

Living Stones United to the Chief Corner Stone

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Preacher: Malcolm Macdonald

[0 : 00] Hello and welcome to our service this morning. Special welcome to those who are visiting with us.

I'm glad to see that those who are here have recovered from their exertions yesterday, that you're not all crippled like some of the older folk who are dragging themselves around.

As we come to worship God, we pray his blessing upon us. We shall begin by singing to God's praise from Psalm 34. Psalm 34, at the beginning of our psalm, beginning of Psalm 34.

God will I bless all times. His praise my mouth shall still express. My soul shall boast in God, the meek shall hear with joyfulness.

Extol the Lord with me, let us exhort his name together. I sought the Lord he heard, and did me from all fears deliver. They looked to him, and lightened where, not shamed where their faces.

[1 : 14] This poor man cried God heard, and saved him from all his distresses. The angel of the Lord encamps, and round encompasses.

All those about that do him fear, and them delivereth. They taste and see that God is good, who trusts in him is blessed. Fear God is saints, none that in fear shall be with want oppressed.

The lions young may hungry be, and they may lack their food. But they that truly seek the Lord shall not lack any good.

And so on, these verses, from Psalm 34, at the beginning of the psalm. God will I bless all times. His praise my mouth shall still express.

God will I bless all times. His praise my mouth shall still express.

[2 : 21] My soul shall boast and grow. Love me, child here with joy for them.

And so on, these verses, from Psalm 34, at the beginning of the psalm.

God will I bless you.

Him from all his distresses. The angel of the Lord encamps, and round and compasses.

All those about that do him fear, and them delivereth. All those about that do him fear, and them delivereth.

[4 : 18] O, kiss the Lord encamp, and them delivereth. O, kiss the sea, and God is good. The cross in heaven is blessed.

Hear, O, kiss the Lord encamp, and them delivereth. Hear, God is good. Hear, God is good. Now, now, then fear shall be with wonder rest. The lion's young, may hungry be.

And they may not be hungry be. And they may not be hungry be.

And they may not be full. But they may not be hungry be. And they may not be hungry be.

And they may not be hungry be. Let us join together in prayer.

[5 : 28] Let us pray. O sing. Let us pray. May we warm. Amen. Every blessed God as we come before you in this act of worship. Remind us fresh of the need that there is for us to appreciate.

That that is our primary goal. To worship the only living and true God. There are many other things that we derive by way of good.

for our own souls, but you have created us for yourself. And as created, we are to glorify you and enjoy you.

And we are to magnify your name, not just in our praises, but in the appreciation that we have of your word that is before us as we sing it, as we read it, and as we have it upon our lips in prayer and in praise and even in our hearts as we reflect upon the truths that are contained within your word.

We give thanks for the words of the psalmist that reminds us of the nourishment that there is for our souls. In the world.

[6 : 58] And that we are sat here at the table of the gospel and good fear is set upon it. And we are invited to partake of it. And we find ourselves fulfilling that which we are called to do.

Not just to be present in this place, but to eat and drink of that provision that is made for us.

In the passion of the Lord Jesus Christ, who has proclaimed his body to be meat indeed and his blood as it speaks of his sacrifice for sin, it is drink to our souls.

And while we may in a measure appreciate the significance of that truth, we crave greater insights into it.

And the help that you afford us to that end, we pray that we would avail ourselves of it. Bless us then together as a congregation here in this place.

[8 : 15] While our numbers are often small, yet we should not overlook the fact that while numerically small in this place, we are united with others who meet in similar numbers in different places throughout our land and throughout the world.

All the days and all the hours of every day, we believe that there are men and women, young and old, who present themselves before their God and who worship that God.

sometimes we may be totally unaware of any other engaged in that act of worship while we are by ourselves, perhaps in our homes, perhaps on the moor or at sea, and we are stimulated to lift our eyes to the heavens and our prayer comes to our lips and we offer it, thinking that at that moment there is but ourselves.

And yet, in the mystery of your providence, at that very moment, others may unite with us so that we are one before you. And that is the way you have decreed it.

And we give thanks that even when we feel ourselves under the shadow of sorrow and sadness and grief, like your servant of old who found himself in the wilderness and downcast, his spirit was in his very boots and his cry to his God was that he and he alone was left of God's people here in this world.

[10 : 24] And yet he was so wrong and you needed to teach him that truth, a truth that he knew but that he had forgotten. And he, like ourselves, can testify to the way we find ourselves when we are when we are caught up with our own personal tragedies and our own sorrows and our own griefs and we think ourselves to be without any comforter and any passion to sympathize with us or empathize with us or to share our experience in a meaningful way.

