then You You Are Are Pete monkey ■uda Running destruction your way is no way at all in Christ we are told fulfilled all righteousness in doing what he did well may God enable us to understand some of what this verse truly brings to mind let us pray oh Lord oh God we do thanks for the Christ who became the curse the curse bearer your word tells us it's so difficult for us to imagine it that he he is the sinless one we accept that we believe that he is God's son he is holy he is all that such holiness would demand of us but he became sin not just identified with it associated with it he became sin without being a sinner and the wrath of a God who is holy came to burn upon him as the sin bearer and that we cannot possibly understand except in the light of what your word teaches help us to do that and seek your own help and your own light cleanse from sin we pray

Jesus name Amen closing psalm psalm 37 psalm 37 psalm 37 and we're going to sing from verse 28 verse 28 to 34 for God loves judgment and his sins leaves not in any case they are kept ever but cut off shall be the sinner's race the just inherit shall the land and ever in it dwell the just man's mouth doth wisdom speak his tongue doth judgment tell in his heart the laws of his God his steps slide not away the wicked man doth watch the just and seeketh him to slay yet him the Lord will not forsake nor leave him in his hands the righteous will he not condemn when he in judgment stands wait on the Lord and keep his way and the exalt shall he the earth to inherit when cut off the wicked thou shalt see we'll sing these verses psalm 37 from verse 28 for God loves judgment and his sins leaves not in any case for God loves judgment and the saints be sure there even in case the heart can show above and cut off shall be the sinner's finished thus

The just in heaven shall lie And ever in Israel The just on the smite God's wish shall speak His time the judgment's tell His heart the Lord is so destroyed His flesh, my Lord, away The wicked man doth watch the chance And seeketh him to stray

Yet him the Lord will not forsake Nor be he in his hands The righteous will be not condemned When he in the church stands Wait on the Lord and keep his way And the exiled shall be There have been through heaven When God's not The wicked of God's sea

[73 : 13] We may grace, mercy, and peace From God the Father, the Son, and the Holy Spirit Rest and abide with you all now and always Amen Amen