We are so wrong because your word teaches us that always we have one at your right hand, even Jesus Christ the righteous and that he is the great intercessor of his people.

He is the mediator between God and man and he fills of mouth even with the help of the Holy Spirit and he on our behalf when we have but groans these groans are uttered in the heavens above and they are interpreted and made meaningful by a one the one who can understand what these groans entail.

So encourage us with these thoughts and enable us today to think of ourselves not of the few as the few but of the many who are God's people here in this world who hear the word of God and whose prayers and praises God hears in a like manner.

We give thanks for all the good things that we enjoy under your hand. We give thanks for the opportunity to be together in this place. do not allow us to underestimate the true nature of that privilege privilege that so few enjoy in this world not because the door of opportunity is closed to them but because they have chosen not to enter therein.

[12 : 50] We know that there are many who on a Lord's day do not presence themselves with God's people or in God's house and that is their choice but it is a choice that they will suffer loss because of that.

There are others who would delight themselves be delighted to be with your people but because of their personal circumstances are unable to come.

They are confined to their homes perhaps on beds of sickness they are suffering for whatever reason from whatever illness and we pray for them.

We pray for those who are in hospital we pray for some who are terminally ill and who are for that reason being tended to by others. We remember those who are grieving and sorrowing and who have suffered the loss of loved ones and who find it difficult to be in the company of others at this time.

Their spirit is heavy and their heart is sore so visit them in mercy and encourage them to be drawn to your people where they will be ministered to even with the arm of your people put around their shoulders and reminding them that they are not alone and that there are those who understand their situation.

[14 : 28] We pray for our congregation in all its needs. We ask your blessing upon the Sunday school, upon its activities, upon all the parts of the congregation, young and old alike.

Remember us, we pray, pour out your spirit upon us that we may be resurrected out of the spirit of lethargy that has assailed us as a consequence of the pandemic and from which we are not emerging unscathed.

We pray for your own help in all these things, remembering the preaching of the gospel, remembering the congregations of our presbytery, especially those that are without a serving pastor.

We pray for the congregation of Stornway, as this week we anticipate the settling in the midst of an assistant minister to their own pastor.

We pray your blessing upon this ministry that is to commence and upon the minister and his family, upon the congregation, and all the congregations of our presbytery and beyond, all the congregations of the church of Christ, who faithfully proclaim Jesus Christ, the alone saviour of sinners.

[16 : 01] We remember to you the work of the gospel, to the far corners of the earth, the missionary activity of the church. We remember to you those who may be in different locations where their voice is barely heard and where their ministry may be a ministry that is often under threat.

We pray for your people in such places. We remember to you once again the consequences of the war that is ongoing in Ukraine.

We pray for the displaced. We pray for those who have been physically and mentally harmed by what is ongoing.

We pray for your peace to come. You are a God of peace. And while some may point the finger at God and say, why, oh God, do you not intervene?

And why do you not stop such evil? And yet the same people who invite you to engage in such a fashion would deny your engagement in their life in any meaningful way.

[17 : 28] So help us to understand that while you are God overall there are many mysteries concerning the way you exercise rule over us and that each one of us will answer to you at the last and give account for what we have done and not done.

And while you are not answerable to any, you are the God who doeth all things well. We pray then your blessing upon all who are named throughout the world, in the various war-torn regions of the world, where there is civil war, where there is war nation against nation, where there are inroads made against your word, where it is trodden under foot.

We pray for this to be reversed in whatever way you see fit to allow it. Come to fruition. Watch over us now, we pray. Bless your word to us. Pardon us soon in Jesus' name.

Amen. We're going to read from the scriptures of the New Testament and we're reading from the first epistle general of Peter and chapter 2.

First epistle general of Peter, chapter 2. Reading from the beginning, verse 1. Wherefore, laying aside all malice and all guile and hypocrisies and envies and all evil speakings, as newborn babes desire the sincere milk of the world, that you may grow thereby, if so be you have tasted that the Lord is gracious, to him coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up, a spiritual house and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

[19 : 30] Wherefore, also it is contained in the scripture, behold, I lay in Zion, a chief cornerstone, elect, precious, and he that believeth on him shall not be confounded, and to you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed, but ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness, and to his marvellous light, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men, as free and not using your liberty for a cloak of maliciousness, but as the servants of God.

Honor all men, love the brotherhood, fear God, honor the king, servants, be subject to your masters, with all fear, not only to the good and gentle, but also to the froward, for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully, for what glory is it if, when you be buffeted for your faults, you shall take it patiently, but if, when you do well and suffer for it, you take it patiently, this is acceptable with God, for even here unto what ye call, because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously, who his own self-bearers sins in his own body on the tree, that we being dead to sins should live unto righteousness, by whose stripes ye were healed, for ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls.

[22 : 51] Amen, and may the Lord add his blessing to a reading of his word and to his name be the praise. Now, before we sing, and boys and girls go out to the Sunday school, just a word to the children.

How is your Latin? Sometimes I speak to you of Hebrew, I'm not very good at Hebrew, but it was the worst one of my biblical languages, languages, I wasn't even very good at Greek, and Latin, I wanted to do Latin when I was in secondary school, but my mother wouldn't let me, because she said it was an obsolete language, but I'll try it out on you anyway, and see if you can tell me what it is.

Nisi Dominus Frustra, how's that? Any volunteers here to tell me what that means? There's no Latin scholar.

Well, if I read to you the words of Psalm 127, except the Lord to build the house, the builders lose their pain.

That's a rough translation of this Latin phrase. I think there are more than one possible meanings ascribed to it.

[24 : 29] But it tells us something about what we're going to be talking about today, when you're in Sunday school. The need that there is for God to build the house that we are building, or that we need God's help to build the house that is a spiritual house.

God's house is a spiritual house when it comes to God's people. And there was a minister a long time ago called Archibald Alexander, and he told this story.

It's a story of a rich man, man. And this rich man had a servant, and he knew that the servant had a daughter who was going to get married.

And because he was fond of his servant, he decided to ask the man who was going to marry the daughter of his servant to build a house for him.

And the man was a builder, so he said, I want you to build a house for me. And he gave him the plans of the house, and he told him, this is your budget, this is how much money I want you to spend building my house.

[26 : 02] But he said, I have to go away to do my business, I have to go to Europe, and while I'm away, I want you to build a house, and hopefully when I come back the house will be ready.

And off he went and left the builder to build the house. But the builder wasn't a very honest man. And while the man who wanted him to build the house was away, he planned and plotted how to build this house as cheaply as possible.

And all the time to keep for himself the money that he should have been spending on materials for the house. So he took as many liberties and shortcuts as he could.

When he built a house, he bought the cheapest wood, and the cheapest pipes, all the cheapest materials, and he put it together in as shoddy a way as he could, just to make himself some extra money.

Anyway, the house was built and outwardly it looked like a good house, a very solidly built house. And when his boss, the man who wanted him to build the house, came, he showed him to the house, and he said, there's this house, and you won't find one better than it.

[27 : 41] And the man said, very good. He said, now he says, there are the keys, this is your house, this is my wedding gift to you.

I'm very fond of my servant, and because I'm fond of my servant, I'm fond of his daughter, and for that reason, I'm giving you this house that you have built for yourself.

Well, how do you think he felt? Instead of cheating his master, or the person who was building the house for, he was cheating himself.

Now, what does that got to say to us about the Latin phrase? That phrase, nisi dominis frustra.

Well, it reminds us that when we live our lives in this world, we are building for not just time, but for eternity.

[28 : 50] And the Bible teaches us again and again that what we are building is God's house. We are going to look today at how the Apostle Peter describes the people of God as God's temple.

He describes the church of God as God's temple. So, when we are part of God's house, what we want for God is the best.

And if we don't give God the best, who are we cheating when we are not giving God the best? Well, the Bible tells us that we are cheating ourselves because when we don't give him the best, what are we doing?

We're making ourselves lose by it. It's worth your while thinking about that, thinking about what you're doing when you are building God's house, when you are building for time and for eternity.

Who is the loser when you don't give God what he has asked you to give him? Well, we're going to sing as you go out some verses from Psalm 118.

[30 : 12] Psalm 118, and we're singing from verse 17. I shall not die but live, and shall the works of God discover it.

The Lord hath chastised me with a rod, but not to death given over. Who set ye open unto me the gates of righteousness? Then will I enter unto them, and I the Lord will bless.

This is the gate of God, by it the just shall enter in. The evil I praise, for thou we heardst, and hast my safety been. That stone is made head cornerstone, which builders did despise.

This is the doing of the Lord, and wondrous in our eyes. This is the day God made. In it we'll draw it triumphantly. Say, now I pray thee, Lord, I pray, send now prosperity.

Blessed is he in God's great name that cometh us to save. We from the house which to the Lord pertains, you blessed are. These verses, I shall not die but live, and shall the works of God discover.

[31 : 28] I shall not die but live and shall do fizeer zero Thank you.

And I love all will rest. This is the head of God by it.

The just shall enter in. He will my praise for the only air.

And God my strength give me. That stone is with head for national.

Which better did he find. This is the during all.

[33 : 40] And one person in our eyes.

This is the day God made it. With joy triumphantly.

Till now I pray. Blessed is Lord I. Christ.

And I rose. Buried.■ in.

Blessed is he. And Lord. I come unless to save We from the house which do the Lord And his view is in high And we turn to the passage that we read together from the New Testament Scriptures, the First Epistle General of Peter, Chapter 2.

[35 : 23] And we can read from the beginning of the chapter. Wherefore laying aside all malice and all guile and hypocrisies and envies and all evil speakings as newborn babes desire the sincere milk of the world that ye may grow thereby.

If so be ye have tasted that the Lord is gracious to him coming as into a living stone, disallowed indeed of men, but chosen of God and precious.

Ye also as lively stones are built up, a spiritual house and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

And so on. Now we don't need to be told that COVID has affected our communities and still affects our communities to this day.

The effects are still there for all to see. Not just do we hear and experience for ourselves the effect of it physically.

[36 : 45] When we become ill it affects us mentally perhaps. It affects some people in different ways. As to the longevity of the effect upon their lives.

You know it's not just the fact that a person may suffer from it and then recover from it. Sometimes the recovery can take a long time and that means the same physically and mentally.

But also there is clearly discernible effect spiritually on the life of the church. It might not be uppermost in the mind of most people.

But it has affected the church of Christ in this way. There's been the way that we worship God has been affected.

It's been influenced by it. But the early part of the effect of COVID weren't allowed to meet publicly as we formerly enjoyed that privilege.

[37 : 57] And then for a while we had to make do and mend as it were. Our practices. And we got used to not meeting together but meeting online and so on.

And then we had to try and recover the position that we had before COVID. And then gradually find our way into meeting together again.

But we haven't really recovered that position that we had prior to COVID. It's as plain and it's as obvious to many that there is a declension on the part of not just the congregation that once met together that the numbers have decreased in all our congregations.

I mean I recently attended our General Assembly and spoke to many ministers throughout not just our own island community but beyond. And nationally it is a recognised fact that a lot of people who once attended church no longer do.

For whatever reason. Some have explained their non-attendance by suggesting that they are able to do church at home.

[39 : 32] They have access to church through the web. They are able to worship sitting at home on their computers.

And they're not just confined to a congregation such as this one. They can visit a congregation in America. They can visit a congregation anywhere in the world.

If they have online services. And they think well that's good. We're able to try out different things and different modes of worship and hear different preachers.

All these things are good in their own place. But when you try and understand what the church is all about. You have to understand that there is more to it than the church being this building.

Or even the church being this building where the church meets. The church is made up of the people of God. And the people of God meet together.

[40 : 43] As a body. As a physical body. And their existence depends upon the relationship with the head of the body.

And also on the relationship to those who are connected with the head. The fellow believers in the Lord Jesus Christ. And that's all important.

And if there is a short circuit. If I can use that kind of terminology.

Perhaps better is a malfunction. We can talk about a malfunction occurring in your computer. On your robot. Or in your television.

On your washing machine. But when the church. Which is the body of Christ. Malfunctions. It doesn't function the way it could and should function.

[41 : 45] Then it is a malfunction. There is something happening. That shouldn't be happening. Or there is something not happening. That should be happening.

And when that is the case. That the body suffers. The body is affected by it.

Now what does that got to do with the words of the Apostle Peter? Peter. Well. If we talk about Peter briefly.

And then talk about. The ability that he has. To speak from experience. About the necessity. Of belonging to the church.

And being in a relationship with Christ. We know. That first of all. When we speak about Peter. That we have somebody. Who knows what he is talking about. He knows.

[42 : 46] Who he is talking about. He is speaking about Christ. And he recognises. The place that Christ has. As the head of his own church. And he recognises.

The place that the people of God. Have. In the relationship. To that head. So just a brief word about Peter. A brief word about Christ.

Christ as the head of the church. As he is described to us here. And. A word about those. Who are members of his body. And how they are described to us here.

So. Very short word about Peter. Who gives us this message. Now. We know that Peter. Was somebody who.

In his personal life. We know that he had. A very. Advantageous relationship. With Christ. He was one of his disciples.

[43 : 44] He was one of his choice. Friends. Who was often in his company. He was. And many have described him.

As an over enthusiastic. Commentator. On. The events that were ongoing. In Christ's life. He. He always had something to say. Not necessarily. Something that was wise.

Maybe he should have engaged his brain. More before he spoke. But he was. Outspoken. And he was ready to comment. And he was. Ready to offer his own.

Tuppence worth. As it were. But he is also someone. Who experienced. The highs and lows. Of what being in a relationship.

With Christ. With Christ. Was. He had. The experience. Of being with him. At the most.

[44 : 41] Awesome. Occasions. That Christ. Revealed his glory. Peter was with him. On these. Occasions.

But he also had. The. Experience. Of. Being taught. By Christ. The.

Fragility. Of his humanity. And yet. Choosing to. Ignore. That teaching. And discovering. For himself. How accurate. Christ.

How accurately. Christ. Portrayed him. So. He was somebody. Who. Because of. His weaknesses.

Had personal experience. Of interrupted. Fellowship. With Christ. And interrupted. Fellowship. With his fellow believers. And.

[45 : 38] When that happens. Peter. Learned from it. He learned from. His personal experience. He knew what it was. To.

To. To disown. Christ. And. To pretend. That he didn't. Know him. And to deny him. And he knew.

What it was. To experience. Recovery. From that. And to experience. At first hand. The direct. Ministry. Of Christ. And his word.

In his life. Now the thing is. That we need to remember. And it's important. To remember it. In this instance. But. While all of these experiences. Were Peter's experiences.

And they. Made him. The kind of person. That he was. It isn't on the basis. Of his experience. Alone. That he is teaching. What he is teaching here. Because.

[46 : 35] Because you'll notice. That when he speaks. He is not just. Able to speak. On the basis. Of what he enjoyed. And what he. What he didn't so much enjoy.

But he is able to speak. As someone. Who knows. God's word. And who understands. At first hand. The meaning. Of that word. And he applies it.

To his own relationship. With Christ. And the effect. Of it. When it was interrupted. And the effect. Of it. When it is.

In perfect harmony. And on that basis. He is able to teach others. And. When we read.

What we have here. You find. That Peter. Just doesn't speak. As someone. Who. Who is able. To refer. To his own. Personal experience. He refers to it.

[47 : 33] I suppose. In the light of. What the scripture. Is saying. So that's important. The person. Who is bringing. To us.

This word. That the scripture. What God is bringing. To us. Through the mouth. Of Peter. And through the experiences. Of Peter. And the light. Peter has. But he is.

Helping us. Understand. The preciousness. Of being. In a relationship. With the Lord. Jesus Christ. And that.

Relationship. Being. A relationship. That. Brings us. Into a relationship. With others. Who have that relationship. With Christ. Christ. So.

What does he say. About the Lord. Jesus Christ. He describes him. To us. As. The Lord. You know.

[48 : 28] If so. Be you. Have tasted. That the Lord. Is gracious. He said. There is much. To say. About. The experience. Of coming.

To faith. In Jesus Christ. But. He is saying. This to. Those who have. Already experienced. Coming to faith. In Christ. And who have. Experienced. His grace.

And his grace. Is experienced. Most of all. In the life. Of those. Who are sinners. Saved. By. The salvation. That Christ. Has to offer.

In the gospel. Those who have. Experienced. That salvation. Are able. Then. To understand. The. The importance.

Of Christ. To them. Then he says. To them. To whom. Coming. As unto a living stone. To. Disallowed. Indeed.

- [49 : 21] Of men. But chosen. Of God. And precious. So on. Now. What he is saying. About Christ. Is this. He is saying. He is comparing him.
- To. A living stone. A choice. Stone. And a precious. Stone. And verse 5. Indicates.
- To us. Where. Such a description. Comes from. And it comes. From the Old Testament. And it comes. In a variety.
- Of different places. But. I'll refer you to. The prophecy. Of Isaiah. Therefore. Thus. Says the Lord God. Behold. I lay. In Zion. For a foundation.
- A stone. A tried. Stone. A precious. Cornerstone. A sure. Foundation. He. That believeth.
- [50 : 16] Shall not. Make haste. Now. These are the words. Of the prophet. Isaiah. In the Old Testament. And Peter. Is. Referring. To them. And applying.
- Them. To the person. Of the Lord. Jesus Christ. He is saying. To them. And understanding. The prophecy. To have been fulfilled. In the Messiah.
- In the Christ. Who came. And who came. To be this. Sure foundation. Stone. Upon which. The church. That bears Christ's name. Would be built.
- Paul. The apostle. Shares that opinion. And that understanding. In Romans 9. Paul quotes. These words. Behold. I lay inside. A stumbling stone.
- A rock. Of offense. And. Whosoever. Believeth. In him. Shall not. Be ashamed. Again. The words. That we. Sang together.
- [51 : 12] Just. Before. We began. This. Part. Of the service. 118. Verse 22. Now. What Peter.
- And Paul. Understand. By this. Prophetic. Word. Is. That the. Passion. Of Messiah. That is. Christ. Is. Is. Is. Is. Is. Is. Is. Is. Is.
- And the. Apostle. Paul. Argues. With. This. Understanding. As. Indeed. Does. The. Lord. Jesus. He. He. He. Basis. The.
- Christ. The. Apostle. Paul. And the. Apostle. Peter. Understand. That. What. This. Word. Is. Teaching.
- Is. Is. That. The. Whole. Of. The. Church. Owes. Its. Existence. To. The. Passion. Of. The. Lord. Jesus. Christ. He. Is.
- [52 : 04] Its. Originator. And. He. Is. The. Foundation. Stone. Upon. Which. This. Church. Will. Be. Built. He.
- He. He. Uses. Imagery. To. To. Convey. That. Truth. To. As. Some. Say. The. Metaphor. Is. Inconsistent. Because. There. Are. Mixed. Metaphors. Contained. In.
- The. Message. That. Peter. Has. To. Convey. But. That. Shouldn't. Surprises. Because. What. Peter. Has. To. Say. About. Jesus. Almost. Requires.
- A. Variety. Of. Different. Expressions. To. Convey. The. Truth. But. What. Is. Known. About. Directing. A. Building. Is. What. He.
- Directs. Attention. To. Key. To. What. Is. Being. Filled. Key. To. What. Is. Being. Fulfilled. Key.
- [52 : 57] To. What. Is. Being. Built. By. The. Builder. Is. The. Cornerstone. And. Just. To. Briefly. Say. That. When.
- The. Stone. Mason. Who. Is. To. Build. This. Building. Is. To. Directed. Using. Stones. He. Chooses. Very.
- Deliberately. One. Stone. Out. Of. All. The. All. Other. Stones. That. Is. Going. To. Have. This. Function. And.
- This. Stone. Must. Be. Of. A. Proper. Sort. He. Might. Cast. His. Eye. Over. All. Other. Kinds. Of. Stone. Stone. But. This. Stone. Is.

Going. To. Be. The. One. That. Is. Going. To. Be. Key. In. The. Building. That. Is. Going. To. Be. Erected. He. Uses. The. Illustration. Peter.

- [53 : 52] The. Temple. And. His. Writing. Remember. To. Converted. Jews. Who. Understand. The. Analogy. Understand. The. Importance. Of. The. Temple. Understand. The. Preciousness. Of. That. Building. In. The. Eyes. Of. Those. Who. Behold. It. But. For. Us. What. We. Are. Reminded. Of. Is. That. This.

Building. Is. One. Of. God's. Making. And. As. The. One. Who. Makes. This. Building. Possible. He. Chooses. The.

Most. Perfect. Cornerstone. And. All. Other. Stones. That. Will. Form. Part. Of. That. Building. Will. Be. Connected.

To. It. And. The. Connection. That. Is. Made. Is. Not. Like. Rock. Upon. Rock. He. Says. The. Stone. Is. A. Living. Stone. It.

- [54 : 44] Is. A. A. Lively. Stone. Reminding. Us. That. The. Union. And. The. Communion. That. Is. In. The. Church. Is. Referred. To. Even. In. That.

John L. Mackay. It. Added. To. The. Strength. And. Value. Of. The. Building. This. Cornerstone. And. It. Would. Be. Would. Be.

Laid. By. The. Divine. Builder. Again. The. Cornerstone. A. First. Class. Giant. Cornerstone. Suitable. For. Bearing. Up.

All. That. Is. Erected. On. It. Now. Many. Of. Them. Of. These. Commendators. Say. You. know. Maybe.

When you. And. When. I. Read. This. Passage. And. You. See. A. Precious. Stone. Being. Mentioned. What do you think of? Well. You think of your ring. Perhaps. And. You think of precious stones.

- [55 : 44] That. May be part of your ring. And. You're thinking of. Stones. In that respect. But. The. preciousness. Of the stone. Is. Not so much.

To do. With the fact. That it is. A jewel. But. Because. It is. Most suitable. It is. The.

The choice. Stone. Upon which. God's eye. Is fixed. And. Its suitability. Is what is. Meant. By its. Preciousness. The spiritual.

Building. Is. Tied. Into. This choice. Stone. And it is. A living stone. Where spiritual. People. Come. To enable.

Them. To have spiritual. Life. And as. A spiritual. People. He goes on to say. They.

- [56 : 39] Offer spiritual. Sacrifice. And now. When you. Remind yourself. That Peter. Who is. Writing. This epistle. Is convinced. Of the truth.

That he has. To convey. You. You find. That. When he preached. The gospel. You go back. To the book of Acts. And Acts chapter 4. And Peter.

Is there. Along with John. He is. Making known. The gospel. As he has. Received it. And he is. Proclaiming it. Much to the. Jagran of the. Jews.

Who are the. Enemy of the gospel. They don't see Christ. As being God's. Servant. God's Messiah. But Peter. Knows different. And he can't. But proclaim Christ. So he ends up.

In prison. And the Jews. Who are. Opposed to him. Are trying to. Convince him. That what he is. God is saying. Is not right. But this is what. Peter says.

- [57 : 35] Let it be known. To you. And to all the people. Of Israel. That by the name. Of Jesus Christ. The Nazarene. Whom you crucified. Whom God.

Raised. From the dead. This man. Stands. Before you. Healthy. And he is referring. There back. To. A miracle. That. Both he and John. Were responsible.

For the man. Who was sitting. At the beautiful gate. Of the temple. Looking for alms. And he was healed. As a result. Of his encounter. With Peter and John.

This man. Stands. Before you. Healthy. Peter goes on. This Jesus. Is the stone. That was rejected. By you. Builders. That has become.

The cornerstone. And there is. Salvation. In no one else. For there is. No other name. Under heaven. Given among people. By which.

[58 : 30] We must be saved. That was his conviction. That was his gospel. That was the message. He wanted to convey. To them. And that. Each one of us.

May to this day. Hear. And believe. To the saving. Of our soul. This. Stone. That is precious. This lively stone.

This stone. That is. A key stone. In the temple. In the spiritual temple. That is the church. Of God. Is Christ Jesus. But he doesn't.

Leave the metaphor. There. He extends it. Because. He is. To describe. The temple. As God's people. Or.

As the church. Of God. And that is. Those. In one sense. He speaks of them. Negatively. You know. There are those.

[59 : 28] Who have stumbled. Like others. At the word of truth. Concerning Christ. There are those. Who are offended. By the gospel. Because the gospel.

The gospel. The gospel. The gospel. The gospel. The gospel. The gospel. The gospel. The gospel. The gospel. That there is only one. Foundation stone. Build what you like. But it will not last. The only lasting. Building.

That is glory. To God. Is his church. And upon. The stone. That he has chosen. Is this church. Built. God. And the thing.

For them. To understand. Is that they too. Are living stones. You know. As I said. If you've tried to build. Even.

A small structure. In your garden. Taking stones. Or bricks. And you've laid them. Side by side. One on top of each other. They are still.

[60 : 27] Bricks. They are still stones. They are not. United. In any meaningful way. They will always separate. If the mortar. Breaks down. Or if.

Whatever it is. That is used. To bind them. Is affected. But when the stone. That is. The Christian. Believer. Is united. By faith.

To Christ. Jesus. The life. That is in him. Becomes theirs. They. Possess. The life. That he. Is able.

To bestow. Upon them. So every. Stone. That is united. By faith. To him. As they are bound. Into him. By that faith. They have his life.

In them. That's what Peter. Is talking about. Everyone. Who is bound. In. To that building.

[61 : 22] They are. Living stones. And what do they do. As living stones. Well. They offer. Acceptable.

Worship. To him. Wherefore. Also. To contain. In script. Behold. I lay inside. A chief cornerstone. Elect. Precious.

And he. That believe. In him. Shall not be confounded. And to you. Therefore. Which believe. He is precious. And so on. And he goes on.

In verse 9. To say. You are a chosen generation. A royal priesthood. A holy nation. A peculiar people. That you should show forth. The praises of him. Who has called you. Out of darkness.

Into his marvelous light. Look at how quickly. Peter moves on. From the actual construction. The security. Of the permanence of it.

[62 : 17] The existence of it. That is destined. To go on. But the purpose of it. Is very quickly. Before his mind's eye. People.

Who are given. Inmeasurable. Responsibility. To praise. God's name. And to live. For his. Glory. The metaphor.

Of a building. Made up of living stones. And likes the stones. Of the old temple. This is not uniquely. Peter's. Opinion.

You go to. Paul again. In Ephesians chapter 2. He speaks. To the church. He speaks. To the converted. He speaks.

To those. Who have life. In Jesus Christ. And he says to them. You are no longer. Strangers. And aliens. But fellow citizens. With the saints.

[63 : 16] And of the household. Of God. And are built. Upon the foundation. Of the apostles. And prophets. Jesus Christ. Himself. Being the chief cornerstone. In whom.

All the building. Fitly framed together. Groweth. Unto a holy temple. In the Lord. In whom. You also. Are built together. For a habitation. Of God.

Through the spirit. You know. You. If you're a Christian. You're not. Meant to be a Christian.

By yourself. There is no. Such. Entity. Because the moment. You are bounding. By faith. To Christ.

You become part. Of. Whose building. And you are part. Of that building. Along with. Every other part. Of that building.

[64 : 09] You are part. You are part. Of that living. You are part. Of that living. It's an organism.

Because it has life. And the beauty. Of the building. Is that. All that forms. It may be. Of all kinds.

Of shapes. And sizes. You know. If you want to go. To the. Brickyard. Or to. Some.

Construction. Company. That manufactures. Blocks. You'll find it. Hard. To. Distinguish. Between. Brick. Or brick. Or block. Or block.

They look very much. The same to you. But when Christ. Takes. Ordinary. Men. And women. Young. And old. And makes them.

[65 : 05] His own. He takes. Their character. He takes. Their personality. He takes. All that is theirs. And makes. All that they are.

His own. And he places them. In the building. That bears his name. And. They reflect. His glory. In all that.

They are. However. Different. They are. To others. There is a kinship. There is a fellowship. There is a communion. That marks them out. Because of the relationship.

That they have with him. But. At the same time. Retaining. All the. Identifying. Features. That. I am.

And that you are. As a believer. Let me quote to you. The words of John MacArthur. Telling us.

[66 : 02] The privileges. That we have. As believers. Reminding us. Of these privileges. But at the same time. Connecting the privilege. With.

What God. What God. In Christ. Has given us. To do. As believers. As a member. Of God's royal priesthood. You can approach him.

With confidence. Knowing. He loves. And welcomes you. Into his presence. As much. As he welcomes. His own son. We can take.

Full advantage. Of that access. By. Communing with him. In prayer. And offering. Each day. As a spiritual. Sacrifice.

To him. Offering. Each day. As a spiritual. Sacrifice. To him. What is he saying? Well.

[66 : 59] As we live. As Christians. We live. As part. Of his body. And as we are his. We give. Each day. That he gives. Us back to himself.

To the best. Of our ability. And our excuse. Often is. Oh. I can't do anything. I'm a poor. Poor. Example. Of a Christian. I have no gifts.

My graces. Are limited. I am. But a shadow. Of a Christian. These are my excuses. And my excuses. Is what they are. Because. Any person.

Any person. Who is united. By faith. To Christ. Are united. By faith. To him. In order. To live for him. And to live for him.

To the best. Of their ability. With his help. No doubt. I can do. All things. Not some things.

[67 : 55] But all things. Through Christ. Who strengthens me. In the eyes of many. The church. The people of God.

They're but stones. They're but stones. Not pretty stones at that. They don't look precious. But if Christ is choice.

Every one of God's people is choice. Chosen by him. To radiate his glory. By making them. What they could not become. Without him.

You live your life in this world. Excluding Christ from it. And your life. Will be a shadow. Of what it could be. And at the end of your days.

You will regret. What you have become. When you could have become. Much more. In Christ. Christ. The elect.

[68 : 54] Shaped. By the hand of God. Oh well. We. We bemoan. What we are. But. Our grief.

Is nothing like those. Who are. Who are outside of. The temple wall. Who are not part of the wall. Not part of. What God.

Is lifting up. Which will. Radiate his glory. In eternity. May God. Give you the desire. To be one. With him. At his place. Oh Lord.

Oh God. We. Confess. That we cannot. Explain your word. As we would like. But your word. Speaks to us. Of one. Who. Epitomizes.

The gospel. And who speaks. To us. Of what the gospel. Is all about. We pray. That our eyes. Would gravitate to him. And we would seek. In his face. The life.

[69 : 52] That is necessary. To live. To his glory. Forgive sin. In Jesus name. The closing psalm. Psalm 107. Psalm 107.

And verse 17. Fools for their sin. And their offense. To soul affliction. Bear. All kind of meat. Their soul abhor.

The two death's gates. Draw near. In grief. They cry to God. He saves them. From their miseries. He sends his word. Them heals. And then.

From their destruction. Freeze. Oh that men. To the Lord. Would give praise. For his goodness. Then. And for his works. Of wonder. Done. And to the sons.

Of men. And let them sacrifice. To him offerings. Of thankfulness. And let them show. A broadest works. In songs. Of joyfulness. These verses.

[70 : 44] Fools for their sin. And their offense. To sore affliction. Bear. Fools for their sin.

And their offense. To sore affliction. Bear'.

The future. They call a horse. Let good. They serve. As gifts draw near, And grip their pride To call His end, And go where desert is.

His hands have worked And healed on them From their disruptions reached.

O that man to the Lord would give His glory, His goodness, And for His words of wonder
Unto the sons of men, And let them son's Revised to Him All things of thy whole day, And
let them show That brought His words

[73 : 03] And songs of joy Holyness. Now may grace, mercy, and peace in God the Father, the
Son, and the Holy Spirit rest in a bike with you all, now and always.

Amen.